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Per. 971 e. 47/1833

Charles Parish Macray.

Charles Parish Macray

THE

# CHRISTIAN GUARDIAN,

AND

# CHURCH OF ENGLAND MAGAZINE,

FOR

MDCCCXXXIII.

OUR FATHERS TRUSTED IN THEE, THEY TRUSTED AND THOU DIDST DELIVER THEM.—PSALM XXII. 4.

LONDON:
PUBLISHED BY L. B. SEELEY AND SONS, 169 FLEET STREET.

1833.

L. B. SEELEY AND SONS, WESTON GREEN, SURREY.

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THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

JANUARY 1833.

## INTRODUCTORY OBSERVATIONS.

THE commencement of another year is a solemn and impressive season; it reminds us that we are one year nearer to our latter end;—that we are rapidly approaching to that solemn account which we must one day give; that our period of preparation for that most important event—our opportunities of deriving spiritual benefit for ourselves, or of promoting the eternal welfare of others, are passing away; and that yet a little while and it shall be emphatically denounced to us that "Time shall be no longer."—God grant that we, and that every reader may be excited to *work the works of Him that hath sent us while it is day, remembering that the night cometh when no man can work.*

Intimations of this nature are regarded by many as common place;—yet they are not on this account the less important; death and judgment are common events—they are the lot of every man—all who are born into the world must die—must appear at that judgment seat—WHEN and HOW who can say?—But what inconceivable results shall follow!—eternal life and enjoyment on the one hand;—hopeless and endless misery on the other. The Lord grant that we may find mercy in that day!

There are, however, circumstances at this moment taking place before our eyes which may well increase and deepen that feeling of solemnity which the season is itself calculated to produce. The year that is past has been no common year;—we live at a striking era; and appear on the eve of great events; we are therefore called to stand upon our watch-tower, to observe the signs of the times, and to seek for grace and wisdom, that our paths may be directed aright through those difficulties and dangers with which we may shortly be exercised.

The sword, the famine, and the pestilence are spoken of in scripture as God's sore evils, with which he afflicts the guilty nations. He has in mercy vouchsafed unto us an abundant harvest, and has thus for the present removed the apprehension of famine. He has visited us indeed with pestilence, but O how mercifully has he dealt with us! The cholera approached our land, as if to shew the folly of those who imagined that human precautions, or favourable circumstances could check its career; but when all hands began to hang down, and all knees to wax feeble, the destroying angel was commanded to stay his hand;—and another proof has thus been added to the unnumbered instances on record, that in the midst of wrath God remembereth mercy. We trust that in the same mercy the sword may yet be kept far from us, that

peace may be preserved in all our borders, and tranquillity be maintained throughout our land.

The magnitude, however, of the impending danger, may well excite apprehension. We have united with France,—with Popish and Infidel France,—to compel a Protestant monarch, one of our most ancient and faithful allies, to surrender a part of his empire to the demands of a new formed government, in which it is not easy to say whether Popery or Jacobinism exercises the greater influence. Great Britain therefore, for centuries the first Protestant power, is now exerting herself against the Protestant cause; is practically aiding in the support of an apostacy which must shortly be overthrown;—and who that seriously meditates upon the warning voice, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," but must fear that in this unholy alliance we are provoking the divine displeasure, and may well tremble in the prospect of deserved, of awful chastisements. We shall be told indeed that our relations with France, and our aggression upon Holland are purely political, and have nothing whatever to do with religion; but assertions of this kind are only plausible excuses for leaving God out of the government of his own world. If our policy has no connexion with religion, it is infidel policy: in proportion as we adopt expediency for our rule, we lose sight of Christianity; we cease to act as a Christian nation; and are exposed to the woe denounced against those who forget God.

Our union with France in this attack upon Holland is indeed only one of many instances in which we have, as a nation, forgotten God; and this consideration should teach those who are violently assailing the present administration, to moderate their censures, since bad as their policy may be, it is in many respects not without precedent. The same preference of the dictates of expediency to the declarations of God's word produced Roman Catholic emancipation in Ireland, has perpetuated slavery in the West Indies, and sanctioned the most barbarous and detestable idolatry in our eastern possessions.

And what emotions do these three short sentences excite in the mind. Ireland—the West Indies —our Eastern Possessions!

IRELAND. Alas! what awful consequences have resulted from our recent measures in that country. Three years ago a spirit of serious religious inquiry pervaded a large part of the island. Immense numbers of children and adults were reading and committing to memory the Holy Scriptures. The Romish Priests were in various respects compelled to concede largely to the wishes of their people—and the Protestant clergy were zealously, usefully, extensively, and peacefully employed in their important labours. What is now the case?—the spirit of religious inquiry received a fearful blow from Romish emancipation—the Papists said, and they reasoned fairly, 'If the British government did not know that the old religion was the true one, they would not have granted this'—and the Romanists therefore, hailed with rapture O'Connel's annunciation, 'We have wrung from the British government the six and eight pence, now boys for the thirteen and four pence.' Scriptural education has received a fearful blow from the abstraction of thirty thousand pounds from the Kildare Place Society, and the Capel Street Association, and the placing of this large sum under a board in which no Irish protestant can have any confidence. The Romish Priests are triumphant agitators, and the

protestant clergy are plundered of their property, in peril of their lives, and many of them compelled to flee their country. Such are the bitter fruits of legislating on political expediency, and losing sight of Christian principle.

In the WEST INDIES, year after year passes over, and nothing effectual is done. Hopeless, helpless, interminable slavery is still the Negro's portion. We talk in this country of preparing the Negroes for emancipation; we speculate on ameliorating their condition; on gradually civilizing and christianizing these unhappy men. But the colonists laugh us to scorn, they beard our government, they outrage Christian Ministers and Missionaries, and determine that the captive shall *never* go free!

And what is the case in the EAST INDIES; at length we have abolished the burning of the Hindoo widows; but still we receive into our treasury the profits of idolatry, the price of licentiousness and of blood; still we have hundreds and thousands of our own countrymen exposed to every temptation, without religious instruction; and hundreds of thousands, yea, millions of native subjects, the undisturbed slaves of evil affections, and detestable oppressors. We have till very recently as a government, *discouraged* the conversion of the natives; and the little good effected in that mighty empire, has been produced by the labours, and at the expence of pious individuals, who have had to encounter every difficulty, and to struggle against privations, contempt, and positive opposition, to a degree of which comparatively few in this country have any conception.

And what is the consequence? Our legislating on political, instead of Christian principles, has brought Ireland, the West Indies, the Mauritius, to say nothing of the East Indies, to the very verge of rebellion; and at this moment, when we have every prospect of a foreign war, our most important possessions are prepared to throw off their allegiance, and with the most preposterous hostility to our government, to surrender themselves to the guidance of any power which can afford adequate protection.

These are however political dangers, and some may perhaps conceive, that we dwell too much on them; we will not therefore touch on the popular excitement, or the probable consequences of the late alterations in our national representation, or the increasing and appalling miseries of pauperism; but proceed at once to those perils with which our church is threatened.

We have not indeed been accustomed to regard these dangers as so urgent as they appear to many of our cotemporaries; on the contrary, the vast increase of serious, devoted, and diligent clergymen; the improvement in scriptural knowledge, moral worth, and official correctness of many, whose sentiments on some important points by no means coincide with our own; the public testimonies so decidedly given to the supreme importance of true religion, &c. afford us ground of hope that God will be gracious both to our church and nation. Yet still our church is unquestionably exposed at this moment, to fearful assaults from without; and we are compelled to entertain very painful doubts with reference to the competence, and the fidelity of many who are within.

The facility with which the Irish church has been stripped of a large part of her possessions, affords a most encouraging precedent to men of no principle, or of corrupt principle, to plunder our own establishment; yet on this point we see no material ground of alarm. The returns of the actual value of livings, and the real amount of ecclesiastical possessions, will demon-

strate, that if any ecclesiastical establishment is to be maintained at all, it can scarcely be supported at a cheaper rate than our own is at present. We do not believe the legislature are yet prepared to extinguish religion, and they will therefore most probably attempt to regulate, rather than confiscate, the possessions of the church. The increase indeed of popish and dissenting members in the new parliament, will render legislation on ecclesiastical affairs difficult; but the lay impropriations possessed by our aristocracy, will indispose the majority of both houses from listening to any of those sweeping plans of spoliation which radicals may desire. Thus the iniquitous plunder of Henry the Eighth, and the rapacity of the courtiers of his day, by which so many of our most populous livings have been impoverished, will be found to contribute very essentially to the security of the existing establishment.

Nor have we any material apprehension from the efforts of dissenters. They, *as a religious body*, have, within these few years, lost ground exceedingly. We are well aware that many members of the several denominations are eminently pious, learned, devoted, and respectable. We know that some of these lament the bigotry and intolerance with which the church has recently been assailed from the platform and the press; but the wound which has been inflicted is incurable; the confidence once reposed is destroyed,—is destroyed for ever; the conduct of the leading dissenters has gone very far to justify the accusations of their bitterest enemies, and has produced the most painful emotions in the minds of many, who, differing from them in doctrine or discipline, were yet prepared to hail them in Bible, Missionary, and School Societies as fellow labourers and brethren in Christ Jesus.

But the most formidable danger to our church is from within. 'Preserve me from my friends,' may well be here applied. No advocate of political reform ever advanced its cause so much as the Duke of Wellington, when he declared his opposition to all reform. And no enemy of the Church of England is so dangerous, as the friend who maintains her perfection; who contends there is nothing to alter; who resists every concession; who determinately advocates things in all respects as they are. The great danger of the Church of England at this moment, is not from the radicals, nor from the papists, nor from the dissenters, but from those who, contending that the existing system works well, overlook all its defects; and who, while zealously demolishing the vain pretensions of some advocate for a paltry denomination, forget that there is an immense and rapidly increasing multitude who are themselves of *no* denomination, but who regard all religion as little better than priestcraft, and who living themselves without God in the world, are ready to join with any, and with every party in opposing and plundering those who differ from them. 'It is not the dissenters that I fear,' said one long since removed to his rest, 'it is the absenters, the consenters, the men who have no religion, or who assent to all religions alike, not regarding any distinction, or considering any denomination as deserving of preference.' That class of *no-notion* men has increased, and is increasing with fearful rapidity; and yet their existence seems scarcely contemplated; and consequently no efforts are made for their diminution.

We have plans of Church reform without number, and some of them as radical as can well be conceived. The equalization of livings—the multiplication of bishoprics—the expulsion of bishops from the House of Lords—the abolition of pluralities—the extinction of non-

residence—the summoning of convocations—the revision of the liturgy, &c. &c. &c. have all their several advocates; we say not that they are all, or equally unimportant; we think something may be done, and something ought to be done, for improving small livings, and for checking and taxing pluralities, and non-residence; though we conceive many years must elapse before these evils can be terminated without great injustice to individuals, and serious injury to the church; but all the plans which have been mentioned, leave the real danger just where it was. No plan we have yet seen, provides for the positive insufficiency of our existing church establishment, to meet the religious necessities of a vast and rapidly increasing population;—of an extending and mighty empire.

We may, perhaps, here be reminded of the ecclesiastical establishment provided for the East and West Indies; of the increase of churches at home; of the labours of the National School Society; and of the laudable exertions of the Societies for the promotion of Christian Knowledge, and the Propagation of the Gospel in foreign parts; but still we recur to our position—our present Church establishment is insufficient to meet the religious necessities of our vast and mighty empire. The equalizing of livings, the prohibition of pluralities, the enforcing of residence, may possibly remedy existing evils; but no regulations of this nature can supply the positive, the alarming deficiency of religious instruction, by which large masses of the community, and immense portions of the empire are left to perish in ignorance and sin.

The provision made for the religious instruction of the empire, remained very nearly stationary from the period of the reformation, till the commencement of the present century. Meanwhile, to say nothing of the increase in population at home, thousands and tens of thousands of our fellow-subjects were called forth to occupy civil or military situations in far distant colonies; here they spent the prime and flower of their days, exposed to many dangers, to powerful temptations, without any restraint from the superintendance of others; without any religious instruction or caution. Alas! how many have fallen victims to disease, and returned no more to their native land; but of those who survive and return, how few are under the influence of any serious impressions! They went out young; they had little early religious instruction; they passed years without public worship, without hearing sermons, without any religious opportunities; for our colonies, our factories, our garrisons, our land and sea forces are more destitute of chaplains than those of any other nation professing Christianity. Is it then any matter of surprise, that so many who have acquired their fortunes abroad, are found without any religion at home; and when such neglected and ill-instructed individuals occupy responsible situations in the administration or the legislature, is there not reason to suppose that they will be indifferent to a church, from whom they have received no instruction, and hostile to the perpetuating of revenues which may appear to them misapplied? Nor should it be forgotten, that the Wesleyan, Presbyterian, Independant, and Methodist Teachers in many of our colonies very far exceed the clergy in numbers, and that consequently a considerable portion of the more serious individuals who return home are disposed to favour the dissenting cause, rather than promote the interest of the establishment.

Nor is there any thing in our proceedings at home which can effectually counteract the unfavourable current which continually

sets in from our colonial possessions. The advocates for the church record with delight the provision of additional accommodations in our churches for half a million of persons in the last thirty years. We rejoice in every addition of this kind, but if it shall be found that the population increases with inconceivably more rapidity than the church accommodation, however we may rejoice at what has been effected, we must still lament that the melancholy statements of Dr. Yates are too applicable at the present moment. The crowded congregations in our new churches evince the necessity of those erections; and prove the impolicy of the still existing restraints on church building; the expence, however, which these churches have in many instances occasioned to the parishes in which they are erected, has called forth symptoms of opposition, which threaten considerable inconvenience; while the absence of all endowment, and the absolute dependance of the ministers on the pew rents, has introduced into our new churches one of the worst features of the dissenting system. The evils of popular election are transient in comparison of those which arise from dependance on popular applause for daily bread.

And after all that has yet been done there are numerous places, even in the immediate vicinity of London, where the well-disposed find great difficulty in discovering churches at which they can attend; where the careless sink gradually down into practical neglect of all religion, and are in fact heathens bearing the Christian name; and where vast multitudes of the poorer classes are totally destitute of all religious instruction. It is melancholy to witness the lost and degraded state of the poor labouring gardeners in the neighbourhood of Fulham, Battersea, &c. and the awful profligacy to which multitudes of our seafaring countrymen are exposed at the eastern extremities of the metropolis. Alas! how many of these may say, No man careth for our souls!

The same deficiency of church room which has produced so fearful a result in many parts of our land, and especially in the vicinity of the metropolis, has also paralyzed to a considerable extent the beneficial effects of the National School Society, or even as some have asserted, rendered its schools eventually injurious to the church. It seems generally agreed that the children in those schools are up to a certain point well instructed, and that many of them evince a very considerable proficiency; but the instant they leave school and enter upon life for themselves, they are not only, as other young persons, exposed to serious temptations, but deprived of those religious instructions, the continuance of which is of such inconceivable importance. No adequate provision is made for them in our churches; many in consequence are tempted to neglect public worship; the better disposed find ready accommodation at methodist or dissenting chapels; and thus the system originally hailed as the palladium of our church, is said to produce results very unfavourable to her interest. How far this is the case we presume not to decide; but the subject demands investigation. National Schools have been so long established on an extensive scale, that those more immediately connected with the society may easily ascertain their effects; and as applications are now making by authority to the benevolence of the Christian Public, it is highly important to ascertain how far the bounty already bestowed has answered the expectations of the donors.

We have dwelt longer on the dangers of our church than we originally intended, but at the same time it appears to us important that

those who really wish well to our Zion should not occupy their time on minor points, but should endeavour to contemplate the real sources of danger, and devise appropriate remedies. The danger resulting from the neglect of religious instruction in our Colonial possessions can only be removed by providing adequate and competent religious Teachers. The appointment, for instance, of one Bishop, three Archdeacons, and some fifty Chaplains, (of whom little more than half are at any given period in active employ) to communicate religious instruction to the civil and military servants of a country larger than Europe, is a miserable evasion; the attempt to provide churches at the public expense to supply the wants of our population, where that population increases ten times more rapidly than the church room provided, only deceives the public by professing to do what in existing circumstances cannot by such means be effected; and the education of the poor in the principles of the national church, if so conducted that the great majority of the pupils do not continue in that church, is really encouraging many to rest on a broken reed.

What we desire is, that the established church should be extended to all our Colonies :—that in every Colony churches should be erected; incumbents appointed; and moderate and sufficient provision be made for their support, either from Colonial or national funds :—that in all the larger Colonies Bishops should be appointed, whose Sees should be confined to such reasonable limits as should enable them to exercise a real and not a nominal jurisdiction. What upon earth can be more absurd than to place the Cape of Good Hope, New South Wales, and the whole of our East Indian possessions under the control of the Bishop of Calcutta? Provision should also be made for the education and ordination of Ministers and Missionaries in our several Colonies, that the native inhabitants may no longer be dependent on the mother country for those religious teachers of which she can only furnish a scanty supply.

We desire also that the erection of churches and chapels in the establishment should be thrown perfectly open to the public. We would wish that any man or body of men might be enabled to purchase, erect, endow, and nominate to a church or chapel in any place; the ordaining, licensing, or instituting of the individual so nominated would still remain with the Diocesan, and therefore no improper person could be admitted, if that Diocesan discharge his duty.* We wish that dissenting and methodist ministers might be encouraged to apply for ordination, and that the trustees and proprietors of dissenting and methodist places of worship might be encouraged to convert them into churches and chapels in connexion with the establishment; and while we shrink from the wanton alterations of Mr. Cox and Mr. Riland, we would endeavour by a careful review of all the passages in our Liturgy, commonly objected to by dissenters, to remove as far as possible every obstacle which impedes their coming amongst us with a quiet mind. We wish in short in these times of strife and contention to remove every ground of complaint which can be removed without sacrificing essential truth; to unite all Protestants as far as possible in one common bond, to follow after peace and things whereby we may edify one another. †

* It should be remembered that any man can open a dissenting place of worship when and where he pleases; but no man can provide a church without the consent of the incumbent of the parish.

† The importance of cultivating this conciliatory spirit must be obvious to every one who calmly considers the events which are passing around. The most confident claims to extraordinary powers

Our limits compel us to close. We and our readers can do little; but that God whom we serve can turn the minds of all men, as seemeth good in his sight. To him therefore let us address our fervent petitions, that he would graciously dispose our hearts, and the hearts of our sovereign, his nobles, counsellors, and senators, to the adoption of those measures which may promote the increase of true religion, and the peace, and purity, and extension of our established church; and that thus the glory of our God and Father, and the enlargement of the kingdom of our adorable Redeemer may be promoted and extended throughout the world.

have in some quarters been advanced; and a very eminent degree of zeal for God and of jealousy for the honour and purity of his truth, has been confidently professed; but the *fruit of the Spirit is* LOVE; and while many have been zealously employed in contending for truth and denouncing divine judgments about to be executed, we have witnessed few symptoms of His spirit who wept over Jerusalem; or of that tender, compassionate, ardent desire for the conversion of the ungodly which distinguished the great Apostle of the Gentiles. Where envy and strife is, there is confusion and every evil work; and who can review the proceedings of the last two or three years but must feel that to many of the leading actors it might well be said, "Ye know not what spirit ye are of." O let us seek, and strive, and labour to attain the spirit of love, of peace, and of a sound mind!

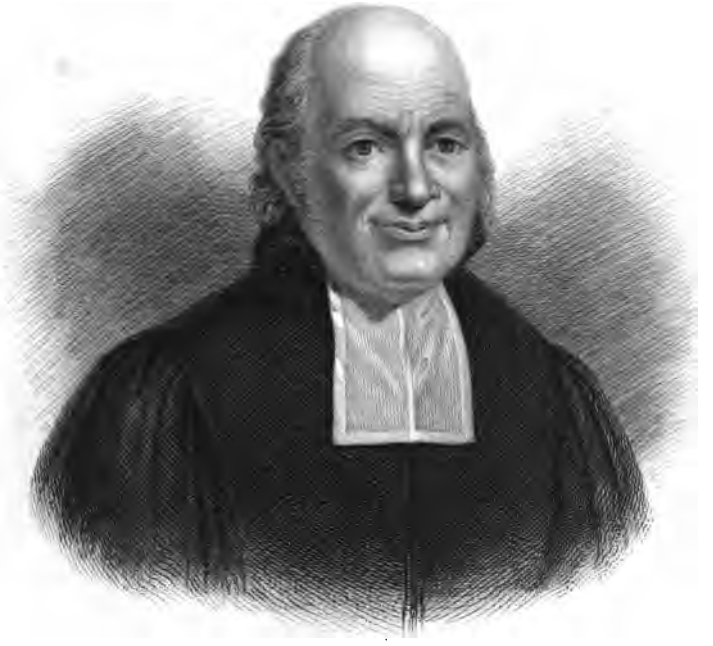
---

## ADDRESS TO THE NEW YEAR.

AND art thou come, fair Spirit, from above,
Commission'd to fill up a further space
Between me and the boundless ocean
Of eternity—to give a longer day
For me to work, before the night sets in
That ends my labours, and I sink to rest?
Thankful I thee receive—I've much to do—
A host to conquer strongly lodg'd within—
A large arrear of debt to cancel off—
And talents to lay out at usury.
I beg the latest minute for the task.

O may the gracious hand that gave me thee,
Lend its strong help to further the attempt,
Or all is vain—I know full well my strength
Is as a reed, that bends before the breeze,
And shrivels into dryness at the blast.
Fair Spirit, thou wilt see strange things, that pass,
In mazy circles on this nether sphere:—
O be it mine, to fill thy true account
With actions, that when weigh'd in th' balance
May not be wanting found—but well approv'd—
O may the fair relation stand the test
Of conscience, in the solemn hour that seals
Me up for judgment, irrevocable—
May that account record a spirit meek,
A humble heart, that pour'd its orisons
At morning's light, and evening's setting ray,
In Sion's courts, where God delights to dwell—
My chief delight to seek, and meet him there.
And grant, O thou! supreme in love, and light,
That at thy altar I may still be found
The humblest guest, with wedding garments on—
And there, beneath thy cross, to fix my stand,
Till the bright angel, Death, shall summon hence.

C.



REV^D JOHN JENICKE.

London. Published by L.B. Seeley & Sons, 169, High Street, Feb^y 1.1833.

# MEMOIR OF JOHN JŒNICKE,

MINISTER OF THE GOSPEL AT BERLIN, LATE HONORARY GOVERNOR OF THE CHURCH MISSIONARY SOCIETY.

THE Apostle's warning, that here we have no abiding city, but must seek one to come, is verified in every generation. Individuals, families, and whole churches, have felt it, and under a pressure of adversity, have come out of their own land like Abraham, into one that the Lord has shewn them. No country has gained more by such emigrations than Prussia. The French refugees found an asylum there, from the persecutions of Louis XIV, and not only introduced their arts and manufactures, to the great advantage of a rising country, but their descendants proved faithful to her interest, and fought with valour in the late war against the invading armies of Napoleon. Frederic William I. employed religious toleration as a means of increasing the number of his subjects: seventeen thousand Protestants from the Duchy of Saltzburg obeyed his invitation, and a more important accession was gained in 1732, by the arrival of a number of Bohemian families, whom the persecutions which followed the revival that had taken place in 1720, had driven into exile. When they requested a settlement from the King, he replied with his characteristic mixture of frankness and rudeness, 'If you are a good sort of people, I am willing to receive you, but if you are rogues, I have no wish for you, since there are enough in my kingdom already.'

John Jœnicke was the son of a weaver, who came in with this colony; he was born at Berlin, July 6, 1748. As his parents were poor, he was brought up to the same calling, and at the age of eighteen, left his home, to exercise it at Munsterberg in Silesia, where a small Bohemian settlement existed. The pastor of the colony, whose name was Pokorny, was a faithful minister, and his exhortations soon engaged the attention of young Jœnicke. It may be supposed that he had been piously brought up, as his parents had emigrated for religion's sake; so that it will not appear surprising, that the first effectual impression he received of divine truth, was not of actual wickedness, but of deficiency in due thankfulness for the gift of God in his Son, which is eternal life. He was struck by these words in a sermon; 'Even if from your infancy, you had known no other sin, but that of not having always loved the Lord Jesus with all your heart, you would be guilty before God.' This sentence, which the natural mind could not understand, and which many an anxious one would stumble at, may be taken as a specimen of the Bohemian method of appealing to the heart. While many disregard the statutes of the Lord, and are far from righteousness,* Jœnicke had outwardly kept the commandments from his youth, and thus was near to the kingdom of God; he needed however the quickening impulse of a Redeemer's love, and from that time he looked upon his former peace as a mistaken security, and began his course anew.

The pastor Pokorny, who had discerned in him not only earnestness, but many other valuable qualities, advised him to enter upon the ministerial office. Considerable obstacles were in his way for the present but having made up his mind, he patiently endured delay, (in which there is more real piety than in complaining of unavoidable hindrances) and devoted himself to

* Isa. xlvi. 12.

preparatory studies. While he still worked at his trade, he learned Latin and Greek in his leisure hours, and after three years, was enabled to become schoolmaster to the Bohemian colony at Munsterburg, which was an important step, as he thus became known, and could prosecute his studies conveniently. Some time after, he obtained a similar place at Dresden, where he acquired a knowledge of Hebrew, and at length in 1775, at the age of twenty-seven, he entered at the University of Leipzig. There he remained three years, during which time his lines fell in a goodly heritage,* for the pietism which Spener had awakened over Germany was still in action, and consequently all the pulpits were filled by Evangelical preachers; among these he was particularly attached to Dr. Christian Crusius,† to whom he often alluded afterwards in the pulpit, as to one who had been blessed in "turning many to righteousness."‡ Indeed he always retained a pleasing remembrance of the days he passed in the University, which is a sufficient proof that he had spent his time well, and had not wasted it in idleness, or embittered his recollections by vice. After having finished his studies, he became tutor in a German family. But the obstacles to his ordination being now removed, he was anxious to obtain it, being desirous at the same time of entering into the Moravian Society, and exercising his ministry among them, which could be done compatibly with his early associations, as the United Brethren had a colony at Berlin. With this view he addressed himself to the venerable Spangenberg, who had succeeded Count Zinzendorf in the presidency at Herrnhut, but the good bishop recommended him to labour in a wider field. When communities in general are eager to increase their numbers by proselytes and partisans, such disinterestedness ought to be appreciated, and held up as the true Christian pattern. Jœnicke followed his advice, remained a member in the Lutheran church, and received in 1779 an invitation from the Bohemian congregation at Berlin, by which he was brought back to his native place. The religious spirit which had formerly impelled these colonists to leave their country, had not declined in the lapse of nearly half a century; they desired a spiritually-minded pastor, and found their wish fulfilled in Jœnicke. But he was not only called to resist evil in its natural forms, a new enemy had sprung up, of a much more subtle, and therefore a much more dangerous character.

Frederic William I. of Prussia, with all his eccentricities, valued religion. Frederic II. commonly called the Great, was not only impious at heart, but delighted in impious society, thereby affording a whole length resemblance of the Apostle's words, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."* Not only was profaneness encouraged at court, but the whole system of administration was eminently ungodly, and as an instance, it may be mentioned, that the instructions given to the military during the seven years' war, were of the most demoralising kind. Mr. Pusey, in his work on German Theology, mentions his having heard from one who knew the King, that before his death, he said he would give one half of his dominions, to leave the other half in the same moral and religious condition

* Ps. xvi. 6.

† Author of a work on moral philosophy.

‡ Dan. xii. 3.

* Rom. i. 32.

in which he found them at his accession. The evil was immense, and the power which had been built upon the sand fell at the first blast: the wars with France which followed a few years after, were disastrous and disgraceful, and subjected the whole land to the oppression of a victorious and profligate soldiery. Yet if the evil had been confined to the administration alone, it might soon have been repaired, "but wormwood had fallen on every stream,"* the very waters of life were made poisonous, and the leaves of the tree of life, which were given for the healing of the nations, were tainted like those of the Batavian Upas: the study of scripture, instead of being consecrated to religion, and thus causing "righteousness to run down as a river," had been distorted into an aid of impiety, and many a divine, whose lips should have kept knowledge, "reduced the principals of Christianity to a mere accordance with deism, explaining away every thing miraculous in the gospel history, and criticising the Bible with a temerity beyond all bounds, rather like an advocate of infidelity than of revelation." †

Frederic William II. who ascended the throne on the death of his uncle, issued an edict in 1788, remarkable for the testimony it bears to the melancholy state of religion. 'Long before we ascended the throne, (he says) we perceived the necessity of restraining, as far as we can, infidelity, superstition, corruption of the great truths of the Christian faith, and the licentiousness of manners arising from these. We have observed with regret, for some years before our accession to the crown, many of the Protestant clergy allowing themselves unbounded freedoms with the doctrines of their confessions, denying many important articles of protestantism and Christianity, adopting a modish tone in their manner of preaching, perfectly opposite to the spirit of true Christianity, and thus shaking the very pillars of the faith. They are not ashamed to serve up again the wretched and often refuted errors of Socinians, Naturalists, Deists, and other sects, and with boldness and impudence to spread them among the people, under the extremely abused name of *enlightening*; to depreciate the authority of the Bible as the revealed will of God, to corrupt, to explain away, or utterly to reject the sacred records; to represent faith in mysteries, and particularly in the Redeemer's atonement, as ill-founded or superfluous, and thus to reproach our common Christianity.' This edict might have had more weight if the character of the Sovereign had been truly Christian, but unfortunately it was not.

During the progress of this decline, Jœnicke maintained his ground as a faithful preacher of Christ crucified. It will be seen by the foregoing remarks how necessary it had become to hold fast the form of sound words. In such times, one needs the resolution with which Joshua was enabled to say, "As for me and my house, we will serve the Lord;" still it is to be sought in humility and prayer, not in the hasty temper of Peter, when he exclaimed, "Although all shall be offended, yet will not I;" and it will be found, that those only who are convinced of *sin*, will cling to the assurance of *righteousness*. Jœnicke was stedfast in keeping his way, and thus, in the midst of defection and corruption, he preserved his soul. Such buildings as were raised with hands, were stormed or under-

* Rev. viii. 10, 11.

† Gorton's Biog. Dict. art. Semler. "Michaelis, who had witnessed the commencement of the great revolution which took place in the opinions of the German Protestant clergy in the last century, said, 'Heretofore I was reckoned heterodox, but now I am only too orthodox.—*Ibid.*

mined; but the rock on which his faith was built defied every attack. A real conversion alone enables us to keep firm to the Gospel; education may make us profess it, virtue may cause us to honour it, but neither of the two is proof against the adversary: so crafty and so manifold are his devices.

As his stated engagements did not require him to preach more than once on the Sabbath, (alternately in German and the Bohemian dialect) he added an extra service in the morning, and also one on Mondays, when he summed up and enlarged upon what he had said the day before. Toward the close of the century, the necessity of counteracting the spread of infidelity, and of casting oil upon the fire which was drenched with water,* was deeply felt. An association was formed for this purpose, to which laymen and ministers contributed their means, their talents, and their exertions: among these excellent men no one was more conspicuous, either for zeal, or the sacrifices he made to extend the cords of the kingdom of God, than M. Schirnding of Debritugk in Lusatia; he published a number of religious tracts in French, German, Polish, and other languages, and to devote his fortune to the Lord for ever, he founded the Missionary Institute at Berlin. Having lately become acquainted with Jœnicke, he offered him the direction of the new establishment, which he readily accepted, and gave it his most earnest attention. It was opened and seven young men admitted in 1800; when suddenly a total reverse of circumstances befel the generous founder, and he was obliged to withdraw his donations for his own support, and as the Institute had no other funds, its ruin seemed inevitable. But Providence watched over it, and by the perseverance of Jœnicke it was maintained, and carried through the successive trials of the evils of war and of a decline in religious zeal. At first, some pious individuals subscribed to assist it; afterward the Missionary Societies in England extended their aid; and the happy result is, that it still exists, like a tree which has taken a firmer hold of the soil for being shaken by storms. Some of its students have proved valuable labourers in the service of those Societies, and thus repaid the debt: in 1820 it had sent out as many as thirty, ten of whom had gone into different parts of Asia, and twenty to the western coast and the south of Africa; since which time, most of its inmates have entered into a different part of the vineyard, with the view of preaching the Gospel to the numerous Jewish families in the Russian and Prussian dominions.*

In addition to these two engagements of Pastor and Director, Jœnicke accepted the charge of Secretary to the Bible Society of Berlin. He had the happiness to see the wane of infidelity and neology, and a healthier impulse given to Biblical studies. In 1825 his strength began to decline, and he found himself obliged to lessen his labours gradually, first by discontinuing the prayer-meetings held in his house, then by omitting the lectures of the Missionary Students, and at length by sitting while he preached. He had exercised a valuable ministry for half a century, and felt that it was time for others to enter into his labours. The Monday's service as well as that of the Sunday morning, was also given up, in consequence of his extreme weakness, but he had the satisfaction of remembering, that they had seldom been interrupt-

* See Pilgrim's Progress, part 1. c. 5.

* The Report of the Church Missionary Society for 1817 (p. 481) mentions that they were indebted to him for several valuable Students from the Berlin Seminary, at a time when Englishmen were not to be procured.

ed, and then only for inevitable reasons: he preached for the last time in the beginning of June 1827; it was then ascertained that he was afflicted with a dropsy in the chest, and that it would prove mortal. He retained however, the use of his faculties to the last, and was able to receive the numerous visits of his friends, and to talk of that Saviour in whom he placed his hopes, to their mutual edification. On the 21st of July, it became evident that his strength was failing him, the last words that could be collected from his lips were these, *During my long life I have always found that the Lord is faithful.* His friends, who were watching his departure, together with the pupils of the Missionary House, surrounded the bed, and to respond to his joy, they began in a low voice, two verses of a hymn, expressive of the death of the Christian; when they had finished, they turned toward him, but his spirit had fled.

Jœnicke at the time of his death, was aged seventy-nine years and a few days. He had been so far favoured in respect of health and strength, that it might almost be said of him, as of Moses, that "his eye was not dim, nor his natural force abated;" towards the close of his life he is described as entering the pulpit at seven o'clock on a December morning, to preach in German, and returning two hours after to preach again in the Bohemian dialect. It is said that the present King of Prussia went once on purpose to hear him, and that he preferred the simple and occasionally common language of the humble Jœnicke, because he found in it an edification which a more elegant style could not have conveyed, unless it had been equally evangelical in its matter.

What has been remarked of Henry Martyn, that there was a well-proportioned symmetry in his religious character, may be applied to Jœnicke. He was the same man in the pulpit and out of it, a connection too little preserved by many, who suffer "strangers to devour their strength,"* by pursuing objects uncongenial with their calling. At the beginning of his sermon, he usually announced the divisions he intended, but did not always tie himself down to them; this however is mentioned as a trait in his manner, and not by way of recommendation; he always spoke from the impulse of his heart, and blended with his sermons such anecdotes as he thought illustrative and edifying, which practice it may be observed, is calculated to engage the attention of the young. He always spoke of the Saviour, or *to* the Saviour; by which one is led to understand, that he used the law in its proper character of a schoolmaster, to bring the souls of men unto Christ.† The great object of his preaching was to declare the excellency of Him who has called us out of darkness into his marvellous light. This is a singular man, (said a person who saw him in his last years) he knows how to speak of nothing but the Saviour; a remark which naturally reminds us of St. John's reputed daily exhortation, 'Love the brethren.'

Jœnicke was as simple in his mode of life as in his sermons. He did not disdain the humblest occupations, if he could be of service to his parishioners; even in advanced age, he constantly visited the poor and sick, who lived in the most distant parts of the city. Such however was his humility, that few instances have come to light. A physician being one day called to see a poor patient, who had nobody to take care of him, asked the man how he would send to have his medicine made up, as it must be taken the same evening: he answered, 'There would be no

* Hosea vii. 9. † Gal. iii. 24.

difficulty;' but seemed averse to tell who was to go on the errand: the physician insisted, and was informed that the aged pastor Jœnicke came every evening to make the poor man's bed, prepare his victuals, and do whatever else was necessary. At another time, Jœnicke having received from a rich man a large alms for the relief of a poor man who lived a long way off, and some pence for the person who was to carry it, preferred taking it thither himself, in order that these pence might be saved, and so increase the relief a little. The tree that produced these fruits, must have borne many of the same kind; it is only to be wished that more had been preserved.

Such was the Bohemian pastor, and his example cries loudly to *him that hath ears to hear*, to drink at the same fountain, that he may go and do likewise. Jœnicke had a brother, who studied at Halle, and went out as a Missionary to India; he died at Palamcotta, after having seen his labours blest of the Lord.*

I. I. M.

* The personal part of this memoir is taken from the *Archives of Christianity*.

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## A VISIT TO RISTER'S AT PARIS.

A BOOKSELLER'S lounge is proverbially delightful. And among the religious world, (for indeed it is a world peculiar to itself) the same taste exists in no small degree. It is refreshing to step occasionally into a religious bookseller's, and run over titles and title-pages, peep between uncut leaves, and survey the portraits of eminent persons. Sometimes too, one picks up a new idea in this way, a new train of thought is struck out, a new subject of meditation suggests itself, or a new and precious example is gained. Much then might be said, not only on the pleasures of such a lounge, but also on its advantages. But if the pleasure be great in London, what must it be in Paris, where novelty enhances it! Perhaps very few of our English travellers make a point of going into a small shop, in a street named from the Protestant chapel of the *Oratoire*, where formerly dwelt Henry Servier, whose successor is J. J. Rister, at No. 6.

To enjoy such a place requires some Christian taste; if the visitor has it, so much the better; but if he has not, I would advise him (for much weightier reasons than this) to seek for it without delay.

One of the first ideas that occurs to the visitor will be, the valuable testimony paid by the French Protestants to his own country, by adopting and translating so many English works. Here he will see Wilberforce on Christianity, Newton's Cardiphonia, Scott's Bible (in a course of publication) and many others. He opens Bogue on the New Testament, and will be surprized to find that it was read and appreciated by the captive emperor at St. Helena, a circumstance which strongly marks it out as a present to Frenchmen of a speculative turn of mind. Keith on Prophecy will also meet his eyes, a book which is singularly well calculated for distribution on the Continent, and which will doubtless be mainly instrumental in advancing the Lord's kingdom among unbelievers. The Pilgrim's Progress too, is translated, (at least the first part) but whether it was wise to preserve the famous sentence about *Pope and Pagan*, I very much doubt. In my humble opinion, it impedes

the circulation of the book, and perhaps *Pagan and Persecutor* would have done better.* Mr. Erskine's little works are also to be found here. Here too is Father Clement, Jessy Allan, &c. here is Jesus Shewing Mercy, translated by the late Madame Falle. Here are Burder's Village Sermons, and the more argumentative, but not more powerful ones of Chalmers, which are greatly esteemed among French Christians. Here are the principal works of English writers upon the Evidences, from Derham to Beattie. Here are the lives of Fletcher of Madely and his excellent wife; the first is not considered a happy translation, but the matter shines through the language; the second has found its way into the royal palace, and is understood to be in high estimation with the present queen of France. How far her exaltation may have contributed to her happiness, she knows best; but we must all own, that the earth brings forth *thorns and thistles* to every one. Let us hope and pray, that she may in due time gain an incorruptible *crown*, and in this wish we trust, that the warmest republican, and the most zealous Carlist will readily join.

Nor must he overlook Bickersteth on the Scriptures, the Life of Henry Martyn, (improved by many useful notes) and the Memoir of Caroline Smelt. The Paris Religious Tract Society has also adopted many papers from the London one, and the visitor will be pleased at the sight of many an old acquaintance in a new dress. And now he will begin to ask, is all the Protestant literature of France exotic? have they nothing original? Alas! many circumstances have conspired to depress and enfeeble the churches of France.

* I had almost forgotten Doddridge's Rise and Progress, and Milner's Church History, of which several parts have appeared.

But let us remember what they were. No one who has not studied the subject can imagine what buffoonery, what vulgar nonsense, was uttered from the Romish pulpits in Paris, till the middle of the seventeenth century. Yet at that time the Protestant church produced some of its brightest ornaments, and Amyrant, Mestrezat, and Daillé, were awakening and edifying mankind. It would be difficult to find superior sermons to those of the early French Protestant divines. And what made them so clear and so forcible? Sincerity, sacrifice for conscience' sake, deep study of the Gospel, and a faithful practice of *holding fast the form of sound words*. Their volumes are so scarce, owing to numbers of them having been destroyed, that book-collectors may reckon them among their rarest treasures. A reprint of selections from their sermons has been commenced, but I fear it languishes, though it well deserves encouragement. Saurin and Nardin are the standard books with modern readers. The latter has the talent of drawing out the spiritual improvement of a text in the highest degree.

But let the visitor look around, and he will see there is no cause for blame. Here are reprints of Drelincourt's valuable works to begin with. Here is the Correspondence of La Chaise and Spon, which is sufficient to decide the balance in any unbiassed mind between the two communions; and a similar work of great excellence, intitled Correspondence of Two Ladies in the Seventeenth Century. Here is the Journal of Jean Migault, which details so affectingly the exile of the French Protestants. Here is Bayssiere's Letter to his Children, which has been instrumental in preventing a hasty change on the part of some English. Here is the Life of the late Baron de Stael, whose existence was indeed

devoted to the glory of God. Here is the Protestantism in Spain, a work which serves as a compendium of Dr. M'Crie's. Here too are the works of Monod, a name of increasing lustre in the modern church of France, together with the productions of Grandpierre and Vinet, which have deservedly obtained the highest praise. Here are many collections of hymns and sacred music. Here is the Glaneur, that precious little selection of passages from different writers. And let the visitor take especial notice of the *Archives du Christianisme*, a periodical containing many excellent articles, both of doctrine and controversy: as well as of the *Ami de la jeunesse*, one of the best books ever designed for youth. Nor let the volumes which come from Geneva be overlooked, though (from whatever cause) they are rather dearer than those published in Paris. Among them are the Life of Henry Martyn, the Collection of Christian Letters, Lives and Specimens of the Fathers, (now in progress) the various works of Cellerier, which are so esteemed, as to sell high even at the book-stalls, the Sermons of Gaussen, and others. It would be unjust not to mention the truly Christian zeal and liberality of a publisher at Geneva, Madame Suzanne Guers, who readily engages in printing any work that is likely to glorify the Lord, at great hazard to herself. Each person has his talent, and she has not trifled with hers.

Having thus given the visitor his first directions, it only remains to desire, that in his choice of books he may be guided to whatever is best for his soul, or most calculated to answer his plans of benevolence. M.

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## HAPPY END OF A CHRISTIAN.

In a large village in Derbyshire, there died in the month of April 1832, at the age of 36, one of those valuable Christian females, who, exempt from the cares of the married life, make it their business to do all the good they can according to their means and opportunities; and of whom not a few, we would fain believe, are in mercy scattered up and down in the villages of our much favoured land. It is good to bear testimony to departed worth. Others are built up and comforted. They rejoice to hear how the Lord has dealt with those that have gone before them; and how 'very gracious' he has been to one and another of those his 'servants that have departed this life in his faith and fear.' Because of these we should ever bless his holy name, giving thanks at the remembrance of his holiness, his truth, his faithfulness, and his love.

The eldest of several unmarried sisters and brothers, —— was to them as a mother, and her loss has been regarded as the loss of a second mother. The privacy of domestic life suffers not the detail of many of those circumstances, which testify most strongly to stability of Christian character. Many of our severest trials are those, which can be known and estimated only by the all-seeing God. And, moreover, there is a sameness in all these matters in the case of every member of Christ which renders such detail uninteresting, however valuable in itself regarding each.

Possessed of earthly wealth or greatness she was not, but her station was just that in which piety often best prospers, and the life of God in the soul of man is most perfectly developed. Perhaps we may also say, it was such as gives the largest opportunities for spiri-

tual usefulness among the poor. These she failed not to improve. A persevering collector for the Bible and Church Missionary Societies, she rejoiced to see the Lord's pleasure prosper in their hands. She visited the cottages of the poor. She sought out among them the sick and needy. For seventeen long years, she was a steady, constant, unwearying teacher in the Sunday school. Whoever might be absent, she was there, unless from home, or hindered by illness. The Lord's day morning found her *early* with her God, and she went forth from her chamber to communicate with the uninstructed young. She sold and circulated among the children Prayer Books, Hymn Books, Tracts, and similar publications. For this purpose she had her monthly packet of Friendly Visitors, &c. It might be said of her, that like her Divine Master, she went about doing good. Her perseverance and diligence in whatever she took in hand were truly admirable. She was not of those who put their hand to the plough and look back. It was by means of these habits, that she was enabled with but a sickly frame, to have time to spare from the immediate duties of her calling.

But the time was come, that she must die. And, as afterwards observed by one of her friends, she died, just as the Christian would wish to die, in the midst of her work. "Precious in the sight of the Lord is the death of his saints," and truly her end was peace. One Lord's day found her, morning and afternoon, in her usual post at the church, and in the Sunday School, and the next she had entered into rest. The knell of death was the earliest that that morning sounded from the village steeple. Monday and Wednesday she was somewhat unwell: Wednesday seized with an inflammation on the chest, and before the sun of the next Sabbath morn had illuminated the distant hills, she was in Abraham's bosom. In the midst of life we are in death: "So teach us to number our days, that we may apply our hearts unto wisdom." We are all much in sorrow. A mere allusion to the event of the morning left scarcely a dry eye in the church. Their unworthy pastor, the writer of these lines, grieved bitterly, feeling that he had been deprived of a most valuable helper, and that not of himself only, but of others also. The first burst of grief has now subsided, but we still feel our loss.

In the end of this excellent Christian, there was no vain-glorious boasting, but there was a hope full of immortality. The triumph of grace was entire; deep self-humiliation and unshaken confidence in the perfect work of Christ; the sure mercies of the everlasting covenant. She was occasionally delirious, but it was delirium of a very pleasing kind; harmless and inoffensive — indeed almost playful—and throughout evincing the devout tendencies of a religious soul. I saw her several times during her short illness: always with satisfaction. In our last interview, when I reminded her that to depart and be with Christ was far better, with an ardent smile, she emphatically answered, *Yes;* and then, after a moment's consideration, referring to a sermon I had preached some time before, added, but I have been thinking that perhaps my desire to depart and be with Christ, has been more occasioned by the difficulties I have had to contend with in life, than pure love to God. In such thoughts we see the tokens of a soul jealous of itself with a godly jealousy. In reply I requested her to recollect, that He who here guides us by his counsel, is the same who appoints our lot and portion, our troubles and difficulties; using these for the accomplishment of his own purposes

of love. From this consideration she seemed to derive some comfort, but was unable to speak more.

On the preceding day when some of her friends came to her bed-side, one of them (untaught in the right doctrines of the gospel of salvation) reminded her for her comfort of the goodness of her life, and such like. She answered with some vehemence,—'My goodness! my purity! oh no! it is all Christ;' and then roused almost to anger, replied by reference to the Holy Word, that all our righteousnesses are as filthy rags. I might easily enlarge such statements, but I wish to be brief. She seemed to feed on, and rest entirely in the precious promises of God. We all greatly grieved at our loss, though well convinced it was her gain. It made a void in our little company. I may however add, that severe as was the trial, we have since had reason to feel, that towards the departed there was especial mercy in the dispensation, the righteous having been taken away from evil to come. She bore to the grave the honoured name of my best Sunday School teacher.

M. M.

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## PASTORAL ADDRESS FROM AN ABSENT MINISTER OF CHRIST TO HIS FLOCK.

DEAR FRIENDS,—Accept this offering of pastoral affection and anxious solicitude for your souls. Although separated from you by distance, and disabled by debility and sickness from declaring to you the grand scheme of redemption through the atonement of the ever adorable Redeemer, yet my heart still yearns over you; still "I long after you in the bowels of Jesus Christ;" still, "brethren, my heart's desire and prayer to God for you is, that you may be saved;" and never, never shall I cease "daily to make mention of you in my prayers," so long as I shall be in this tabernacle of clay, and feel the weight of those ties which nothing but the cold hand of death can dissolve or disunite.

Beloved in Christ Jesus, those of you who "have tasted that the Lord is gracious," let me "stir up your pure minds by way of remembrance"—"press forward to the mark of the prize of your high calling in Christ Jesus"—"mind not high things"—"love not the world, neither the things that are in the world," for "to be carnally minded is death." Yes, beloved, death to your peace, death to your enjoyments, death to your comforts. If while you have a name to live you are indulging a worldly spirit, you have need for deep humiliation and watchfulness; for "if any man have *not* the Spirit of Christ he is none of his." Ah, how dangerous and besetting is the spirit of the world! Tremble, my beloved brethren, lest you again come into bondage thereby; "watch and pray that ye enter not into temptation;"—"watch and be sober, for your adversary the devil goeth about, seeking whom he may devour." Watch and be diligent, that you may be found of your Lord in peace, that if he come suddenly you may be with your lamps burning and your loins girt, ready for his service, whatever it may be. Time is short, my beloved brethren, improve it well, be active and alive in the best of causes. Your obligations to the Saviour are very great; if you are redeemed from hell it is by his precious blood; if you have a title

to heaven, it is that he hath "loved you and given himself for you;" if you enjoy "peace in believing," and a "good hope" of glory, it is through him who "died, the just for the unjust, to bring you to God:" forget not that you were once without hope, "dead in trespasses and sins;" "enemies in your minds by wicked works," and "children of wrath, even as others." Such *was* your state, beloved: oh, be thankful for the difference grace hath made, and as Christ hath so loved you, remember so ought you to love one another. Yes, love Christ supremely, and then his saints for *his sake*. And then, O pity the thoughtless ignorant multitude that are yet as you lately were; they have a claim upon you; their lost and pitiable state, on the brink of ruin, on the verge of hell, call loudly for your expostulation, pity, and exertion; rouse all your powers, dear brethren, to help forward the cause of God among the ungodly; think of your neighbours, your friends, your kindred: you live among them, you converse with them, you love them, the ties of nature bind you closely to many of them, but ah, the stroke of death will make an eternal separation; can you bear to think of this, and not rouse every faculty God has given you on their behalf, to warn, exhort, beseech, intreat them to be reconciled to God? If indeed you have been backward in this way, to show your love to God and your neighbour, let this address from the sick-bed of your pastor do what his voice has failed to excite you to do; and from henceforth give yourselves no peace, till by your pleadings with them, and before the Lord on their behalf, you are clear from their condemnation, and by "the meekness and gentleness of Christ," by the influence of his love and teachings of his Spirit you have "commended yourselves to each of their consciences," and pointed them to the only Deliverer from the wrath to come. Persevere, dear brethren, take up the cross, if it be one; be not ashamed of it in this way; and then great shall be your reward in heaven, when at the right hand of the Judge you shall meet a neighbour, a kinsman, a friend, thither brought through your instrumentality of faithful intreaty and exhortation here below.

But to you, my dear friends, who are yet without evidence of a change of heart, and meetness for heaven, to you I must also give an affectionate address; and I would do it with all that solemnity and sincerity that a sick-bed and the prospect of eternity are calculated to inspire. Oh that my voice may not be raised in the judgment to add my Amen to your condemnation! Oh that the gospel I have attempted to deliver may *not* prove a savour of death to any of you, for whose salvation I have longed, and for whom I have laboured, wept, and prayed! Dear friends, can it, shall it be that *one* of you will perish? What! one for whom your pastor feels the sanctified yearnings of spiritual affection; one for whom he has wept and prayed in secret; with whom he has pleaded in public and in private; one to whom he has offered the glad tidings of mercy, and held up the Lord Jesus as a Deliverer, a Saviour, a Refuge from the condemnation of a broken law, and an offended God. Oh, my friends, my beloved friends, lay these things to heart. Consider, I pray you, *how impossible* it will be for you to escape if you neglect the great salvation; let me remind you, that if you continue to "make light of the gospel-feast, you will be left without excuse when God shall call you to account for your privileges here below. Oh, I must again tell you, that a slighted, neglected gospel, will add bitterness to the pains of eternal death;

and while the ignorant and untaught heathen shall through the riches of sovereign mercy unite in the rapturous song of praise to the Redeemer, those nominally Christian, will be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Oh the misery of those who "love darkness rather than light," and who under the very sound of delivering grace, sink into the regions of unutterable woe!

Dear hearers, let me exhort you to flee at once from the dangerous precipice on which you are standing; and while by this address you are once more told of your danger, and of a way of safety, look up with a humble, broken, teachable spirit, to the Lord in prayer, that he would pour out upon you the Holy Spirit, and honour the means now employed to lead you to the Lord Jesus for eternal life and salvation. You must, beloved hearers, "be born again, or you cannot enter the kingdom of heaven;" and oh, remember, that while you are helpless of yourselves, grace and strength is offered to you, and in addition to the many times the living voice of your pastor has told you of it. He now sends you this faithful testimony from a sick-bed, and beseeches you by the love he bears your precious souls—by the love of the Saviour he offers to you; by the work of that Divine influence he implores for you; by all your desire after peace in the hour of death, and of acceptance in the judgment, and a seat at the right hand of God—that you will implore for yourselves, with all the earnestness and promptitude which the worth of your souls demands, that promised gift of a new heart and a right spirit, "without which you cannot enter the kingdom of heaven."

Farewell, my beloved brethren in Christ. *We shall meet in heaven* if this sickness should be unto death. Farewell, my beloved hearers, *we shall certainly meet at the judgment;* but whether with joy or grief will depend on the reception you give to the gospel, and the Saviour. I shall then give an account of my preaching and labours amongst you; and you in that account will either be condemned or saved. My hearers, it is *not* a trifle. I have preached for eternity, and you have heard for eternity, and eternity will soon decide whether you have heard in vain, or heard to profit. Oh, may God Almighty grant the most enlarged desires of your pastor's heart on your behalf, that "in *that day*" we may meet *with joy*, and *not with* grief, and together at the Redeemer's feet, cast our blood-bought crowns, and unite with redeemed millions in ascribing the glory of our salvation to him who loved us, and washed us from our sins in his own blood." Then, my Christian brethren, shall we abundantly rejoice in the riches of sovereign grace, and look back on the trials we passed through here below—with surprise that we felt them so much, and that we *did so little* for the Saviour; let these considerations quicken *our pace*, and encourage our faith, and make us to abound in every good word and work. Time is short, we shall soon be dying; O let us not then neglect our invaluable opportunities, but give diligence to make our calling and election sure, to work the works of him who hath sent us, and to promote his glory, who died that we might live.

X. X.

## ON CREATION AND THE DELUGE.

SIR—The careful student of the inspired volume will often be led to observe, that a very large proportion of its contents consists of historical information; and may, perhaps, thence infer the importance of endeavouring to communicate religious instruction by example and warning, as well as by precept or prohibition. This position, however, though generally recognized in theory, is in the present day very much disregarded in practice. We abound indeed in instructive tales and historical novels, and attempt often to supply the neglect of fact by the cultivation of fiction; the consequence is, that many of our young people become so occupied with romantic ideas and imaginary adventures, as to lose all taste and interest for the common every-day concerns which are the subjects of real history. They have far more vivid ideas of Elizabeth and James, of Cavaliers and Courtiers, of Roundheads or Republicans, than can be acquired from Clarendon, or Hume, or Rapin, or any other voluminous and sober historian; but they are too often grievously deficient in plain matters of fact, and almost totally ignorant of those practical lessons which the faithful narrative of past events is calculated to afford. Few persons will advocate the proscription of all works of imagination, but the extent to which they are carried in the present day, appears exceedingly injurious to the cause both of literature and religion.

It has long since been observed, that 'unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture; forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty.'* And it has ever appeared to me a subtle device of the great enemy of souls, by which Christian people, who themselves love the Bible, have been persuaded to withhold it from the hands of their tender offspring, under the idea that by being accustomed to use it as a school book, their children would imbibe in after life an aversion to its contents. The very reverse is the case. Keep the Bible from the young, they will hate it when they grow old. Let it be the book of their counsel from the day they can spell out a verse, and they will hold it fast to their dying hour. It is only God's grace which can convert the soul; but he hath said, "My word shall not return unto me void," and while teaching its sacred truths to our offspring, in obedience to his command, we may humbly seek for, and expect the fulfilment of his promise, "I will pour my Spirit on thy seed, and my blessing on thine offspring.'

Never let us lose sight of the grand distinction between sacred and profane history; the one is divine, the other human. "Holy men of old spake as they were moved by the Holy Ghost." "All scripture is given by inspiration of God." The sacred records, therefore, are truth without any mixture of error. The facts they relate may be fully depended on. The principles they state are absolutely and invariably correct. We may entertain doubts, perhaps, as to the exact interpretation of certain passages, but the statements themselves are unquestionably true, are unreservedly to be received.

The question has often been asked, whence did the sacred historians derive their information? How did they themselves become acquainted with the facts which they record? Such inquiries are more curious than important. They

* First Homily.

were taught of God; they were inspired by the Holy Ghost; it is this divine teaching and inspiration which affords the foundation for implicit dependance on their declarations. Many of the sacred writers were indeed "eye witnesses and ministers of the word;" they were themselves engaged in the events which they record; "That which we have seen with our eyes, which we have looked upon, and our hands have handled—that declare we unto you." In other cases the statements were received by the sacred writers from the most competent witnesses, and attested by the most indisputable authority. Thus for instance, the history of the creation, the fall, the death of Abel, and all the earlier events might be communicated from Adam to Shem, with only the intervention of Methuselah, and from Shem to Moses, through Abraham, Joseph, and Amram; that is, the history of two thousand five hundred years might be communicated to Moses through the intervention of only six persons, each of whom was so long cotemporary with his successor, as to communicate the narrative repeatedly, and thus obviate the danger of any serious mistake. Thus even on the supposition that the art of writing was not known prior to the giving of the law, there could be little danger of any material error intruding into the Mosaic narrative. Yet let it ever be remembered, our dependance on the accuracy of this narrative must rest on its divine inspiration, and not on any human conjecture as to the means by which its information was derived.

That divine authority of the sacred volume is established by the most irrefragable proofs; by the testimony of antiquity, the fulfilment of prophecy, and the powerful effect produced on the world at large by its declarations. The writers of the sacred volume could not themselves be deceived; they had no interest in deceiving others; on the contrary, they delivered most obnoxious truths, with great personal danger, and much actual suffering, and yet they invariably assert their divine commission. In many cases their messages were accompanied with surprising miracles; their deeds were not done in a corner, but before multitudes of intelligent and hostile spectators; and the whole Jewish nation adopted painful rites and peculiar ceremonies in remembrance of certain surprising events which took place before the eyes of their astonished progenitors; while the progress which Christianity has made, in opposition to the power, wealth, learning, and passions of an ungodly world, affords a continually increasing evidence of the divine authority of that book, in which its truths are revealed.

That inspired volume commences in the most sublime and impressive manner—"In the beginning God created the heaven and the earth." The world was not from everlasting; it was not produced by any fortuitous concourse of elements; it was the work of a divine artificer, even the Lord himself. Jehovah Jesus, our adorable Redeemer; he, the eternal Son of the Father, was indeed the creator and former of all things; for as "by faith we understand that the worlds were formed by the word of God, so that things which are seen were not made of things which do appear," so are we clearly informed in the volume of revelation, that by him, even the Lord Jesus Christ, "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him."*

Plain, however, and intelligible as this declaration is in itself;

* Col. i. 16.

it has given rise to various enquiries, and to much controversy. The commonly received interpretation of the passage is, That at the commencement of the six days, the earth, together with the heavenly bodies more immediately connected with it, were formed by the divine power out of nothing; and that this formation took place about 4004 years before the coming of Christ, according to the Hebrew chronology. There are however some who consider the first two verses of Genesis, as distinct from the sequel; and who refer them to a different, a far distant period; they imagine that the heavens and the earth had been formed many ages prior to the above specified period of 4004 years before Christ, that the earth so formed had been destroyed; that at the commencement of the first day, it was a shapeless mass of ruin;—without form and void, that it lay immersed in darkness; and that the first act of creative power was the production of light. This interpretation, however startling to the plain Christian, has been adopted by many great and good men, and is especially advocated by the students of geology, that is, by those who minutely examine the form, material, and construction of the earth itself.

These philosophers observe that the earth consists of different strata; the surface, for instance, is usually vegetable mould, adapted to the growth of plants, &c. under this first surface is found a layer of gravel, sand, clay, or some other substance which the geologists suppose to have been deposited by the flood. Under these deposits, which are called diluvium, are found a series of rocks, called secondary rocks, or fossiliferous rocks, which contain immense numbers of petrified plants and animals; many of which are of species not now known to exist; and these relics are found deposited in climates where the living animals are not found, and could not exist; thus for instance, the bones of elephants, &c. are found in abundance in several of the secondary rocks of our own country; and the geologists further contend, that a series of ages must have elapsed, before these animal remains could have been so petrified as to become limestone, marble, &c. Under these secondary rocks are found primary rocks of granite, &c. in which no fossils are met with, and which are therefore presumed to have been undisturbed from their first creation.

The interpretation therefore given by these philosophers of the passage, is somewhat as follows. In the beginning—many thousands of years before we have any record or any information—God created the heaven and the earth; that earth was, by some unknown catastrophe destroyed, and totally ruined; it was in darkness, an unformed, misshapen, unoccupied mass of confusion. Then about 4004 years before the Christian æra, the Spirit of God moved on the face of the waters, and God said, "Let there be light, and there was light."

Such appears to be the fashionable interpretation of the day; there are indeed variations in the philosophic creed. It has been contended that each day spoken of in the first chapter of Genesis, is not to be regarded as a pitiful period of twenty-four hours, but as some magnificent æra of 6000 years, just as though the sacred historian was so ill informed, as not to know the difference between the length of a day, and a period of five or six thousand years; or so artful as to attempt to conceal this difference; or that men in modern times were so wise as to find out what the Almighty intended should be kept secret!

On subjects where so little is revealed, dogmatism is every way

improper; yet it is not perhaps going too far to maintain that these modern interpretations confuse a comparatively plain subject; that they confound creation and re-formation; that they introduce great ambiguity of language; and that this is done on very slight grounds. The discoveries of geologists however striking and interesting in themselves, are yet wholly insufficient to justify the conclusions which have been deduced from them. Geology is really in its infancy. We are not competent to say what changes took place in the earth between the creation and the deluge; we know the earth was cursed for man's sin; we know some effects also of that curse; but how those effects were produced, or how extensive the curse proved, we have no information.

Again, there was the breaking up of the fountains of the great deep at the commencement of the deluge.—Who shall say that the whole of what are now called secondary rocks, might not then have been disturbed, and have received into their yawning caverns the vast race of antediluvian animals; and who shall say that the sand, and clay, and pebbles, &c. might not be deposited over these secondary rocks by the retiring waters. The process of petrifaction proceeds in some cases with surprising rapidity; we have specimens in our own country, where rocky substance is formed from day to day, at a rate which, in the period that has elapsed since the flood, would produce a mountain of limestone or marble higher than any in existence in our own island, and sufficient to entomb immense multitudes of mammoths, elephants, crocodiles, and other monsters; while very possibly the process of petrefaction and the production of limestone and marble, and other formations, might proceed far more rapidly immediately after the deluge than in modern times. We know not how the deluge was produced, and can only form very obscure suppositions as to the changes effected; but geologists themselves maintain, that the earth must formerly have been subjected to a much higher temperature than at present. What if the earth's orbit underwent some change at the period of the deluge? What if the position of its axis were altered? What if only a slower revolution on its axis was for a short period produced? The effect of any of these changes would be astonishing. Just dwell for a moment on the last supposition. The earth is not an exact sphere, but is somewhat compressed at the poles, so that the diameter at the equator is greater than that at the poles by nearly 40 miles; * the consequence is that the waters of the ocean are from 15 to 20 miles higher at the equator than at the poles; they are however at present kept at rest by the effects of the centrifugal force—that is, the same force which causes small bodies to fly off from a wheel in rapid motion; which force increases with the increase, and diminishes with the decrease of the wheel's velocity. If therefore the motion of the earth on its axis (which is now at the equator about 1000 miles per hour) was at all sensibly diminished, a rapid current would instantly move off obliquely from each side of the equator towards the poles; an overwhelming tide would sweep over the whole plain country of the temperate Zones, rising with fearful rapidity, surmounting every obstacle, changing the whole face of the earth, levelling forests, breaking up formidable barriers of secondary rock, and at length covering the highest mountains.† No ordinary

* Dr. Gregory states the diameter of the earth at the poles as 7940 miles, and at the equator as 7977 miles.

† The highest mountain in the world is said to be the Dhawhala Giri, or White

powers of calculation can estimate the results of such an irruption; even if the change in the earth's motion were produced in the most gentle and gradual manner, the effects would be tremendous; the mere pressure of a column of water two or three miles high would produce amazing havoc among the secondary strata, forcing out every particle of fluid and gaseous substance, reducing thousands of trees into one solid mass; in some cases perhaps inflaming combustible materials and producing tremendous explosions; compressing accumulations of light vegetable substances to the specific gravity of marble; and effecting changes in a few days or hours, which would in the ordinary course of events require ages; and thus baffling all human conception and conjecture. This one single supposition—for which it is true we have no foundation, but which in itself is as probable as many others—would, if developed to any extent, account for numerous phenomena which have led some to suppose that, in the first verse of Genesis, Moses speaks of the creation of the materials of the world many ages before our present system was formed; and which have induced others to extend what ordinary readers would conceive to have been a day of twenty-four hours, to a period of six thousand years.

I have dwelt the longer upon this subject because it affords a very striking exemplification of the ignorance of man, and of his tendency to adopt hasty conclusions from very inadequate premises. The more the divine operations are contemplated, the more deeply shall we learn the power and the wisdom of God; and the weakness and the folly of man. At one period certain philosophers vainly imagined that the discoveries of science demonstrated the inconsistency of revelation. The researches of modern philosophers establish a contrary conclusion. The internal appearances of the earth are found to be accordant with the records of the inspired volume, as to all essential points; but the time in which these operations are stated to have been produced appear to many too short.

Yet surely it becomes us to cease from our own speculations, whenever they lead to results contradicting divine revelation; to conclude that the work declared in holy writ to have been performed in one day, was actually completed in the specified period; to beware how—without a single hint from Scripture, and from the partial examination of a very small portion of the upper crust of the earth—we adopt a system which would imply the existence of sin, misery, death, and destruction, prior to that one transgression whose consequences we so deeply feel. Rather let us bow to the divine declaration, and while meditating on the chapter before us, let each one say, I firmly believe that in six days God created the heaven and the earth; that he called the materiel into existence; poured forth light; arranged the world in order, fixed the bounds of the ocean, clothed the earth with verdure, peopled the air with birds, the waters with fish, the land with animals, with flocks and herds and creeping things; that he planted a garden in Eden, created man from the dust of the ground, provided a help meet for him, and, beholding the whole work of six days, rested on the seventh day, commanding it to be kept holy, and thus called forth the triumphant praises of all his creatures. Then "the morning stars sang together, and all the sons of God shouted for joy." "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches!" CLEMENS.

Mountain in the Himalayan Chain in Thibet; this is estimated at 26,462 feet, a trifle more than five English miles.

# Review of Books.

*MORNING DISCOURSES addressed to the Congregation of Christ Church, Birmingham.* By GEORGE HODSON, M. A. *Archdeacon of Stafford, late Minister of that Church.* 8vo. Pp. xvi. and 450. Hamilton.

THE pleasure which we experienced in perusing Mr. Hodson's former sermons, led us to anticipate renewed satisfaction from the present volume. In this anticipation we have not been disappointed. Deeply as we regret that the venerable Archdeacon's health has compelled him to relinquish his very important station as minister of Christ Church, Birmingham, we cannot but hope that this his parting memorial to his people may prove far more extensively useful than even his continued labours from the pulpit; and that the discourses originally prepared for a single congregation may now extend their beneficial effects to thousands in different parts of the land. We are the more encouraged to indulge this expectation from the character of the sermons themselves, which are exactly of the description most suited to family reading. They are not learned nor critical disquisitions; they are not verbose, florid, or declamatory harangues, but they are plain, explicit, intelligent statements of scriptural truth; accompanied with vivid and powerful applications; evincing much knowledge of the human heart, and a thorough acquaintance with those subtle devices, which the great enemy of souls continually adopts to seduce the unwary. While at the same time the style is good, there is nothing unnecessarily offensive, and there is much mildness and moderation on doubtful and disputable points. We cannot therefore but hope that this volume may meet with extensive circulation, and we very confidently recommend it to the perusal of our readers.

The discourses are twenty-seven in number; they are shorter than published discourses in general, the author usually entering at once upon his subject, and losing no time in unnecessary introductions. Several of them are consecutive discourses, where, though the texts vary, the subjects are intimately connected, and the whole volume thus constitutes a brief outline of divinity.

The Archdeacon especially preaches Christ. His deity, his atonement, his example, are continually pressed on our attention. Take, for instance, the following extract from the discourse entitled 'The Lord our Righteousness,' where the author inquires,

II. The *meaning* of the name before us. What does the expression "The Lord our Righteousness" teach us respecting Christ?—It instructs us,

1. Concerning his *Person*—who he is. He is JEHOVAH—for such, I need scarcely inform you, is the original word rendered "The Lord" in our text. He is Jehovah our Righteousness. As the preceding verse declares his manhood—speaking of him as a branch which should arise from the root of David—so does this, in terms no less explicit, affirm his Deity. It would be difficult indeed to conceive any language which could assert the Godhead of our Saviour Christ more plainly than this and similar passages of the Old Testament do—"This is his name whereby he shall be called, JEHOVAH"... Call to mind, my brethren, that God is himself the speaker in this passage; and that speaking of a second person whom he would raise up as a righteous branch, and invest with regal dignity and power, he says of him, "He shall be called Jehovah." Are we for one moment to suppose that God here meant to sanction or connive at his being called improperly by that name? Can we suppose that he who so continually represents himself in scripture as ex-

ceedingly jealous of his glory and of the honour due unto his name, would allow the incommunicable name Jehovah—expressive of his self-existence, his eternity, his unchangeableness—to be given to one to whom it did not of right belong; and to whom if it did not belong it could not be ascribed without the most daring impiety? Upon what other supposition can such passages as this—in which the name Jehovah is given to Christ (and there are many such)—upon what supposition, I say, can they be satisfactorily explained except that of his equality and essential oneness with his eternal Father? All difficulty in the interpretation of such passages ceases as soon as we call to mind our Lord's own declaration, "I and my Father *are one;*" nor can we be at any loss to account for the ascription of the divine Name to Christ when we find him sharing divine prerogatives, and entrusted with unlimited judicial authority for this very purpose, "that all men should honour the Son even as they honour the Father."

And here, my brethren, suffer me to remind you that it is of the utmost importance—of the utmost *practical* importance—that your minds should be firmly established, upon scripture grounds, in the belief of the Godhead of Jesus Christ. This is not one of those abstruse points of theology about which even real Christians may differ, and have differed, without affecting their faith in the essential truths of Christianity. This is itself a truth of essential and vital importance. It lies at the very foundation of all the great and saving doctrines of the gospel. Unsoundness with regard to this involves by necessary consequence error in regard to all the rest. Deny the Divinity of Christ, and you at once expunge the doctrine of the Atonement. For how can a mere man, however excellent—or any created being, however highly exalted—atone for the sins of the whole world, or even for the sins of a single individual? "None of them," as the Psalmist says, "can by any means redeem his brother, nor give to God a ransom for him." The most perfect obedience of the most perfect creature is not more than is required for his own acceptance. He has nothing to spare for the benefit of others. If his obedience be not perfect he needs an atonement himself; but if it be, he has done no more than it is his duty to do. After all he is "an unprofitable servant," and can claim nothing on the score of merit even for himself, much less for another, at the hands of divine justice. The moment therefore we lose sight of the Godhead of Christ Jesus, we give up the doctrine of an atonement for sin, and leave ourselves without hope of forgiveness. And in point of fact, the doctrine of atonement is either positively denied, or else explained away, by those who deny the divinity of Christ. So also is the doctrine of the Fall, and of man's guilt and depravity in consequence of the fall. High and flattering notions of the dignity and purity of human nature go hand in hand with a denial of Christ's divinity. For the same reason when this is denied, low and inadequate opinions are formed of the evil and demerit of sin. Hence also the necessity of a thorough change of heart by the Holy Spirit, as a divine agent concerned in our sanctification and salvation, is decried by those who refuse to acknowledge Christ as God.—Pp. 83—86.

**The pernicious consequences of the Socinian hypothesis are also strikingly exhibited in a subsequent discourse, in which the Archdeacon explains and vindicates the doctrine of Justification by faith, and points out the fallaciousness of several of those answers which are commonly given to the inquiry, How shall the sinner obtain favour with God?**

There are those who ground their reply simply upon the benevolence of the Deity. 'God is too merciful,' they say, 'to punish the faults of his erring creatures. All nature bears witness to the benignity of his character. His tender mercies are over all his works. And to represent him as a Being at all backward to forgive sin, or as needing any inducement, besides that of his own beneficent disposition, to receive offenders into his favour, is to give an unamiable and injurious view of the Divine character. You have only to ask forgiveness of your offences and you shall have it.'

This is the view commonly, if I mistake not, entertained by the Socinians, or Unitarians as they are incorrectly called. And it is evident that (as might indeed be expected from their creed) Christ is on this system wholly left out of sight. The necessity of an atonement for sin by the death of Christ, or of any satisfaction to

the Divine justice by the sufferings and obedience of a divine Surety, is wholly denied; and the whole business of man's salvation is resolved into the simple exercise of clemency, a mere act of mercy on the part of God. Our object at present is not to show (what indeed scarcely need be shewn) how utterly unscriptural this tenet is. Its *immorality* is all that we are now concerned with. And can any thing be plainer than that it undermines the very foundations of moral obedience? The moral law of God, in its purity, spirituality, and extent—its strict requirements and awful sanctions—is virtually set aside; the necessity of repentance and godly sorrow for sin is superseded; the fear of the divine displeasure against transgression totally removed. All that we have to do is to repose ourselves on the mercy of God—not the mercy of God as it is exercised through Christ Jesus, in entire harmony with his justice, but—his mere mercy, without reference to any satisfaction on the Saviour's part, or any humiliation on the sinner's part. Is not this to remove the restraints on human passions, and to give the fullest encouragement to sin? for who is there, when told that God is too merciful to punish sin, but will conclude that he shall be forgiven, as well as others, and thus be emboldened to continue in sin?—Pp. 148, 149.

In like manner the Archdeacon adverts to the Divine character of the Saviour in an admirable discourse on John vi. 14. entitled 'Christ the Prophet of his Church,' the whole of which is deserving of serious and attentive perusal.

The Divine character of our Lord and Master is not however stated as a mere barren doctrine, but is carried out into all its practical effects. The following extract affords an appropriate exemplification of our meaning, and illustrates the close and powerful application with which these discourses abound. The title of the discourse is, 'Self-enquiry urged and assisted,' from Matt. xxii. 14.

It is plain therefore that the only satisfactory way of determining whether we do or do not belong to the "few that are chosen," is to inquire whether we do or do not possess all those various qualifications which the sacred oracles demand in the candidates for heaven. Let us glance at some texts of Scripture which may assist us in this enquiry.

"Except a man be born," says our Lord, "of water and of the spirit, he cannot enter into the kingdom of God." Have you been thus regenerated? not by the water of baptism only, but by the grace of the Spirit also? Have you received "the inward and spiritual grace," as well as "the outward and visible sign?" Have your hearts been changed, your wills renovated, your affections raised above earthly things and fixed on things above? Do you love God before all other things, and above all other things? Do you love the things which he loves, and hate the things which he hates? Sin is his abhorrence—is it your's? Holiness is his delight—do you desire it, pray for it, strive to attain it? Can you say, with St. Paul, that you "delight in the law of God after the inward man?" Have you that "spiritual mind" which is "life and peace?" Do you exhibit "the fruits of the Spirit" in your life and conversation—"love, joy, peace, long-suffering, gentleness, meekness, temperance?"

Again—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Such is the testimony which John the Baptist was commissioned to bear respecting Christ. Have you then, my brethren, believed in the Son of God—not with a dead but with a living faith—not the faith of the head only, but that of the heart also? for "with the heart," as St. Paul tells us, "man believeth unto righteousness." Have you come to him for deliverance from the guilt and power of sin, as the lame, the blind, the sick, the demoniac came to him when on earth, earnestly desiring the removal of your spiritual maladies, as they did the cure of their bodily diseases? Have you received him into your hearts by faith "as the bread of life," the nourishment and health of your souls; as "made of God unto you wisdom, and righteousness, and sanctification, and redemption?" And are you from day to day living by faith in him, and deriving grace, and strength, and spiritual life from the fulness that is in him?

Once more—"If any man will come after me," says our Lord, "let him deny

himself, and take up his cross and follow me." And "he that taketh not his cross and followeth after me, is not worthy of me." How plain are these declarations! Self-denial and bearing the cross are indispensable to the Christian character—do you possess them? Are you willing to deny yourselves for the sake of Christ and your fellow-creatures; to give up your own will, ease, and interest, when by so doing you can promote the temporal or spiritual advantage of others? And are you willing, for conscience' sake, and where fidelity to your Christian profession really requires it, to bear reproach, and contempt, and injury in a meek and Christian spirit?

"If a man love me," says Christ to his disciples, "he will keep my words." Here we have the *genuine principle* of religion and its *practical test* together. He is no Christian that does not love Christ—he has no true love to Christ who does not "keep" his commandments; treasuring them up, as a sacred deposit, in his heart, and taking them as the guide and rule of his daily conduct. I ask then, brethren, have you this holy principle of love to the Saviour; and do you manifest your love to him by keeping his commandments—striving at least to do so, and praying to be enabled to do so more and more—especially that "new commandment" which he so often lays down as peculiarly binding upon his disciples, "Love one another."—Pp. 25—27.

Another point which appears prominent in this volume, is the author's close adherence to the Articles and authorized formularies of our church; which many seem to regard as somewhat obsolete, and undeserving of notice. Thus in adverting to the question, Am I of the many called, or the few chosen? he observes—

And here I would first of all remark, that in the determination of this point *you have nothing at all to do with God's eternal decrees*. The divine decrees, though they are the rule of God's proceeding, are not the rule of our judging. It is not his secret counsels, but his revealed will, by which we are to judge whether we are chosen to eternal life or not. It is not by prying into the book of his purposes, but by consulting the book of his written word, and comparing what we there read with what passes in our own hearts, that we are to judge of our spiritual state. Though, if chosen at all, we are 'chosen in Christ before the foundations of the world were laid' (as our 17th Article expresses it), yet to know whether we are chosen or not we must "search the Scriptures." And those Scriptures, examined with sincerity, diligence, and prayer, will not leave us long in doubt as to our real state before God.—Pp. 23, 24.

So again in a subsequent discourse—

The only thing, brethren, (I repeat it), that can hinder any one of you from being saved, is your own want of willingness to be saved. If you will go on in your sins, you may. Christ forces none; none are saved against their will: but it is equally true that none are lost against their will. None will have to say in the last day, 'Lord, thou knowest that I was willing to give up my sins, willing to be made holy, willing to be thy servant; thou knowest that I called upon thee with a penitent and contrite heart for pardoning mercy and converting grace, but thou wouldest not hear me!' No, brethren—if you are really desirous of having sin forgiven and subdued within you, you need no more doubt that Christ will pardon and sanctify you, than you need doubt that he came from heaven and died upon the cross. I go further—and say, that if you feel and lament your want of willingness to be saved, and beg of him to incline your hearts to seek him, and bend your will to receive him, he will do it. "Thy people shall be willing," says the Psalmist, "in the day of thy power." 'He works in us,' says our Article, 'that we may have a good will, and works with us when we have a good will.'—Pp. 59.

The Fifth Discourse, from John v. 14. entitled 'The Healed Impotent admonished,' struck us as highly important, and especially appropriate to those who have been mercifully restored from the Cholera, or any other alarming visitation. After urging on those who have recovered from sickness the duties of thankfulness, serious consideration, and humiliation before God, the author proceeds—

But the words contain, further,

A call to *newness of life*. Without this the mere acknowledgment of the lips,

whilst sickness lasts, and whilst the prospect of death is near, avails nothing. Too often, alas! 'ease recants vows made in pain.' But the man who has been truly taught of God in the time of sickness, hears the voice still behind him in the hour of returning health, saying, 'Sin no more. Return not again to vanity and forgetfulness of God. Walk more humbly with thy God. Live more as on the brink of eternity. Use this world as not abusing it. Be more attentive to personal, family, and social religion. Live as in the sight of a holy God, and in the ever-present prospect of a judgment-seat. Guard especially against thy besetting sins. Remember where thou hast formerly erred, and go not astray again. Daily seek pardon for the past through the atoning blood of Jesus; daily and hourly seek grace and strength for the present and the future, through the sanctifying influence of the Spirit.'

My brethren! ye whom God in his merciful providence has raised from distressing or dangerous illnesses, have you hearkened to his voice thus speaking to you, "Sin no more;" and have you sought in earnest for power to obey it? Has your life and conduct really been more Scriptural since your recovery? Have you exercised more watchfulness, more of a spirit of prayer and diligent reading of God's word? Have you remembered the solemn promises and vows which you made on your sick (or, as you perhaps thought it, your dying) bed—that if God would spare you and raise you up again, you would live very differently from what you had formerly done: that you would forsake your evil ways and ungodly companions, break off your swearing, lying, drunkenness, evil tempers, or whatever might have been your prevailing iniquities—that you would observe the Sabbath, which before you had violated; attend regularly the house of God, which formerly you had seldom or never entered; read your Bible daily, which you had been used seldom to look into; set apart stated times for prayer, to which you had been almost a stranger? Oh with what earnestness did you beg of God to allow you longer time for repentance and reformation, and not to cut you off in the midst of your sins! With what confidence did you assure your minister that you really would lead new lives, if you might but be delivered from going down into the pit unprepared! And God in his goodness was pleased to hear your prayer and prolong your lives. But where has been your amendment? Have you been less worldly, less covetous, less earthly-minded, less careless about religion since your recovery than you were before your illness? Have you realised death, and judgment, and eternity more? lived more as in the presence of God, sought his favour more diligently, been more fearful of offending him, more habitually desirous of pleasing him? Have you attended more seriously to the things belonging to your peace? and—in the recollection of the awful precepts you had before your eyes, when you thought you were going to die, and had not repented of your sins or obtained forgiveness, or of the utter insufficiency of any thing you had, or had done, to recommend you to the divine favour, and put away your transgressions from before his face—have you come, and are you daily coming, as a penitent sinner, to the cross of Christ, to be washed from your sins in his blood, clothed in his righteousness, sanctified by his Spirit?

I entreat you, my brethren, ask yourselves these and similar questions with becoming seriousness and humility. It is not a light thing to have dissembled with God.—Pp. 69—71.

Our limits however, remind us to close, and we are thus compelled to pass over various points which we intended noticing, and omit several valuable extracts we had marked for insertion. The last discourse in the volume is entitled 'The Christian Minister's Farewell to his people;' from Acts xx. 32. and was delivered by the author March 25, 1832: the Sunday previous to his leaving Birmingham. In enlarging on the expression, "the word of his grace," the author quotes Eph. i. 3—8, and then proceeds,

See how distinctly he traces all the blessings which the Gospel makes known and offers—adoption, acceptance, redemption, forgiveness—to the unmerited mercy and sovereign will of God, planning from all eternity the salvation of sinners, and bestowing on them the riches of his grace—not because they are holy, but—that they "may be holy;" and predestinating them to the adoption of children—not in consideration of their foreseen love and obedience, but—that they may be "with-

out blame before him in love:" thus, you perceive, cutting off all plea of merit grounded on the qualifications of the recipients, inasmuch as these very qualifications themselves were subsequent, not antecedent, to—the effects and not the causes of—God's good will toward them. So again in the second chapter, after reminding the Ephesians of the state in which the Gospel had found them—"dead in trespasses and sins, walking according to the course of this world, according to the prince of the power of the air;" (and yet, in this respect, not worse than other unconverted persons, whether Jews or Gentiles, nominally Christians or nominally Pagan; for—"among whom," the Apostle adds, "we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others")—with what plenitude of feeling, with what energy of diction, he recurs to his favourite topic "the grace of God!" "But God," says he, "who is *rich in mercy*, for *his great love wherewith he loved us*, even when we were dead in sins, hath quickened us together with Christ *(by grace ye are saved)* and hath raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew *the exceeding riches of his grace*, in his *kindness towards us* through Christ Jesus. For *by grace*"—he adds, once more, out of the abundance of his heart; as if he could not say enough or speak plainly enough on a point so important, a theme so delightful—"by grace are ye saved, through faith, and *that not of yourselves; it is the gift of God.*"—Pp. 442, 443.

**One passage more and we must close; after many valuable observations the Author proceeds—**

There are two benefits in particular which he ascribes to its influence—*edification* and *glorification*. And tell me, beloved brethren, which of these benefits would you be contented to forego? Is it not your wish to be "built up" on that "sure foundation laid in Zion" by God himself, and pointed out to you, I trust, by your ministers, as the only foundation on which you can build for eternity—Christ Jesus? Can it be a matter of indifference to yourselves, any more than to them, whether you "build upon this foundation gold, silver, precious stones," or "wood, hay, stubble?" Having "come to Christ as unto a living stone, disallowed indeed of men, but chosen of God and precious," do you not desire "as lively stones to be built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ?" In other words, do you not desire to be growing, thriving, fruitful Christians; rising daily, from one story (so to speak) to another, and advancing from one degree of grace to another; thus becoming increasingly happy in your own souls, and increasingly honourable to the religion you profess—"adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity?" Then remember, for your instruction and encouragement, the word of God's grace is "able" thus "to build you up." Use it for this purpose. Study it with this practical view. Seek to become more holy, more humble, more heavenly, through God's blessing upon the reading and hearing of it. Especially aim to have your besetting sins more completely subdued, your prevailing corruptions more habitually mortified, and the divine image more fully and distinctly impressed upon your hearts, whilst you contemplate this living transcript of the divine character and perfections. "Sanctify them," says the Saviour, in his fervent intercession for the disciples, "sanctify them *through thy truth; thy word is truth.*" This progress in conformity to the divine image is the distinguishing privilege of believers under the Gospel. "We all," says the Apostle, "with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." May you, my dear brethren, experience these happy effects more and more upon your souls, till at length you see Him, who is now the object of your faith and love, face to face, and be for ever perfected in his likeness!—Pp. 447—449.

**We take our leave of the Archdeacon with feelings of great respect and attachment, and with earnest prayers for the renewal and long continuance of his health and strength. We have met with few volumes more truly deserving of extensive circulation.**

*FACTS AND ILLUSTRATIONS demonstrating the important benefits which have been, and still may be derived by Labourers, from possessing small portions of land; proving the low amount of poor rates, where such holdings have been granted or continued to the labouring population, and its advantages to the Farmer, the Landowner, and the Country. Published by the Labourer's Friend Society.* 8vo. Pp. 278. Dean.

*HINTS for the Improvement of the condition of the Labouring Classes.* By the Rev. PEYTON BLAKISTON, M. A. *late Fellow of Emanuel College, Cambridge; with an Appendix, containing practical plans for the reduction of poor rates, and for restoring the comforts and independence of the peasantry by their own means.* 8vo. Pp. viii. and 64. Longman.

THE severe distress with which many of our labouring poor are afflicted must excite deep concern in every feeling and benevolent mind. That the poor shall never cease out of the land may be regarded as a divine appointment, calculated to answer salutary and important ends; but that in a fertile and wealthy country, possessed of almost unlimited resources, poverty and distress should prevail to such an extent that vast multitudes should be reduced to a scanty supply of the meanest subsistence, and many driven to the utmost recklessness of despair, must surely arise from some great practical error and mismanagement.

The investigation indeed of such evils, and the suggestion of appropriate remedies, is the especial province of the political economist, and may appear at first foreign to our work. The effects however produced by deep temporal distress on the moral and religious state of the labouring poor, are too striking and too melancholy to be disregarded by the Christian philanthropist; the ministers of religion are continually applied to for relief; they are often called upon to interfere with magistrates, overseers, guardians of the poor, &c. and however indisposed they may be to entangle themselves with worldly concerns, they are in many cases called upon to solicit relief for their distressed parishioners, countrymen, &c. by the same necessity which induced the Apostle and the churches of Macedonia to provide contributions for the poor saints at Jerusalem; nor can they shrink from such labours without exciting suspicions and occasioning offences which prove serious obstacles to spiritual usefulness. When however ministers are found anxiously endeavouring to promote the temporal welfare of their people, the ear is often opened to attend to instructions and exhortations with respect to their eternal interests.

The exertions indeed of individual ministers or philanthropists can effect little in remedying extensive distress; yet even the slenderest means, when properly applied, not unfrequently produce very disproportionate advantages. The supplying a poor cottager with a small plot of ground at the full price paid by farmers, &c. in the immediate vicinity, appears a very trifling boon; yet the publications before us clearly prove that this small assistance has, in numerous instances, raised a labourer and his family from a state of low and desponding distress, to comparative comfort and independence. The experience of the Bishop of Bath and Wells, Lord Braybroke, the Rev. S. Demainbray, Thomas Babington, Esq. Thomas Estcourt, Esq. L. B. Wither, Esq. and many others, as detailed in the publications of the Labourer's Friend Society, fully demonstrate what substantial benefits may be produced without any sacrifice of property whatever, by a judicious appropriation of small

portions of land to the labouring poor.

The plans adopted by these benevolent individuals, differ from each other in various minor particulars; and these minute variations deserve the serious attention of those who desire to enter fully into the subject. In some cases the same portion of land is let to the same individual from year to year; in others, a fresh allotment is divided among the several tenants each successive year; occasionally the tenure begins at the season of planting, and terminates at the time of taking up the crop; the tenants are in some cases prohibited during their tenure from applying for any parochial relief; while different stipulations are introduced with respect to spade culture, manure, &c. the expediency of all which will vary according to situation and circumstances; and admit of considerable difference of opinion. But under every variety of soil, culture, and limitation, the system appears to work well. The land is usually let at its full value, often at a higher price than the farmer can afford to give: but still the occupation is found highly beneficial to the cottager; and this benefit appears to result from the employment of labour which would be otherwise lost, and the occupation of time which would in ordinary circumstances be either wasted, or spent at those pests and banes of our peasantry, the ale-house and the beer-shop.

The object is not to render the labourer independant of his employer, nor to supply him with so much ground as would occupy his whole time; but merely to provide him with employment for his leisure hours, and for a few days in which he may not be regularly engaged. In some cases enough is provided to enable the cottager to keep a cow; but in general the portions appear to vary from a few poles to a rood, and sometimes to half an acre; the rent required appears to vary from three-pence to six pence per pole, that is, from two to four pounds per acre, the landlord defraying land tax, poor rates, &c. and these rents, which are considerably higher than those usually paid by farmers, are said to be cheerfully and punctually paid; the tenants usually desire to increase rather than diminish their holdings; in numerous instances the poor rates are materially reduced, and the poacher, smuggler, with other dissolute and disorderly characters, have become sober, regular, and industrious.

Mr. Blakiston recommends the uniting with the allotment system a self-supporting dispensary, and a friendly society constructed on the principles recommended by the Rev. Mr. Becher, at Southam, and speaks highly of the beneficial effects produced by those established at Lymington, under his own superintendance. These several institutions will, doubtless, be found eminently useful, though we are not convinced of the expediency of connecting them with each other. Indeed the allotment system may often be introduced where a dispensary or friendly society could not very easily be established.

It has indeed been objected to the allotment system, that it is not calculated to afford general, or even permanent relief; and that the relief which it communicates in the first instance, is given to the pauper at the expence of the farmer. We are by no means disposed to regard this system as an universal panacea. It can obviously only apply in the first instance to the agricultural poor, though at the same time whatever really promotes their prosperity, will by its reaction benefit the manufacturer. It may injure the farmer, in case he should be required to sacrifice any large portion of his land: but

as the cottage allotments only average about a rood, the sacrifice of one acre in the hundred would supply the whole demand which the labourers on a particular farm would require; and the farmer would probably save far more in the reduction of the poor rates, than he could lose by relinquishing the profit of this hundredth acre. The permanence of the relief may possibly be inferred from the effects which it still produces in places where it has been long tried; though at the same time we apprehend its beneficial effects can never be fully developed, until some facile plan is adopted for bringing under cultivation the extensive tracts of waste land and open common, which abound in almost every part of Great Britain. Fifteen millions of acres are said to be now lying waste and unoccupied in this island, which if let in small allotments, would supply employment and food for our surplus population, and would thus preclude the necessity for emigration to foreign lands.

We recommend these publications to the attention of our readers in general, and especially of our clerical brethren. If any plan can be adopted, by which the peasantry can be raised from their present degradation, by which the cottager can be brought to feel that he has some stake in his country, some prospect or possibility of acquiring either for himself or his children a trifle, which he or they may call their own, great moral benefits will unquestionably follow. The large proprietors of land are usually non-residents; and the farmer naturally views this system with considerable suspicion, apprehending that whatever renders the peasantry more independant, will raise the price of labour, and increase his difficulty in obtaining hands, when he most needs assistance. If therefore the system is to extend with any rapidity, it must be by the benevolent exertions of the clergy and other small proprietors who can explain the plan, obviate objections, and perhaps themselves supply small portions from their own glebe or other lands, which may at once exemplify the beneficial effects of the system, provoke others to emulation, and restore in some degree that intimate connexion between the clergy and the cultivators of the soil, which the threatened abolition of tithes is calculated to destroy.

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*THE BIBLICAL CABINET ATLAS, Engraved by* THOMAS STARLING, *specially patronized by their Most Gracious Majesties William IV. and Adelaide, together with a new General Index, exhibiting at one view all that is Geographically and Historically interesting in the Holy Scriptures.* Pp. 166. Bull.

THIS is a beautiful specimen of art. It contains twenty-four maps and plans, engraved on steel, in the most masterly style, and supplying a complete system of Scriptural Geography. The General Index is on an original plan, comprising in alphabetical order, the names of all places mentioned in the Bible, and presenting at one view the Scripture name, Classic name, Tribe or Province, Country, Scripture Reference, No. of Map, Modern Name, Distance from Jerusalem, Latitude and Longitude, Country, Province, &c. This small volume is one of the most useful books of reference which has appeared in modern times; and is admirably calculated to assist the student in attaining an exact acquaintance with Biblical Geography.

# Intelligence.

## BISHOP OF CALCUTTA.

We are happy to perceive that the Bishop of Calcutta arrived safely at the Cape of Good Hope in September last, where the following is given as an outline of his proceedings.

On Sunday, September the 2d, he preached and administered the Sacrament, and visited the Sunday schools. Monday and Tuesday were actively employed in visiting the various schools in Cape Town. On Wednesday he preached at Wynberg, and consecrated two grounds in that village, and, on his return, one at Rondebosch. On Thursday he attended a Special Meeting of the Society for Promoting Christian Knowledge, and addressed those who were present at some length. On Friday he left for Simon's Town, and on Saturday returned, after preaching and confirming. On Sunday his Lordship preached an eloquent and impressive sermon, containing a body of advice to the Christian minister, as regards his doctrines, his faithfulness, and his personal character, which could scarcely be equalled—a sermon which, while it asserted with dignity and moderation the claims of the Apostolic branch of the whole Church of Christ, of which his Lordship is a distinguished ornament, evinced the purest spirit of charity towards all the sister churches of the Reformation. He held an ordination, addressed the Sunday school in Keerom Street, and consecrated a piece of ground at Green Point, for burial; and on Monday, previous to his embarkation at two o'clock, he confirmed in the Dutch church, upwards of two hundred children.

We trust he has long since arrived in health and safety, to commence his important labours at Calcutta.

## NATIONAL FAST IN HOLLAND.

*The Hague, Dec.* 4.

On Sunday, in pursuance of the Royal ordinance to that effect, prayers were offered up in all the churches here, to bespeak the blessing of Heaven upon the Dutch arms in the contest wherein they are about to be engaged. His Majesty, in prescribing the date of this solemnity, seems to have had a pretty correct notion of the precise period when it would be most appropriate. The coincidence between the French hostilities and its performance, justifies the anticipation which I was led to form and mention in one of my late communications. I was present in the church which the Royal Family attended on this occasion, and could not but remark the serious solemnity which characterised the demeanour of the congregation, and which lost nothing from the simplicity of the Calvinistic service. The churches in Holland are almost all plain, even to ugliness. Whether this is owing to the austerity of the national creed, or to that want of taste for which the Dutch have been so remarkable in their cultivation of the fine arts, it is difficult to decide; the combination of both causes is, at all events, sufficient to account for the fact. The church which is usually attended by the court, is not more ornate than its brethren. It would, in its interior, be nearly an open square, had not a sort of apartment for the Royal Family been placed, like the house of our Lady of Loretto, in part of its area. This erection is on one side, opposite the pulpit; from each wing of it a plain screen of wood is carried to the wall, and thus encloses about three-fourths of the edifice, which is occupied by pews. The roof is rude, but lofty, and supported by tall, strong stone pillars, and the whole face of the building is finished in a rather rough style, and coarsely whitewashed. The King, the Princess of Orange, Prince

Frederic, and the three young Princes, were present on this day, and opposite to them, and on benches close to the walls of the church, were arranged the major portion of the members of both chambers. As the latter cannot be elected until they have attained their thirtieth year, the greater portion of them are men advanced in the vale of years, and upon whose heads the hand of time has shed a gentle snow-fall. They are, therefore, as a body, a sage looking set of personages; but on this occasion an expression of solemnity was added to their natural seeming, which would have been most appropriate, had they been awaiting, not an intrusion of the Gallic barbarians, but the approach of that long-foretold spring tide, which is to recover for old ocean his ancient property in the Batavian marshes. The style of service in the church here, if more simple, has yet more fervour in it than is found in the decorum of our Church of England mode of worship. The preacher was warm, and descanted with great feeling upon the tyrannical injustice which was done his country—upon all she had borne, and would bear, with the aid of heaven, rather than submit to her present political dictators. During the outpouring of the preacher, in which the prayer for the assistance of heaven was inserted, the tears came more than once into the old King's eyes, and many of the ancient Deputies also sympathetically shed tears.

## THE REV. MR. WILCOX—ST. JOHN'S CHAPEL, HAMPSTEAD.

We noticed in our Number for October last, p. 395, the proceedings instituted in the Consistory Court of the Bishop of London, by the Rev. Dr. White against the Rev. Mr. Wilcox, for performing divine service, reading the Book of Common Prayer, preaching and expounding the Holy Scriptures, and administering the Sacrament, in St. John's Chapel, Hampstead, which had not been duly consecrated or dedicated to divine service, Mr. Wilcox being a clergyman of the Church of England, and officiating in the said chapel without the permission of Dr. White, the perpetual curate, or the licence of the Bishop of London; and the consequent decision of the court was—that Mr. Wilcox should be admonished not to offend in like manner again, and be condemned in costs of suit.

Against this decision of the Consistory Court Mr. Wilcox appealed to the Court of Arches, and his appeal was heard on Dec. 5, before Sir John Nicholl. It was argued by Dr. Haggard on behalf of Mr. Wilcox, that the cause had been heard in the Consistory Court on an illegal day—that Mr. Wilcox had not been proved to be a clergyman of the Church of England—that there was a variation between the citation and the articles exhibited—that a perpetual curate could not be considered an incumbent with cure of souls—and that no sufficient proof was given of the promoter, Dr. White being perpetual curate of Hampstead.

On these points Sir John Nicholl decided—that the entry in the ordination-book of the Diocese of Gloucester, recording the admission of a John Wilcox to priest's orders in 1803, combined with the reply of Mr. Wilcox to the citation without objection, was sufficient proof of his being in holy orders—that Mr. Wilcox's officiating in the said chapel, was an infraction of the rights of the perpetual curate, whether he had the cure of souls or not. If the perpetual curate had the cure of souls, he said it was an infraction of his spiritual rights; if he had not the cure of souls it was an infraction of his pecuniary rights, and therefore in either case Dr. White was entitled to be the promoter of this suit—that the facts clearly established a violation of the law, and that Mr. Wilcox was liable to be enjoined to refrain in future from officiating in this chapel—but that the sentence had been pronounced on a wrong day. On the whole case therefore, Sir John Nicholl said, That he should decide in favour of the appeal so far as regarded the irregularity of the sentence, the same not having been pronounced on a court-day duly

appointed, but should affirm the sentence as to the merits of the case. With regard to costs he should give £50. *nomine expensarum*, in the court below against the appellant, and make no order as to the costs of the appeal.

By this decision therefore Mr. Wilcox is enjoined to desist from officiating at St. John's Chapel, Hampstead—he is required to pay FIFTY POUNDS towards *Dr. White's legal expenses*—and is saddled in addition with the costs of his own defence in the Consistory Court, and of his appeal in the Arches Court, which must together amount to a considerable sum.

If Mr. Wilcox bows to this decision he must immediately desist from officiating at the said chapel, which must forthwith be closed, and the congregation dispersed till a clergyman can be found whom Dr. White approves. If Mr. Wilcox does not bow to this decision he must either incur the penalties of contempt—namely, actual imprisonment—or he must appeal to the King in council, who, if he see fit will appoint certain delegates, before whom the question may be again heard, and from whose decision there is no appeal; though he may of course still seek relief by petitioning his Majesty, or either House of Parliament. Should these applications fail, there is no resource except submission, imprisonment, or secession from the church; a result which cannot be contemplated without painful emotions, and which therefore we are sure Mr. Wilcox will not rashly or hastily adopt.

The propriety of appealing to the Court of Delegates may indeed be doubted by some. It may be said that two distinct and independent courts having pronounced against Mr. Wilcox, he is in duty bound to submit to their decision. When, however, the law of the land admits of an ulterior appeal, we see no valid reason why such appeal should not be resorted to, especially when, as in the case before us, there is reason to conclude that the decision rests on disputable grounds, or involves consequences so important as to call for a revision of the law itself. We feel indeed considerable hesitation in pronouncing an opinion at variance with the decisions of such eminent civilians as Dr. Lushington and Sir John Nicholl; it does however appear exceedingly doubtful whether Dr. White is *exactly* in that situation, as entitles him to act as promoter in the suit in which he has engaged; whether he, technically speaking, possesses the cure of souls in the parish of Hampstead; and whether if he does not possess the cure of souls his pecuniary interests as perpetual curate, can be so affected by Mr. Wilcox's ministrations at St. John's chapel, as to call for, or justify the interference of the ecclesiastical courts. These, and similar questions admit of serious argument, which may very properly become the subjects of discussion in the Court of Delegates.

It is however important to observe that on this occasion neither Sir John Nicholl nor Dr. Lushington make any inquiry whatever as to the spiritual wants and necessities of the people of Hampstead. The Incumbent is regarded as every thing—the parish as nothing. The sole question is, Does Dr. White assent or refuse—Does he say Yes, or No? Every other consideration is considered as entirely irrelevant. You point out that Hampstead is notoriously deficient in church accommodation—that neither Incumbent, nor churchwardens, provide, or make any efforts to provide such accommodation—that most respectable, wealthy, learned, pious individuals are exceedingly anxious to provide at their own cost and charge a chapel, to maintain a minister, to defray every expence, to compensate for any supposed pecuniary rights of the Incumbent, to conduct the whole service according to the Liturgy of the established church, under the superintendence and visitation of the proper diocesan, the Bishop of London; that they are pained and grieved at seeing multitudes perishing for lack of knowledge, wandering about the Heath on the Lord's Day when they ought to be worshipping God; exposed to the most dangerous temptations, with no man caring for their souls, and no room in any church for their accommodation. All this is nothing to the point, it is entirely irrelevant; the Incumbent says,

No; St. John's chapel shall not be opened: I interpose my veto.—And the courts say, The Incumbent possesses this right. We admonish you, Mr. Wilcox, to desist—shut up the chapel—disperse the congregation—let them go on in their own way—if you dare to preach, pray, expound, administer the Lord's supper, you shall be imprisoned in the Fleet, with all the wretched inmates of that miserable prison, and shall not come out till you have solemnly sworn to sin no more. You may sing songs—you may fiddle, or dance, or hunt, or shoot, or drink, or play the fool in a hundred different ways, and pass unnoticed, uncensured, unpunished;—but you who are an ordained minister of the Church of England, and have been solemnly charged never to 'cease your care and diligence in seeking after Christ's sheep dispersed in this naughty world,'* shall not visit a sick person, administer the Lord's supper to a dying person, or preach the very best sermon which was ever composed to a thousand serious and attentive hearers, or you shall forthwith be locked up in the Fleet. We ask not what is your moral character, your intellectual powers, your theological attainments—we enquire not what are your motives, whether a sordid love of gain or popularity, or a real tender spirit of pity and compassion for lost and perishing sinners, a deep sense of personal religion and obligation to your Divine Redeemer. We stop not to consider Dr. White's character or conduct, whether he is slothful or diligent, covetous or liberal, temperate or sensual, consistent or inconsistent. He is Incumbent. He says I prohibit your preaching. You are therefore prohibited. Submit—give over preaching, or go to jail.

Now is this law or is it not? The Consistory Court, and the Arches Court say it is. Surely it is highly important that Mr. Wilcox should be encouraged and supported in an appeal to the Court of Delegates, that if possible the decision of the inferior courts may be reversed, and that an ordained priest of the Church of England may be allowed without peril of imprisonment, to do that, which *every layman may do*, which every *dissenter may do*, which every Christian is commanded by the Apostle to do, when he says, *I will that men pray every where.**

Should however the Court of Delegates affirm the decision of the inferior courts, an appeal must be made to the Legislature; and every effort should be made to amend the existing law. Surely the spiritual welfare of thousands, as far as the established church is concerned, should not be dependant on the caprice of an individual whose official dignity or whose pecuniary interests are supposed to be concerned, and who may therefore be the very last person to whom the decision should be entrusted; surely so grave a question as the opening or closing of an episcopal place of worship, should not be affected by churchings or burial fees, by paltry shillings and half crowns: for such trifles compensation could always be given even were the amount ten times greater than it ever can reach. Surely some regard should be had to a parish, or a neighbourhood, anxiously desiring additional religious instruction. We can understand why a church should in many cases be built where people are so ignorant or depraved as to declare that no new churches are necessary, and we therefore highly approve of the power by which churches have been built in some closely inhabited parishes in the metropolis, in direct opposition to the popular cry; but surely when the people themselves say, Let us have the word of God—Let us provide for ourselves, at our own expense, churches, and ministers, and opportunities; they incur a fearful load of guilt, who interpose obstacles, occasion needless delay, and thus withhold from multitudes the inestimable blessing of a public ministry—a scriptural liturgy—the means of grace—the hopes of glory; and they are surely most mistaken friends of the Church of England, who support a system which compels multitudes who desire to worship within her walls, either to remain without religious ordinances, or to attend on those

* Ordination Service.

* We understand since the above was written, that Mr. Wilcox has appealed to the Court of Delegates, and will continue to officiate at St. John's Chapel until the appeal is decided.

who differ from her. This system cannot, indeed, much longer continue; it has been maintained, defended, and occasionally eulogized, until the numbers of those who worship apart from the church, at least very nearly equal those who attend her ministrations; if the system be still adhered to, the church will soon be found in the minority; but if a prompt and effectual change take place, whatever may become of her temporal possessions, her spiritual glories and eternal usefulness will exceedingly and extensively increase. We commend this important subject to the attention and the prayers of our readers. We trust the inhabitants of Hampstead feel too strongly the importance of the case, as it concerns themselves, to allow Mr. Wilcox to be ruined for want of pecuniary support, and we are sure the question so vitally affects the religious interests of all the populous parishes in the empire, that we trust the friends of the church will combine their efforts to procure the entire and immediate abolition of the Incumbent's veto, and the right of opening episcopal chapels wherever any choose to incur the expense, if not without limitation, at least only subject to the approval of the diocesan. We do not believe that either the Bishop of London, or the Archbishop of Canterbury approve of Dr. White's proceedings, though in their official characters, they may feel themselves called upon as magistrates to administer the existing laws, while from their elevated stations and early habits of life, the mischievous effects of the present system are far less apparent to them than to those who are employed as parochial clergy. The inhabitants of Hampstead often enjoy the light of a meridian sun, and breathe a pure atmosphere, while the citizens of London are almost suffocated with fog, and compelled to call in the aid of gas lights and candles to walk their streets, and pursue their daily occupations; and thus men in high situations, both in church and state, often have no idea of evils, inconveniences, and privations, which severely press on those who are called to labour in inferior departments.

## EAST INDIES.—IDOL TEMPLES.

It appears from a statement published on the authority of Mr. Poynder, that the East India company, after defraying the heavy expences necessary to maintain the several Idol Temples, with all their numerous, and costly, and licentious attendants, has actually received into its Treasury, from the four great idol temples of Juggernaut, Gya, Allahabad, and Tripetty, within the last seventeen years, very nearly a MILLION STERLING. That is from

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|---|---|
| Gya . . . | £455,980 |
| Tripetty . . | 205,599 |
| Allahabad . . | 159,429 |
| Juggernaut . . | 90,205 |
| | £911,213 |

It will be observed that the revenues of Juggernaut, the monstrous atrocity of which have excited such horror in the British public, is less than that of several other temples of which the public have scarcely heard. In addition to this enormous sum of £911,213. from FOUR TEMPLES, the Company appear to have received the surplus Revenue of at least FOURTEEN *other Temples*, the returns of which are not forthcoming. How long shall their treasury be polluted with this ungodly gain, this price of blood, this produce of nameless and detestable abominations? Mr. Poynder has stood forth manfully in opposition to this atrocious system, but hitherto his exertions have been ineffectual. We trust however those who detest idolatry, and desire to terminate the reign of licentiousness and cruelty, will endeavour to bring these melancholy facts before Parliament, and that the Lords of Leadenhall Street may be compelled, however reluctant, to relinquish their ungodly gain. An empire founded on idolatry and iniquity must fall, and they who countenance such abominations can neither be the servants of God nor the friends of their country.

# Register of Events.

PARLIAMENT, as our readers are aware, was dissolved on Monday, December 3, and writs were consequently issued, directing a New Parliament to assemble January 29. The elections have proceeded with considerable rapidity, and will most probably be completed before our present number appears. Hitherto the majority is most decidedly in favour of the existing administration, and there is every reason to fear that the House of Commons will be deprived of the valuable counsels of Mr. Sadler, J. E. Gordon, Esq. and several other friends of religion. God grant that among those who supply their places, may be found many who possess a right spirit.

Next to the elections, the public attention has been called to the Siege of the Citadel of Antwerp, which commenced November 30, by a French army under the command of Marshal Gerard, and has been pursued with considerable vigour:—at the time of our going to press, there is a rumour of the Citadel having capitulated, and Baron Chassé is said to have surrendered himself a prisoner of war. By this dishonourable contest several thousand human beings have been swept into eternity. Their blood must rest somewhere; and we fear no small portion of it must be added to that aggregate of guilt which hangs over our land. Meanwhile, appearances on the Continent are most formidable. The Prussian army is understood to be ready for immediate service. The Russians are assembling considerable forces. The French have, it is said, 150,000 troops in or near Belgium, and are providing an equally numerous army in addition; so that in every direction the Christian mind is appalled by the portentous appearances. Surely we have seen enough of war, and experienced too many painful results, and embarrassing consequences to rekindle rashly its destructive flames. Yet we cannot but fear, that the favourable issue of many of the recent elections, will embolden the administration to persevere in measures which may lead to the most extensive devastation and misery. Give peace in our time, O Lord!

The combined French and English squadrons sailed to the Coast of Holland, and came back again without either effecting, or even attempting any thing. We suppose this demonstration will be inquired into, though, perhaps, not very satisfactorily explained, at the meeting of parliament.

The Rev. Mr. Wolff is stated to have arrived at Peshawier, having travelled through Arabia. He has encountered many dangers, been plundered, stripped, and enslaved, and reached Peshawier in a state of great destitution. He still purposes visiting Thibet, Japan, and Timbuctoo.

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# Notices and Acknowledgments.

Received—VIATOR.—A. Z.—MINIMUS.—M—D. E. J.—and Walker's Manuscript Sermons, for which we are obliged.

A CHRISTIAN PHILANTHROPIST will find the Bible Society—the Church Missionary Society—and the London Hibernian Society every way deserving of support.

Flaxbigensis has come to hand; not so the publication to which he refers.

We agree with M. G. H. in wishing that notices of church and other rates and taxes were not published in time of divine service. As the law however now stands, the minister has no remedy, and will only increase the evil by what must be regarded as a vexatious opposition.

We do not think that the collection and arrangement of Insects for the purposes mentioned by IGNOTA is justly chargeable with cruelty; we should rather encourage such pursuits.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

FEBRUARY 1833.

## MEMOIR OF THE REV. JOHN ELIOT,

### THE APOSTLE OF THE NORTH AMERICAN INDIANS.

"A PROPHET is not without honour, save in his own country and in his own house." This observation referring to the unbelief of the men of Nazareth, admits of extensive application. In adverting to the exertions of Christian missionaries for instance, the mind recurs to the labours of Swartz, or Gericke, or the Moravians in various parts of the world, or the devoted individuals at present employed by the Church missionary, the Baptist, and other societies on the Western Coast of Africa, in New Zealand, or the East Indies; but how few are aware, that nearly a century before any of these praiseworthy labourers appeared, countrymen of our own were in territories nominally under British dominion, hazarding their lives to proclaim the everlasting gospel to perishing heathens: among such devoted characters was the eminent individual whose life we now record, the Rev. John Eliot.

Mr. Eliot was born in England about the year 1603, and educated at the University of Cambridge, where he distinguished himself by his attainments in the liberal arts and sciences, by an extensive acquaintance with theology; but above all by his diligent study of the Holy Scriptures in their original tongues. From Cambridge he proceeded to Little Baddow in Essex, and engaged as assistant in a school, where he continued some years, and became deeply impressed with the value and importance of true religion. Appearances however were at that time dark and threatening, and many eminent and excellent men left their native land and proceeded to America, in order to enjoy religious privileges according to their own peculiar views, without danger or interruption; and among others Mr. Eliot was induced in 1631 to embark for Boston, where he arrived in November of that year. Here he was requested to become colleague to the Rev. Mr. Wilson, but in consequence of some previous engagements he after a time settled at Roxbury, a town about eighteen miles distant, and became pastor of an Independant congregation. 'He left behind him in his native land,' says Mather his biographer, 'a virtuous young gentlewoman, whom he had pursued and proposed marriage unto; and she coming hither the year following, they were united. And this wife of his youth lived with him until she became the staff of his age.'

The situation which Mr. Eliot was now called upon to occupy,

was not without difficulty and danger. The settlers in America were of very different characters—many families of Puritans took refuge in that country from the persecutions to which they were exposed in their own land, and these were exceedingly rigid and austere, though eminently pious and devoted. No small number however of the colonists were of an opposite description; loose, careless, violent men: the country was almost wholly uncultivated, and the early planters were exposed to serious dangers and assaults from the American Indians. Mr. E. was consequently called to exercise great diligence and activity in discharging his various duties. He rose at break of day, and devoted his early hours to study. After his frugal meal he was actively employed in promoting the welfare of his people. He was their instructor, their counsellor, their comforter; he gladly received all who came to him, ministering chiefly to their spiritual wants and temporal necessities; visiting his people at their own habitations, where he called the children of the family around him, laying on them his hands and blessing them, and pouring into their ears the most affectionate counsel and advice. Meanwhile he was gradually and silently preparing for his great work. His chapel was situated on the summit of a hill; here would he often stand and look on the country, on every side surrounded with interminable forests, inhabited by poor benighted pagans and savages; his heart was moved with tender compassion for their lost and perishing state, and while labouring most devotedly for the spiritual welfare of his own flock, he applied himself with the utmost diligence in acquiring an intimate knowledge of the Indian language, and thus preparing to make known to these poor heathen the words of life.

'Many years,' says Mr. Carne,* 'nearly fifteen, had now passed away, and several children were born to him—five sons and a daughter; on the education of the former he found time to bestow great pains, and he consecrated them all to the ministry; in the hope, perhaps, that they would aid his designs, and go forth by his side. He had much to make home dear—a faithful and attached wife—a family that were justly the pride of their father's eye. When at evening they drew round the hearth, and a few friends came also, and his chapel on the hill was in his thoughts, vanity might whisper, 'What will my people do without me?' But the hour was come that he must leave these things.

'On the 28th of October, 1646, he set out from his home, in company with three friends, to the nearest Indian settlement: he had previously sent to give this tribe notice of his coming, and a very large number was collected from all quarters. If the savages expected the coming of their guest, of whose name they had often heard, to be like that of a warrior or sachem, they were greatly deceived. They saw Eliot on foot, drawing near, with his companions; his translation of the scriptures, like a calumet of peace and love, in his hand. He was met by their chief, Waubon, who conducted him to a large wigwam. After a short rest, Eliot went into the open air, and standing on a grassy mound, while the people formed around him in all the stillness of strong surprise and curiosity, he prayed in the English tongue,

* See a very valuable and interesting volume lately published, entitled, 'Lives of Eminent Missionaries, by John Carne, Esq.' being vol. 6. of the Select Library. To this volume we shall frequently have occasion to refer, and we very confidently recommend it to the notice of our readers. It abounds in interesting anecdotes and instructive information.

as if he could not address heaven in a language both strange and new. And then he preached for an hour in their own tongue, and gave a clear and simple account of the religion of Christ, of his character and life, of the blessed state of those who believed in him. Of what avail would it have been to set before this listening people the terrors of the Almighty, and the doom of the guilty? This wise man knew, by long experience as a minister, that the heart loves better to be persuaded than terrified—to be melted than alarmed. The whole career of the Indian's life tended to freeze up the finer and softer feelings, and make the more dark and painful passions familiar to him. He resolved to strike a new chord, and when he saw the tear stream down their stern faces, and the haughty head sink low on the breast, as he painted the ineffable love of Christ, he said it was 'a glorious and affecting spectacle to see a company of perishing forlorn outcasts, so drinking in the word of salvation.' The impressions this discourse produced, were of a very favourable nature: as far as the chief, Waubon, was concerned, they were never effaced. Afterwards the guest passed several hours conversing with the Indians, and answering their questions. When night came, he returned to the tent with the chief, and the people entered their wigwams, or lay down around, and slept on the grass. What were Eliot's feelings on this night? At last, the longing of years was accomplished; the fruit of his prayers was given to him.

'"Could the walls of his loved study speak,' says his friend, 'they would tell of the entreaties poured forth before the Lord, of the days and nights set apart with fasting—that thus, thus it might be.' A few of the chiefs' friends alone remained, after the people were retired. One of the Christians perceived an Indian, who was hanging down his head, weeping; the former went to him, and spoke encouraging words, after which he turned his face to the wall, and wept yet more abundantly: soon after, he rose and went out. 'When they told me of his tears,' said Eliot, 'we resolved to go forth, and follow him into the wood, and speak to him. The proud Indian's spirit was quite broken: at last we parted, greatly rejoicing for such sorrowing.' He now resolved to continue his labours; but, on the 26th of November, when he met the assembly of the Indians for the third time, he found that, though many of them had constructed wigwams at the place of meeting, for the more readily attending his ministry, his audience was not so numerous as on the former occasions. The Powaws (or soothsayers) had strictly charged the people not to listen to the instructions of the English, and threatened them with death in case of disobedience.* Having warned his auditors against the impositions of these men, he proceeded to discourse as formerly, and was heard with the greatest attention. 'It is wonderful,' observed one of his friends, 'to see what a little light will effect, even upon hearts and spirits most incapable.'

'On the night after this third meeting, many were gathered in

* The Indians had a very high idea of the power of these Powaws. On a subsequent occasion, an Indian exclaimed, There is not any man who is not afraid of the Powaws! The eyes of all were immediately fixed on Hiaccomes, a Christian convert, who rose from his seat, and undauntedly declared his firm trust in God, who controlled them all. The Indians, astonished at his bold defiance, waited, expecting his death. Hiaccomes improved the opportunity by exhorting them earnestly to repent; and God mercifully blessed his efforts, so that twenty of the Indians were converted to the faith of Christ.

the tent, looking earnestly at Eliot, with the solemn gravity and stillness which these savages affected; when the chief, Waubon, suddenly rose, and began to instruct all the company out of the things he had heard that day from Eliot, with the wild and impressive eloquence of the desert. And waking often that night, he many times was heard speaking to some or other of his people, of the words of truth and mercy that he had heard.

'Two or three days after these impressions had been made, Eliot saw that they were likely to be attended with permanent consequences. Wampas, an intelligent Indian, came with two of his companions to the English, and desired to be admitted into their families. He brought his son, and several other children with him, and begged that they might be educated in the Christian faith: the example quickly spread, and all the Indians who were present at the fourth meeting, offered their children to be instructed.

'The missionary was himself surprised at the success of his first efforts, as well as at his facility of preaching and conversing in the Indian tongue; it was the reward of his long and patient application. 'To think of raising,' says Mather, 'these hideous creatures unto the elevations of our holy religion, must argue a more than common or little soul in the undertaker: could he see any thing angelical to encourage his labours? —all was diabolical among them.'

'Eliot saw that they must be civilized ere they could be christianized; that he must make men of them, ere he could hope to see them saints. It is, no doubt, far easier and more flattering to the soul of the agent, to see men weep and tremble beneath his word, than to teach them to build, to plant, to rear the walls and the roof-tree, and sit at their own hearth-side: this is slow and painful work for a man of lofty mind and glowing enthusiasm. But in his own words, 'he abhorred that he should sit still, and let that work alone;' and lost no time in addressing himself to the General Court of the colony, in behalf of those who shewed a willingness to be placed under his care. His application was successful; and the Indians, having received a grant of land on which they might build a town, and enjoy the Christian instruction which they desired, met together, and gave their assent to several laws which he had framed, to enforce industry and decency—to secure personal and domestic comfort.

'The ground of the town having been marked out, Eliot advised the Indians to surround it with ditches and a stone wall; gave them instruments to aid these objects, and such rewards, in money, as induced them to work hard. It was a strange and novel thing to see these men of the wilderness, to whom a few months previous all restraint was slavery, and their lakes and forests dearer than the palaces of kings, submit cheerfully to this drudgery of bricks and mortar—chief as well as serf; the very hands that were lately red with slaughter, scooping the earth at the bidding of Eliot, from morn to night. He soon had the pleasure of seeing Nonanetum completed.

'The progress of civilization which followed, was remarkable for its extent and rapidity: the women were taught to spin, and they soon found something to send to the nearest markets: in winter they sold staves, baskets, and poultry; in spring and summer, fish, grapes, strawberries, &c.

'In the mean while, he instructed the men in husbandry, and the more simple mechanical arts: in hay-time and harvest, he went forth into the fields with them. All this was not done in a day,

for they were neither so industrious nor so capable of hard labour as those who had been accustomed to it from early life.

'"It was very early in the morning,' says a stranger, 'when I passed by this newly-raised town: its people seemed to be buried in sleep, for no sound came from the dwellings, which surprised me not a little, for the sun was risen. At last I saw an old man kneeling on the grass outside the walls, his hands were clasped, and he was so engaged that he heard me not: going on my way, I saw that the people were at work in the fields.'

'At a funeral, on the 7th of October, 1647, a change in the usages and prejudices of the Indians was evinced in a striking manner. The deceased was a man of some consequence. Their custom had been to mourn much for the dead, and to appear overcome with grief, especially when the earth shrouded them from their sight. The departed was borne to the grave on a light bier, and interred in a sitting posture; in his hand was placed a calumet and some tobacco, that he might present the ensigns of peace to the people of another world. If the corpse was that of a warrior, his quiver full of arrows, a bow, and a hatchet, were placed by his side, and also a small mirror, that he might see how his face looked after passing through the region of death; with a little vermilion to take away its extreme paleness. His was a bold hand that could at once tear aside these loved usages, and make the dust of the warrior of no more consequence than that of the meanest of his followers. The cemetery of the new town was in the woods, and the procession of all the inhabitants moved slowly beneath their shadow, in deep and solemn silence, with the missionary at their head: no wail was heard—no wild gush of sorrow. To estimate this sacrifice, it is necessary to recur to the Indian belief, 'that after death they should go to a very fertile country, where they were to have many wives, and, above all, lovely places for hunting:' often, no doubt, the shadowy chase of the bear and the stag came on the dreams of the dying man; and afterwards, beautiful women would welcome him, weary, to his home. When the dead was laid in the grave, Eliot read the funeral service over him, and then told the many people, that in heaven they neither married nor were given in marriage; that the passions of this world, the wild chase or the warrior's joy, could never come there; *there* was neither chieftain nor slave; that in the love of Christ, who was the resurrection and the life, all these things would be lost. And they believed him—those fierce and brutal men—and wept, not for the dead, but for themselves; 'so that the woods,' says a gentleman who was present, 'rang with their sighs and prayers:' he also adds these words,—'God was with Eliot, and the sword of his word will pierce deep, in the hand of the mighty.' His opinion of the mental powers of this people was not a very low one:—'There is need,' he says, in one of his letters, 'of learning, in ministers who preach to Indians, much more than to Englishmen and gracious Christians; for these had sundry philosophical questions, which some knowledge of the arts must help to give answer to, and without which they would not have been satisfied. Worse than Indian ignorance hath blinded their eyes, that renounce learning as an enemy to gospel ministers.' So acute were many of the questions proposed by the Indians, and so deeply expressive of a gentler and better nature, that more than one educated stranger was induced to attend regularly the assemblies of the missionary.

'The civilizing of the Indians in this new town raised a great noise

among their brethren in different parts of the country. A sachem, from Concord, who attended one of the lectures, was so much struck with it, that when he returned home, he gathered his chief men together, and informed them of his intentions on the subject; that he was resolved to forsake his barbarous habits; he pointed out the increased comfort of the change, and entreated them to support his views. He was so far successful, that they expressed a desire to have a town granted to them, where they might settle, and entreated Eliot to visit them as often as he could. The regulations which they adopted for the management of their affairs, and which were dated at Concord in the end of the eleventh month, 1647, were very judicious. They strictly prohibited intemperance, impurity, and gambling; threatened murder and adultery with death; enjoined neatness, cleanliness, industry, and the payment of debts.'

The American Indians were like other savages, men of strong passions, warm and faithful friends, bitter and revengeful enemies; they delighted in hunting and in war, and gloried in sustaining the severest torments of their enemies without shrinking. Their character is strikingly exhibited in anecdotes like the following:—

'When the French were in possession of New Orleans, a Chactaw, speaking very ill of them, said the Collapissas were their slaves; one of the latter, vexed at such words, killed him with his gun. The nation of Chactaws, the greatest and most numerous on the continent, armed immediately, and sent deputies to New Orleans to ask for the head of the murderer, who had put himself under the protection of the French. They offered presents to make up the quarrel, but the cruel people would not accept any! they even threatened to destroy the village of the Collapissas. To prevent the effusion of blood, the unhappy Indian was delivered up to them: the Sieur Ferrand was charged with the commission. The Indian was called Tichou; he stood upright in the midst of his own people and of his enemies, and said, 'I am a true man, that is, I do not fear death; but I pity the fate of a wife and four children, whom I leave behind me very young; and of my father and mother, who are old, and for whom I got subsistence by hunting.' (He was the best hunter in the nation.)

'He had hardly spoken the last word of this short speech, when his father, penetrated with his son's love, rose amidst the people, and spoke as follows:—

''It is through courage that my son dies; but, being young and full of vigour, he is more fit than myself to provide for his mother, wife, and four little children, it is therefore necessary he should stay on earth to take care of them. As to myself, I am near the end of my career; I am no longer fit for anything: I cannot go like the roebuck, whose course is like the winds, unseen; I cannot sleep like the hare, with my ears never shut; but I have lived as a man, and will die as such, therefore I go to take his place.'

'At these words, his wife, his son, his daughter-in-law, and their little children, shed tears round the brave old man: he embraced them for the last time. The relations of the dead Chactaw accepted the offer; after that, he laid himself on the trunk of a tree, and his head was cut off with one stroke of a hatchet. Every thing was made up by this death; but the young man was obliged to give them his father's head: in taking it up, he said to it, 'Pardon me thy death, and remember me in the country of spirits.''

'To a people like this, who valued strength of limb, and a fine

mien and deportment, above all other gifts, a "weak bodily presence" would have placed a stranger at great disadvantage. Nature had been eminently kind to Eliot; he was of a tall stature, with a countenance very expressive of the undying energy and charity of his soul. He was able to bear the greatest fatigues and hardships without sinking; through frost and snow, in the dead of winter, and along howling wastes, he went on his way rejoicing. 'For five days,' he says, in one of his letters, 'his clothes were never dry once, or taken off all that time.' Next to bodily gifts, and, perhaps, above them, the Indians prized eloquence: they would listen for hours, with the wild delight of children, to the speeches of those of their warriors who could speak well.

'And here their missionary was on his vantage ground; in his church, at Roxbury, his delivery was 'solemn, powerful, and graceful;' the "unsearchable riches of Christ" was the beloved theme of his discourses. 'But when he would earnestly reprove sin,' says his friend, 'his voice, otherwise grateful, rose with the fervour of his feelings, and made his pulpit like another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law.' His influence over their minds was certainly astonishing; and the 'simplicity of his intentions, the ardour of his spirit, and his dependence on divine aid,' were, no doubt, not a little assisted by the appearance of the outward man: and his eloquence and power in preaching increased, perhaps, almost unconsciously to himself.'

While thus labouring, God graciously vouchsafed to crown his efforts with great success. 'The sound of the Word,' he says in one of his letters, 'had by this time spread a great way, even farther than I will speak of. There is a great fishing place upon one of the falls of the Merrimack river, where a vast number of Indians come every spring, and there I have gone these two years. These confluences are like fairs in England, with their great gladness, covering the shores, and pursuing their sport amidst the fierce rushing down of the river. This spring I did there meet the great sagamore Passaconway; last year he and all his sons fled when I came nigh their dwellings; but this year it pleased God to bow his heart to hear the Word.'

'Near this water-fall he dwelt, by the river side, among the Indians, waiting the pauses of their games and fishing, to draw them around him. He mixed cheerfully and familiarly with them, partook of their repasts, that were never too rude for his taste, and led them gently and artfully to converse on his beloved subjects as well as on their own. 'I preached,' he writes, 'from Malachi, i. 2. whence I shewed them what mercy God had promised them; if they would but believe in Christ for the remission of their sins, he would give them a heart to love him. When I had done speaking, they began to propound questions. After a good space, in which Passaconway seemed to be lost in thought, he spake to this purpose:—'Indeed I have never prayed unto God as yet, for I have never heard of Him before, as now I do. I am purposed in my heart henceforth to pray to Him, and to persuade all my sons to do the same.' His sons present, especially his eldest, who is a chief at Wachaset, gave his willing consent to what his father had promised, and so did the other, who was but a youth. A good while after, he spoke to Captain Willard, who trades with them in those parts for beaver and other skins, that he would be glad if I would come and live at some place thereabouts; if any ground or

place would be acceptable to me, he would willingly let me have it. I do endeavour to engage the sachems of greatest note to accept the Gospel, because that doth greatly animate those who are well affected, and is a damping to the scoffers and opposers, for many such there be, though they dare not appear so before me.'

'From this letter (and there are many similar) it will be seen, that though it was his policy to confine his converts within walled towns and peaceful settlements, he never ceased to journey to the savage parts of the country, in prosecution of his work. At times, he came again to the farmers, to inspect their progress and welfare, and at far greater intervals he returned to dwell in his home at Roxbury. If the richest moments of our life arise from vivid and startling contrasts, those of Eliot's sojourn with his loved wife and children were enviable: then his friends gathered round him; not the stern men of the desert, but men of wit, and talent, and education—for the Society at Roxbury had greatly changed with the progress of years; many settlers, and emigrants, of better attainments, had come over.

'From his own lips, the troubles he endured were seldom uttered; that they were very great and manifold, is certain; the iron frames of the Indians sometimes fainted by the way. 'I rejoice,' he says, 'even when many weary days and nights roll over my head, in perils by the heathen, in perils by the wilderness; when the tempest beats upon me, and I have nowhere to take rest. Often, in passing rivers, the flood hath risen suddenly; then I think of the many precious promises on which to rely: "Thou art my God, a refuge from the storm, when the blast of the terrible one is nigh; a refuge from the heat, even the heat without the shadow of a cloud." But weariness and pain of body were inferior, perhaps, to other evils: when travelling through the wild parts of a country, without a friend or companion, he was often barbarously treated by the natives, and was many times in danger of his life. Many of the chiefs, or sachems, were greatly opposed to the truth, and viewed its progress as calculated to destroy their authority; they, therefore, plotted his destruction, and more than once would have put him to a death of torture, if they had not been awed by the power of the English colonists. Undismayed by their opposition or menaces, he persevered with a courage that his ardent faith alone could inspire. 'They plainly see,' he says, 'that religion will make a great change among them, and cut them off from their former tyranny. This temptation much troubled Cutshamoquin, a powerful chief: his anger was raised to such a height, that, after the lecture, he openly contested with me. When he did so carry himself, all the Indians were filled with fear, their countenances grew pale, and most of them slunk away; a few staid, and their looks towards me were changed,—and I was alone. But it pleased God to raise up my spirit, not to passion, but to a bold resolution: I told him there was One mightier with me; that I feared not him, or all the sachems in the country; and that I was resolved to go on, do what they would; and his spirit sunk before me. I did not aim at such a matter, but the Lord carried me beyond my own thoughts and wont.' Could any description be more striking or beautiful than these few and simple words!

# SERMONS BY THE LATE REV. S. WALKER, OF TRURO.

## No. I.

ROMANS v. 1.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

THE Apostle having proved at large in the former part of this epistle, that the *justification*, or pardon and acceptance with God, as *sinners*, both of Jews and Gentiles, is owing merely to the *grace of God*, through the *obedience unto death of Christ*; proceeds in the beginning of this chapter, to set forth the happy fruits and effects of that justification, and in the first verse begins to illustrate the privileges of true believers, continuing to dwell upon them to the end of the eleventh verse, and laying their foundation upon this point, "*Our being justified by faith;*" by which faith is meant such belief and acceptance of the mercies of God in Christ Jesus, as binds our whole hearts to his service.

The relation God bears to his dutiful children among the sons of men, as a *Father*; the care he takes of them as such; the love in that relation which he shews them now, and the provision he makes for them hereafter, *all* entirely depend on their pardon and acceptance, and being taken and received into favour through the merits and mediation of Jesus: wherefore, the principal and leading concern of *us* also, that is, as well of me who speak, as you who hear, is, that we are found in the way which God hath himself prepared to bring glory to him in the highest, and on earth peace, in the salvation of sinners. And what this way is, we find evidently asserted in the words before us; in which it is declared that not for any works which we have done, nor for any external privileges which we enjoy, are we taken into the favour of God, and have our sins remitted, but for Christ's sake alone, faithfully believed in and submitted to by us. *Justification for Christ's sake*, is the ground-work of all; and whosoever rests his hope towards God on any other footing, is manifestly out of the way, and shuts himself out of the favour of God. I do not mean at this time to treat this particular largely in a doctrinal way, but only in such manner to touch upon it, as may best excite the confidence, hope, and gratitude of the humble believer in his views of the approaching ordinance of the holy communion. There are then here four things observable.

First, That there is justification or pardon, and acceptance with God for sinners, through the redemption that is in Christ Jesus.

Secondly, That this *justification* belongs only to those that believe; we are *justified* by "*faith*" only.

Thirdly, That such who believe (understanding by it, so believing as from the heart to obey, for they cannot possibly be separated) *have peace* with God. And,

Fourthly, That this peace rests upon the grand security of Christ's mediatorial transactions: "*We have peace with God, through our Lord Jesus Christ.*"

First then, there is justification, or pardon, and acceptance with God, for sinners, through the redemption which is in Christ Jesus. *Justification* is the absolving a sinner from the curse due to him for his sins and accounting him just and righteous. There is in it an absolving from deserved punishment on account of guilt, and there is also a regarding a sinner as righteous. Now therefore, since we are all sinners, and therefore all obnoxious to punishment, and also all unrighteous, so that we cannot present so much as one act or one temper worthy of the favourable

observation of a holy God, and which will stand the trial of his most righteous law; it undeniably follows—*That we cannot justify ourselves.* And that therefore if there be not some way found out more perfect than any thing we can pretend to, it is wholly and altogether impossible that we should be *justified at all.* But God hath provided such a way of Justification, and that in the sufferings, death, and obedience of his own incarnate son. Now therefore in Jesus the Saviour there is that to be obtained which we all indispensably want: for, is it not true that we have *all* sinned, and that therefore we are guilty before God, and so liable to the curse of the law? And is it not alike true of us all, that we are every way short of that holiness which the righteous law of God requires of us? and if *indeed* these things are so, there is in Christ that which we *all* have need of, that without which we cannot stand in the Judgment, and which therefore it behoves us above all things to get a share of interest in. But how then is this to be done? Why for this we must—

Secondly, carefully observe, that *this Justification* belongs *only* to those who *believe.* "*Being justified by faith*"—not for the sake of faith, certainly—for Justification is for the sake of the obedience unto death of *Christ,* and so cannot possibly be for *the sake* of our faith. No! but believers are made partakers of this great privilege, first by believing the thing, and then by so applying for it, according to the rule of the Holy Scriptures, that the amazing love of God manifested to them in it, may engage their whole selves, their whole hearts and lives to *Him* in faithfulness and duty. This is that *living faith,* "having its fruit unto holiness," by means of which *only* it is, that we so partake of the Justification which is in Christ Jesus, as to have the "*end* everlasting life." But all who do *so believe* and are sanctified, are actually justified together with it. God's method of justifying the ungodly is not of that nature, as, on account of Baptism, or of any other external privilege, to include *all* whether they so believe, as from the heart to obey or not, as if Christ has *so* done all as that nothing is to be expected from us. This, though I fear common, is a most fatal delusion. "Abraham," it is said, "believed God, and it was accounted to him for righteousness; and to us also, it is added, it shall be imputed, if we believe on him who raised up our Lord Jesus Christ from the dead." The meaning of which latter clause, when applied to ourselves more particularly, is very well expressed by the church when it saith,—'That baptism represents unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.' *By faith* then, *belief in,* and *dependance on Christ for* it, are *we* to partake of *this Justification,* in *a life of sanctification.* And accordingly all sincere believers,—all whom the *Spirit,* having first convinced of sin, hath brought to God through Christ for mercy, and whose hearts thereby and therewith *He* hath renewed to a love of God, willingness of heart to please *him,* rather than themselves and the world, hatred of all sin, and a truly charitable disposition towards all men, even their enemies—*Such,* I say, are *assuredly* made partakers of this justification of God in Christ Jesus. All such sincere believers, I say again, in whom *this lively sense* of God's mercies to them in Christ, is constantly

manifested by a daily conduct, which, however full of lamented infirmities, is under a divine light of God's word, and divine guidance of his Holy Spirit, directed upon a spiritual plan, and influenced by a spiritual motive, in opposition to that *wisdom* which is in the world, and which is sensual, earthly, proud, vain, independent, and selfish. All these, I say, undoubtedly, *whosoever* being, and *wheresoever* found, are made truly partakers of God's justification in Christ. The *self-righteous*, who in their own esteem *need not* Christ; the careless, who *prefer* every vanity before his love and service; and the *profane*, who make him the minister of sin, have *no* part or lot in this matter. But the *truly humbled*, who have fled to the hope set before them in Christ, and in consequence of it, are influenced by a sense of *redeeming love*, "not to live to themselves, but to him who died for them;" *these* are indeed absolved from the sentence of the law, from all final punishment due to *their sins*, and the *Righteousness of Christ* is so theirs, that God regards them in love for *his* sake. Here alone lies our *title*, and if we can indeed make it good that we are looking to Christ for righteousness and grace, God cannot be wanting on his part. And in virtue of the everlasting covenant renewedly proposed in the sacrament, hath actually given us pardon, and taken us into his favour.

Have *you*, then, been wrought by the *Spirit*, through the word of God, to *see yourselves sinners?* and despairing of all help from yourselves and all others, are *your* eyes upon the Lord Jesus as "*the Lord your righteousness*," and "the *Lord your strength*," in whom alone you can have hope and trust? And hath this sight of the glorious Saviour, engaged your heart to him in such way and manner, as that *indeed* fighting, not in tongue, but in truth, against the devil, the world, and the flesh, you are labouring to *be* and to *act*, as *his* servants, determined so to continue to the end of your lives?

In such case, I may apply to you the words of the psalmist, "Ye are the blessed of the Lord, who made heaven and earth,"—and I may direct you to those animated words of the Apostle, which may well be called, "*the believer's challenge*." "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." In which view, I would desire to proceed to the *third* thing before us, in the text, namely, that they "*have peace with God*." This peace with God, or rather *peace towards God*, as is probable, the word should be rendered, is a peaceful disposition of soul towards *Him*, through the atoning intercession and sufferings of Jesus. Before the *guilty* saw a Redeemer through faith, they could not regard a righteous, just, and holy God, without dismay. But now that his majesty is beheld in the face of Christ, all his perfections change their face; he appears, with a reconciled countenance, seated on a throne of grace, holding and extending the sceptre of mercy to every repenting and returning sinner. This peace, therefore, whether it be considered as a state of friendship with God, or as the serenity of a *quiet mind*, made so *by a believing regard* to the author and finisher of our faith, is, in all views, a most glorious blessing, highly valued by every humble believer, and what he would in no wise *part* with, experimentally knowing it to be "that *peace*, which the world *cannot give*." And, therefore—

Fourthly, It is their unspeakable comfort, that this peace stands upon so firm a foundation as the *Media-*

*torial Transactions of Jesus.* Let us, therefore, in this view speak a word of the *believer's peace*, both as a 'state of friendship with God,' and 'as causing peace of conscience towards God.' Believers should keep in constant view the *grounds* upon which they stand related to God, as a friend *to them.* And this is *no other* than the obedience unto death of Christ. 'We have peace with God,' (should they say) 'he is reconciled to us, and is our loving friend; and *this*, not on the base tenure of our worth and services, not on account of any thing we have done, or can do, but on the sure foundation of the doings and sufferings of his beloved Son, in whom He is well pleased. Can the everlasting covenant of peace fail? Can God forget his justice due to the sufferings of Christ? Is Jesus risen from the dead, and is He alive for evermore? Surely, then, our peace with God is certain; Jesus is our peace. We have laid on his head our trespasses, and God hath accepted his atonement; we have pleaded his obedience, and He hath finished the work given him to do. Upon this Rock, then, may we rest in safety, and forasmuch as for his sake our God is in friendship with us, who or what is that enemy, who shall be able to harm us, while followers of God in Christ Jesus? No! this *God, is our God for ever and ever.* He shall be our guide unto death.'

Thus may every humble believer confirm and establish himself upon 'the peace he hath with God through our Lord Jesus Christ.'

But farther, In these views of peace *with* God, they must also endeavour to improve and maintain peace of conscience *towards* God. The way to which consists, I think, evidently, in these concluding points which follow.

1st. As *to Christ the foundation*, to keep themselves near to him, in the lively exercise of faith upon him, as *the Lord our righteousness.* Not to suffer the accusations of their own minds, or their grand enemy so far to prevail, as to bring them to question the *all-sufficiency* of this, *God's way* of justifying sinners.

2nd. With a growing confidence, and no less diligence, to seek God in the use of all means: such as praying, hearing, reading, meditating, and taking all opportunities of receiving the seal of the covenant in the holy communion. Negligence here will be of the very worst consequence, and set the things of salvation at such a distance from us, that though we may not seem even to doubt of their reality, we shall find yet no cheering influence from them. They will give us but faint, and as it were scarcely sensible comfort, as the sun gives us warmth in a winter's day.

3rd. To keep and maintain an *increasing tenderness* of conscience, by abstaining from all appearance of evil, watching our hearts with all diligence, observation, and closeness; guarding against the side on which we are weakest, and keeping ourselves always so usefully employed, as that we may be secured from all vanity and levity of mind, by which "the Holy Spirit of God may be grieved."

And, 4th. When sin hath at any time gained advantage over us, and the peace of our minds is thereby broken or shaken, to humble our souls before God, confessing our sinfulness to him, and acknowledging him just, should he never more favourably regard us. Yet pleading more and more earnestly the covenant of Christ's blood, and in the closet, in the church, and at his table, waiting still repentantly upon him, till He again be "merciful unto us and bless us," and "lift up upon us the light of his countenance." Amen.

## WHO IS ELECTED? OR THE SUCCESSFUL CANDIDATE.

I CHANCED to be at the house of some dear friends, in an inland city, at the close of a contested election. Without being indifferent to the issue of the struggle now being carried on by the three, or more parties, that divide our political world, I know but little of these matters; and, though I have a vote, which I should rejoice to give in support of men of principles which I could approve, yet as such men are not in the field, I take no side in the contest, but maintain a calm neutrality, desirous only that men may be chosen who will prove faithful servants not to a faction of any name, but to their country. I asked my friends, 'Well, who are elected? Who are the successful candidates?' I was told. 'And what are their principles?' Scarcely was this question answered, when the sounds of music and of popular shouting, announced the approach of the new members, who were doomed to undergo the envied degradation, misnamed honour, of being chaired, carried about in laurelled chairs, like 'Jack in the bush.' The procession arrived. The members smiled and bowed most courteously: the drums and clarions sounded: the people made the air ring with acclamations. I looked again. A few gentlemen led the train; behind came the poorer electors, like a company of jaded bacchanalians, with tottering limbs, and inflamed countenances, and swollen, watery eyes, the wretched effects and proofs of successive days of debauch. Many looked like demons, let loose for a time from their prison-house, but having brought their misery with them. I looked again. A species of madness seemed to have possessed the entire population, and gave too sure prognostication, that, before the midnight bell echoed from the cathedral tower, the mass of the people would be buried in loathsome vice. There were not, indeed, any symptoms of violence. A degree of good humour pervaded all parties, which presented a fair contrast to the diabolical fury that raged in other places. But the whole scene was disgusting to a mind that looks beyond an hour. I took one more view. It was a glance at the triumphant members. I turned away in loathing pity, and hurried from the house of my friends towards my own distant and peaceful home.

'And this,' said I to myself, as I paced across the deserted and silent fields, 'This is an election! This is to be called and chosen to take a seat in the council of the greatest nation upon the face of the earth. These are some of the first steps of the successful candidate towards the temple of honour. Thus men, who are to legislate for a Christian land, and for a Christian Church, are borne to their high eminence upon the flood of popular licentiousness. Surely, it is as if men, when on their way to a consultation about the best means for securing a land from inundation, were to cut through the existing dikes, and open all the sluices.' These led to other reflections, which spontaneously gathered round, and acquired strength from the oft-quoted words of St. Peter—"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall: for so an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Here, also, is mention made of a triumphant entrance upon the possession of exalted honours—the honours not of an earthly senate, but a

heavenly kingdom. Who is elected to this distinction? Who are the successful candidates for this palm? They are invited, and with mild, but effectual power, constrained to seek it: and they are elected to the final possession of it by Him, whose gift it is. With what scriptural fidelity and clearness is this stated by our church! 'Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they, through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.'

The penitent believer in Jesus, the regenerate child of God is the subject of all this mercy. On him the choice of God is unalterably fixed. "The Lord knoweth them that are his," and their ultimate exaltation to the seats in the heavenly places, prepared for them by the Father, is *sure* as the purpose, the faithfulness, and the power of God can make it. But very much of the comfort, the joy, and the vital alacrity of 'the elect people of God' themselves, must depend upon their possessing an assured interest in the result of their faith. His they may be—His they undoubtedly are, whether their sensible comforts ebb or flow. St. Peter, or rather the Spirit of God, who speaks through the apostle, affectionately exhorts those, who ultimately will and must succeed, to "make sure their calling and election," to labour after a firm and settled confidence of their being actual partakers of the Lord's renewing grace, and the destined participants of life eternal. Many of those around us are blinded by the sands of the desert through which they are passing. They forget their principles as Christians, and return to and pertinaciously embrace the 'old sins' from which they, by their creed, profess to be cleansed. A *seat* amidst the enthroned sons of God, the being numbered with his saints in glory everlasting, is only the dreamy hope of their vagrant imaginations. It is not the object of wakeful and ever active life. "Wherefore," on this very account, we should "give all diligence," to the acquirement of a settled and well-founded confidence in our own security, that we may neither leave ourselves nor others in doubt as to our prospects. The candidate for earthly honour is restless, unwearied, persevering, sparing of no expence, until he has made sure of his election, though a considerable length of time may elapse between the close of the poll, and his being summoned to take his place in parliament: and the negligence of some, and the eagerness of others prompt him to keep up his exertions to the last. O the guilty sluggishness of our souls! the miserable indolence of our most active diligence in matters which cannot descend from their exalted height to a comparison with the poor concerns of this world!

Am I *sure*, from an undeniable and unquestionable change of heart and life, that God in his mercy hath called me out of darkness into marvellous light? Am I, not in a legal and self-justifying spirit, but with all the affectionate solicitude of a reconciled child, giving all

diligence to add to my faith virtue, the virtue of Christian *courage;* and to courage, knowledge; and to knowledge, temperance, or *moderation;* and to moderation, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity? To this course of evangelical obedience being called, do I, "through grace obey the calling?" This makes my "calling sure:" Those who have the closest intercourse with me, and, therefore, the best opportunity of judging, stand in no doubt concerning the fact, and they "glorify God in me." Let me then glorify God in myself. The grace of calling, and the grace of compliance are alike HIS. They both flow from the electing love of God in Christ, and the certainty of the effects evince the existence of the cause. The stream must have a source. If I find the river I may be sure of the existence of the fountain, though from various causes I may not be able myself to trace it. The very earnestness of the Apostle's exhortation implies, that an establishment of the certainty of our privileged state, is not a work, which easy indolence or a remiss activity may accomplish, or a work, which like the prophet's gourd may be expected to reach perfection in a few hours. The racer has his eye upon the prize. He grasps it in his heart. He assures himself of success. But he does this only while he is straining every nerve, and putting forth all his strength, and pursuing his object to the goal. Thus St. Paul felt, when he wrote the last Epistle he ever penned. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Thus steadfastly pursuing his course, the Christian candidate for glory cannot "fall." "He is kept by the power of God through faith unto salvation." *Then* comes the triumph. The successful candidate for temporal elevation may die between the announcement of his being chosen, and the hour of his popular triumph. The heir of glory triumphs *in* death. The grave and gate of death is the very entrance of his triumphal path. Poor pageants of earth! What are they? Could all the splendour of Grecian and Roman triumphs be joined together, with all the pomp of victory that has ever swelled the train of conquerors in battle, or successful rivals in civic contests for honour, and then be centered in one grand spectacle, it would be inferior to the sports of children, in comparison with the entrance of the lowliest servant of Jehovah into his everlasting kingdom. The objects for which they have contended, the honours to which they have attained, where are they? or where will they soon be? Gone—'the froth upon the waters not so light.' But, O my soul, thy object is an "everlasting kingdom!" belonging to Him, whom thou lovest above all, and who has engaged to *administer* thine *entrance*—to be at all the cost, and to supply whatever is needful to render thy triumph blissful to thee, and honourable to him. Every happy spirit in heaven shall take a part in the scene, and the full light of God in Christ shall surround thee with unimaginable glory. Or, to use the words of one who has long since realized his own language, thou shalt enter that blessed state, 'as a ship comes into harbour richly laden from a prosperous voyage, with a fair gale and a full tide, carrying it above all impediments, and terminating all its dangers.'

VIATOR.

# THE SWISS CABIN.

A TRAVELLER'S TALE. FROM "THE SOWER"—A FRENCH PERIODICAL.

We had quitted Chamouny in the morning; it was now eight in the evening, and we had slowly climbed the steps that are cut in the rocks, from Notre-Dame-de-la-Gorge to the foot of the Col du Bonhomme. After having traversed the smiling valley of Condamine, we had gradually left every habitation behind us, and all the trees and verdure, and at length we perceived the solitary cabin of the Nan-Bourant, where we were to pass the night. We looked round with joy at the striking view which nature presented on every side. On our left hand a mass of ice had stopped, in descending from the highest summits; before us, we saw nothing but immense piles of rocks, exceeding each other in size and height, traces of a convulsion, sides of naked mountains, which offered the strangest shapes, and a wood of fir-trees agitated by the wind; behind us we left the steep and winding road which we had lately ascended, the entrance of which we could still discern; lastly, at our right was the little cabin, fixed against a rock, and on which our eyes rested, as on a place of refuge in the midst of this dreary and icy scene.

Our little company was composed of four persons united by the bonds of friendship and of faith. We took a lively interest in all the beauties which met our sight, and in regarding them, we were happy to think, that each of us discovered there the powerful hand of Him who created all things, and could see him as the eternal, the mighty, the wonderful, the awful, and also as the God of mercies, the Redeemer, the Saviour. For several days we had visited together the most charming spots, and we had always found, that after having admired God in his works, it was infinitely more sweet and precious to us to seek him in his Word, where he reveals himself in ways a thousand times more affecting than in nature. When we halted we delighted to sing the praises of our Father. Our guides drew near to listen, and sometimes they said, in their homely speech, that they liked our singing. During our short stoppages, we often began some good and serious talk with them, which we afterwards continued, while we rode on our mules. They seemed to say, 'these are singular people, but they look as if they were happy.'

We experienced throughout the truth of the observation, that a Christian is never reduced to his own company. Send a learned man, an author, or a person who has devoted his days to some particular branch of human science, on a journey, with his thoughts occupied entirely by his favourite subject, and make him pass a few days only with poor and ignorant persons, who know nothing about his science, he will feel himself out of his element, he will find no means of making his ideas known, and will have nobody to speak to. But the Christian has always something to say, because he has always a work to do. He has words for the poor as well as the rich, for the learned as well as the ignorant. Whatever the companions of his journey may be, he has a subject which interests himself and is calculated to interest them, not perhaps all at once in the same degree, or in the same sense, but still in some manner. He knows that man has gone astray, and he who has found the way, loves to tell those who are wandering farther and farther, how they may return to it. This it is that gives a peculiar interest to every step he takes. He is never obliged to stifle his

ideas, or cast aside the subjects on which he likes to dwell. He finds an occasion every where of bringing them forward, and all that is wanting is not to let it slip.

This is what we particularly found at the Nan-Bourant. After having rested a little in the hut, we were desirous of profiting by the last hours of the day, to admire the wild and gigantic scene which expanded itself around. The sun was set. A thin vapour formed a veil over every object. The forest of firs was no more distinct than a dark heap in the midst of snows. Every rock, every peak appeared to assume a more threatening attitude. We heard nothing but the sound of the torrent (the Nan-Bourant) which gives its name to the hut, and the bells of some goats which a young herdsboy was conducting to their stable. He was a youth of twelve years old, with an intelligent look. He stopped near us, looked at us with a curiosity that had nothing strange about it. We made him a friendly sign, and he approached us. I asked if he was tired with his day's work. 'Oh yes,' he said, 'this troublesome goat has given me a deal to do. She fled up there, as high as that, (shewing us a height at some distance) and I have been obliged to climb after her to fetch her back.' 'You have acted like the good Shepherd: do you know who is the good Shepherd?' 'It is Jesus Christ,' he replied, without hesitation. 'Do you know how to read, my dear young child?' 'Yes, sir.' 'Well then, I will give you a little book, in which you will find a great many excellent things.' I then took out of my pocket a little book, entitled POOR JOSEPH. (Paris Religious Tract Society, No. 10.) 'My name is Joseph, too,' said the herds-boy, as he looked at the first leaf. 'Well then, my friend, I hope you will be like the person you read about here. Come, read me the beginning of the history, since it is still light enough.' When Joseph came to the passage of the Bible which is introduced, "*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief,*" I stopped him, and asked him if he understood what he had been reading. At first he hung down his head without answering, and then said in an under tone, 'I know very well what sin is.' 'And who has told you any thing about it? who has told you there is any such thing?' 'Ah, it is my own heart that told me so; it has told me a hundred times that I do evil, and love evil.' 'That is what Joseph in the book knew well also; but then he knew the remedy for this evil. Do you know it as he did?' The boy pointed out with his finger the name of Jesus Christ, and read over these words slowly again, "*Jesus Christ came into the world to save sinners.*" 'And how are you to know this to be true?' 'But, sir,' answered the child with surprise, 'God has said so.' We looked at each other, admiring the artless faith of the young herdsboy, and after a moment's pause I observed, 'You are happy in believing what God has said.' 'Sir, this is not the first time that I have heard such things spoken and know they are true. We have our curate down there in the valley, who often tells me what you have just been saying.' 'God be blest, my child. Do not forget, that there is evil, and a great deal of it in your heart, but there is a mighty physician who knows how to cure all evils, and that physician is Jesus Christ, the Son of God, *God blessed for ever.* Dear child, we shall probably never see each other again on earth. You will remain among these mountains, and we shall set off at day-break to make our way over

them, and soon we shall bid them farewell. But I will leave you a remembrance; I will give you a treasure which will serve for "*a light to your feet, and a lamp to your path.*" See, here is a New Testament, my dear friend; this is the word of God; it contains the glad tidings, and it will be your delight if you examine it sincerely, and if you receive all the truths it contains as if God were speaking them to you himself. May it be blest to you and to many others, and may we one day meet again before the throne of the Lord, and praise him together eternally.'

The herds-boy received the gospel with respect. He seemed affected by my last words, and kept near us, as if it required an effort to leave us. It was time to return. The air had become keen, night was coming on, and we bade adieu to the young goat-herd. This simple meeting, and these few words exchanged with a poor boy, left on us a sweet and solemn impression, and a sensation of that joyful hope which one occasionally experiences, when one has been enabled to sow some seed of the word of life. We know that wherever it falls, even upon a rock, if God blesses it, it will bear fruit, and we intrust it to him. Thus it is that the most trifling circumstances, when they are enlivened by the expectation of what God may do with them, assume a peculiar character, which gives them an importance and a charm.

We passed a quiet night in our little cabin, shaken as it was by the winds. It consisted of only two rooms, a kitchen and a goat-house; and the partition was so thin, that beasts and men might have thought themselves lodged together. Our guides awoke us at day-break. We had a long journey before us, for we wanted to reach Courmayeur that evening, and we prepared for our departure without loss of time. The sky was clear, and the air sharp; the first rays of the sun were enlightening the tops of the mountains, while all beside was still in the shade. The scene was as calm and grand as on the preceding evening. In this desert place the return of day brought with it no noise, or mark of animation. As before, we heard only the torrent and the bells of our young herds-boy's goats; for he had led them out of the stable, and there he stood, with his eyes fixed upon us, saluting us with his hand, and watching our departure. We cried out adieu to him, and I added, 'Remember us.' He answered me with a motion of his head. We set forward, and for a long time we could see the little goat-herd in the same place, following us with his eyes; at length the road turned, and we saw him no more. I retraced some steps to make him one more friendly sign, which he returned again and again, and then I rejoined my companions. As we proceeded I thought on his juvenile faith, which the reading of the Word of God would doubtless enlarge and strengthen. I said to myself, this poor child, destined as he is to live among these mountains, almost always alone, far from the corruption of towns and their temptations, needs as much as myself to know and believe that Jesus is "*the way, the truth, and the life,*" and the faith, which is my compass in the midst of a more stormy and rocky sea, is still indispensable as a guide to him, who has above all things to fear and to contend with his own heart. I seemed never to have better understood, that the gospel addresses itself to all, and that, be a man's situation what it may, he is in want of these glad tidings.

M.

# THE TWENTY-THIRD ANNUAL ADDRESS, OF THE MINISTER OF IVER TO HIS PARISHIONERS.

JANUARY 1, 1833.

MY DEAR FRIENDS.—When I look back on the events of the past year, and call to mind that appalling pestilence, with which our country in so many places, and our own parish amongst the rest, has been visited,—can I begin my pastoral Address for the year, on which we are permitted to enter, by a more suitable acknowledgment, than "that it is of the Lord's mercies *we* are not consumed, because his compassions fail not!" Can I call you to the exercise of a more seasonable duty, than to pour out your hearts in thanksgiving to Him, who has "spared, when we deserved punishment, and in His wrath remembered mercy?"

Yes, He who sent this awful visitation, has himself arrested its progress: He, who commissioned the destroying angel to go and slay through the length and breadth of the land, after a while, graciously repented him of the evil, and said in accents of tender commiseration, "It is enough: stay now thine hand!"

Oh! how can any one be so blind as not to see, and so hard of heart as not to confess, that the desolating Cholera was a scourge sent *direct* from the Almighty to the guilty nations of the earth? Its cause is a mystery, and its cure a mystery still! We are as yet, and may perhaps for ever, remain ignorant of its origin, and its remedy. At one time its source was thought to be in the air—at another, in the water—at another, in the earth! Many a time has a sure and unfailing remedy been announced; and just as often has it mocked the discoverer's hopes. And as we know not *how* it came, nor *how* it went, neither do we know, should it return upon us, how to meet and to defeat its violence. Surely minds unaccustomed to acknowledge God's interference in the world, can hardly fail to perceive, it was His doing, though unseen.

But the real Christian does not acknowledge a providence only, when he cannot assign a secondary cause: he would not the less see, nor the less own, the hand of God, had the cause and the cure of this fell disease been as well understood, as they are confessedly unknown. The Most High works by these very agents—air, earth, water; but still it is not less His work, than if wrought by his immediate fiat, and He were heard in an audible voice to say to the disease, "Come, and it cometh: go, and it goeth!"

Now, if under the pressure of such visitations, prayer to God were not a *commanded* duty, still the real Christian would instinctively flee to prayer, as his relief and solace in the hour of calamity! —how much more, when it is a duty so affectionately urged upon us by God himself! and to the due performance of which the promise of His help is inseparably annexed. "Call upon me in the day of trouble: I will deliver thee." Psalm l. 15. "Thou shalt make thy prayer unto Him, and He shall hear thee." Job xxii. 27. "Is any among you afflicted? let him pray." James v. 13. "The prayer of faith shall save the sick." James v. 15. Many such prayers, I doubt not, have gone up from believing hearts, since this dreadful visitation reached our shores—and from some, I would fain hope, whom I am now addressing. And who can say, that these prayers have not moved Him, who moves the world,

to mingle mercy with his just judgment, and not to suffer His whole displeasure to arise?

But, if it was our bounden duty and our best resource, to flee to Him in the hour of danger—and commend ourselves and all that were dear to us, to His guardian care and covenanted mercy in Christ; surely now, that the heavy cloud seems to have passed away, it is not less our duty, nay, it should be the delight of our hearts, to fall low upon our knees before his footstool, and to thank him with a gratitude as deep and as intense, as if we had seen his arm stretched out in open day, to protect us and our families; or had heard his voice controlling the pestilence, "Thus far shalt thou go, and no farther!"

Oh, let the fond parent, as he looks with delight upon his darling children, remember, by whose sovereign grace it is, that, while so many were taken, *his* were left! Let the husband bless the Lord, for sparing to him the wife of his bosom; and the wife confess his goodness, that she is not now 'a widow indeed.' Let the families, where death has not made a breach, encircle his throne with thanksgivings, who suffered not the plague to enter their dwellings, but bade the destroyer pass by their door.

*Neither the Mortality, nor the Mercy, must ever be forgotten!*

Alas, how many dwellings, where health and joy had long resided, were on a sudden changed into houses of woe! Hundreds, nay, thousands were snatched, from the enjoyment of life and the bosom of their families, without any warning, and if unprepared, undone for ever. A few days of writhing agony, terminated the life of most; a few hours, the existence of some. Not a few—awful to relate!—were summoned into the presence of a thrice holy God from scenes of drunkenness and revelry, from riot and debauchery. They were cut off in the midst of "sins going before them to judgment."

Others there were, a goodly number I trust, to whom sudden death was sudden glory—who died, as they had lived, resting calmly on the only sure foundation. They found, that "neither life nor death, nor things present nor things to come, could separate them from that love of God, which is in Christ Jesus our Lord." Of one such I can confidently speak—a near and dear relative* who died of this fatal malady in thirty hours. She found HIM faithful to the last, "whom not having seen she had loved,"—and when heart and flesh failed, and all hope of life was gone, declared with her parting breath, '*Jesus is precious, very, very precious to me!*'—Oh my friends, what has the world to offer, compared with such a hope at such an hour?

And now let me put the question round to each of *you*, with the utmost solemnity, and as in the sight of the heart-searching God! How would it have fared with *you*, had you been of the *Twenty thousand seven hundred*, who fell victims to this dire disease within the borders of our own land? Were *you* prepared to meet your God, and answer at his bar for the things done in the body? Had you ever felt His Spirit at work with your consciences; and convinced of your guilt and danger, as sinners, had you fled for refuge to the hope set before you, and made your peace with God through the blood of the cross? Was your life consonant with your profession, and your conversation such as became the gospel? *Then* you might have faced the cholera with its deadly hue and its frightful agonies, without dismay: *then* you would have had a good hope through grace, that your sins were forgiven, and your heavenly Father recon-

* Mrs. Ward's sister.

ciled; and though your last sufferings might have equalled those of the martyr Stephen, you would, like him, have fallen asleep in Jesus, and awaked to a joyful resurrection!

But, oh, I dare not indulge this bright hope of some, whom I am now addressing. God knows the sorrow of heart with which I utter it; but my conscience compels me to speak out! Are there not those amongst you, who are living without God and without Christ in the world; and who, had they died of cholera, would have died without hope, and gone where hope never comes? What would have become of the Sabbath-breaker, of the blasphemer, of the drunkard, of the dishonest, of the licentious? Had death overtaken you in your career of wickedness, while sinning with a high hand against God and your own soul, how would your last moments have been embittered by the remembrance—had reason and reflection been spared—of an ill-spent profligate life! What an agonizing review in the closing hour—to think of privileges abused, warnings disregarded, the Bible neglected, Sabbaths profaned, God's name insulted, his people mocked, heaven slighted, hell deserved!

Do you now laugh at the threatenings of the Most High? Do you now jest with your gay and thoughtless comrades about the torments of hell? Do you say, the cholera has abated its fury, and a sudden death need no longer be apprehended? and therefore you will return, as the dog to his vomit, to your guilty pleasures, saying, 'To-morrow will be as this day, and more abundant.'

O foolish and unwise, do not madly deceive yourselves—God has many more arrows in his quiver, beside the cholera! Diseases innumerable await his bidding: in the midst of life you are in death! The next breath you draw, may draw in contagion—the next drop of blood that mounts to the brain, may break in on its mysterious recesses, extinguish life—and hurry you into *Eternity!* Oh, who can bear a miserable Eternity!

Do you ask me, who will be consigned to everlasting burnings, and to the worm that will never die?—I answer without hesitation, *you*, and *you*, and *you*—if you will not turn and repent,—if you persist in your evil ways—if you continue to turn a deaf ear to the voice of conscience—and resist the strivings of God's Spirit, and count the blood of the covenant an unholy and a worthless thing!

Oh think, how many have already gone into eternity, who were sharers in your sinful excesses! Count the names of those, who lie in the burying place of the dead, whom perhaps you were the means of seducing into sin, or hardening in their iniquity! Were *you* now cut off in your present evil courses; were the blood that now flows in your veins, chilled in its progress, and suddenly stopped; were an angel commissioned once more to send a pestilential blast across the land, and to mark *you* out as the first who should sicken and die, what would become of your soul through this vast, this endless eternity?

Oh, let not these solemn warnings be disregarded: too many have been slighted already: these may perhaps be the last *I* may give, or *you* receive! Be wise, ere it be too late! Trifle not with convictions! If you now feel some misgivings of conscience, stifle them not; rather seek some secret place, where you may weep bitterly for your past negligence, and your many transgressions. But, mind, bring forth fruits meet for repentance! Turn at once to God through Jesus Christ our Lord! See, that you renounce your besetting sins, though dear to you as a right hand or a right eye! Pray

for grace to renew your hearts and to *reform* your lives!

What a poor thing, after all, is that REFORM in Parliament, on which your minds were so passionately set, compared with the *renewal* of your hearts, and the REFORM of your lives! and those ELECTIONS, so eagerly contested throughout the country,—can they bear competition with making "*your* calling and election sure?"

We have, blessed be God, a representative in heaven, one who ever liveth to make intercession—one whom the Father heareth always; one who holds not his high appointment of Saviour by your choice, but has bought it with his own blood!—Be it your grand ambition to be CHOSEN of Him, and your earnest desire to bear the marks of his ELECT! Renounce all, that is inconsistent with his holy service—your evil principles, your evil companions, your evil practices. Flee from temptation. Shun those haunts of vice, those plague spots of the land, those abominable beer-houses! Return to your forsaken church! Read your neglected Bible! Bend your unaccustomed knee to God in prayer!

Be assured, He willeth not the death of a sinner, and would gladly record of *you*, as of one of old; "This my Son was dead and is alive again—He was lost and is found."

This would be indeed REFORM—the *only* REFORM that will make your condition truly blessed. The alternative, remember! is—RUIN!

Make then this *Reform* your chief concern! I beseech you, do so, by the mercies of that God, who has so long borne with your neglect, and yet waiteth to be gracious—by the precariousness of life and opportunities—by the worth of your immortal souls, and the terrors of the second death!—by the bliss of heaven, and the pangs of hell!—and, allow me to add, by the joy which such a *Reform* will cause to your ministers and godly friends on earth—yea, to the spirits of the just made perfect in heaven; and amongst these, to my own dear departed child,* who in the latter days of her sojourning here, so eagerly sought your spiritual welfare,—and whose early, but happy death, was hastened perhaps by her affectionate zeal to win others to that Saviour, whom she had found so precious to her own soul!

BUT, SHE, BEING DEAD, YET SPEAKETH!

Oh then, in the strength of Christ, make, like her, a wise, a happy, and a lasting choice; and rather than enjoy the pleasures of sin for a season, choose, if need be, to suffer affliction with the people of God; for, so doing, you will also choose their *comforts* on earth, and their *glory* in heaven!

I remain, my dear friends, your affectionate minister, and faithful servant in Christ,

EDWARD WARD.

* Jane Ward, who died in the Lord, April 15th. 1832.

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## ON PSALMODY.

DEAR SIR,—You called the attention of your readers lately to the subject of selections of Psalms and Hymns for the use of churches; which are becoming very generally adopted, and to which the attention of every pious clergyman has been more or less directed. The subject is so important to the interests of true evangelical religion, as to be worthy of the notice of a 'Christian Guardian.' Perhaps your experienced correspondents will say more on this head, and

in the mean time these humble remarks are offered, in hope that they may elicit abler communications.

Some divines have wished that a hymn book might be made and appointed by authority for general use in the church; as being more according to uniformity, and preventing the confusion arising from change and diversity. But I think the plan would be attended with disadvantages far outweighing the supposed advantages. 1. Such a book would probably be a heavy production, as all forced works are, and inferior to the best selections now existing,* 2. It would raise a barrier against all improvement in writing or selecting church hymns for the future. 3. The book itself would not keep pace with the taste and improvements of the age, but would degenerate as it were, and become obsolete. These objections have been remarkably verified in the psalms heretofore adopted in the church, in the case of the Old, and also of the New version. And in the congregations where some one author, as Watts, or Wesley, though very superior, is exclusively used, a measure of the same, or like disadvantages may be observed.

The way to have any article in perfection, is to have a great demand for that article, and to allow full encouragement, and free competition to all who are disposed to furnish it. Thus, out of the efforts of men of various talents, many specimens are obtained, from among which, the most choice prizes may be selected. God, who is rich in manifold gifts, has endued some of his servants in all ages with the special gift of writing psalms, and hymns, and spiritual songs, for his own praise, and for the edification of his church: and when we are building the walls of the sanctuary, we do not well to refuse any such materials that are provided and ready to our hand. David was gifted above all as "The sweet singer of Israel," but even he had not the burden or monopoly devolved upon him of executing the whole book of psalms, as the authors of the Old and New versions had of translating them. His book is a selection, chiefly indeed of his own psalms, but including also those of holy men of God in various ages. Our excellent liturgy was not given to the church by one person, or delegation of persons at one time, but was gathered, as our selections of hymns are, from different liturgies, to which different individuals contributed, till it became as it now is, a beautiful collection of prayers, and generally adopted. In fact, the bible itself was not given to the world at once, in one work, but its portions were left here and there, in different ages and places, like scattered diamonds, discovered by their lustre, and gathered together, so as to form a perfect cabinet of jewels.*

My conclusion is, that the way to attain to perfection in hymn books—and surely it is most desirable to provide the best things for the service of God—is to allow every clergyman to compile them freely from all the materials he can procure: and if ever a hymn book is appointed by authority, the best existing selections should be taken for the purpose. But though I would *allow* all to make selections, I would by no means *advise* or *encourage* those who

* The inferiority of the selection published by the late Mr. Cottrell, under the sanction of the Archbishop of York, to that which he had previously published for the use of his own congregation, but which he was forced, after an expensive litigation to withdraw, affords a striking illustration of our correspondent's remark.—EDITOR.

* It should ever be remembered that the Bible differs from all other books, both as to its contents, and the mode of its publication; and therefore illustrations of this nature are not strictly and entirely applicable.—ED.

have not taste or ability to do so and many such there are, who feel that they are not gifted that way, and would be glad to have the best selections pointed out to them: and if you would review more hymn books for that purpose, it would be a benefit to the public.

MINIMUS.

It would very far exceed our limits, to insert any thing like a comparative review of the numerous selections of Psalms and Hymns which continually issue from the press; many of which are indeed utterly unworthy of notice. All we can attempt is to offer a few observations on any particular selection, which from its peculiar character, or the name and position of its author, may call for especial notice. The selection mentioned by our correspondent, in the part of his communication which we have suppressed, deserves commendation on account of the correctness of its principles; but its poetry is, generally speaking, somewhat below par; and when the prosaic hymns, and the portions which are not suitable for public worship, are taken into account; the price in itself will not be found particularly reasonable. It appears however in the list of selections recommended by a correspondent in our volume for 1829, p. 306. Those who are desirous of either adopting or preparing a selection of psalms and hymns, would do well carefully to peruse the observations inserted under various heads in our volume for 1827, p. 30, and 483; for 1829, p. 19, 97, 136, and 303; for 1831, p. 81; and for 1832, p. 303. It may not be improper to add, that a clergyman may usually purchase the number he requires for his own congregation, of any selection whose character is *already established*, for about two thirds of the price at which he could provide an equal number of a *new selection*. This consideration is of great importance when the congregation is large, and the Sunday and Charity School children numerous.—EDITOR.

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## A NEW YEAR'S THOUGHT.

WAS it the moan of the year that's past?
Was it the shriek of the winter's blast?
No: 'twas a sound as clear as deep;
It rous'd me from my midnight sleep.
I heard the heavens responsive ring,
And thus a cloud-throned minstrel sing.

'Onward! onward! child of time:—
Forward! through earth's varying clime;
Of eternity the heir,
What can charm or hold thee there?
Lift thine head and fix thine eye
On a home above the sky,
Purchas'd by a Saviour's blood,
In the Paradise of God.
What, though clouds obscure thy way,
Night, soon melting into day,
Shall thy fairer lot display,
Smiling in the boundless plains,
Where eternal pleasure reigns.
Life! thy life is hid with God,
Not in realms by mortals trod;—
Where immortals, pure and free,
Wait to hail and welcome thee.
Courage, pilgrim! let thy fears
Vanish with departing years.
Courage, pilgrim! let thy faith
Gird thee for the strife of death.
Courage, pilgrim! let thy hope
Bear thy drooping spirit up.
Courage, pilgrim! let thy love
Wing thee to thy rest above.'

Thus the heavens responsive rang,
While the cloud-throned minstrel sang.

J. E.

# Review of Books.

*LETTERS of the* Rev. GRIFFITH JONES, *late Rector of Llandowror, Carmarthenshire, founder of the Welsh Circulating Schools, to* MRS. BEVAN *late of Langharne, near Carmarthen, with an Introductory Essay.* By the Rev. EDWARD MORGAN, M.A. 12mo. Pp. xxx. and 400. Whittaker.

*A SERMON preached at Long Acre Episcopal Chapel, on Sunday, November 25, 1832, on occasion of the Death of the* Rev. WILLIAM HOWELS, M. A. *Minister of that Chapel.* By HENRY MELVILL, M. A. Third Edition, 8vo. Pp. iv. and 50. Seeleys.

IT has been very confidently asserted, that the Welsh church is one of the most ancient Christian churches in existence; that the gospel was preached in Britain by St. Paul; that when the Ancient Britons were driven from other parts of the Island by the ferocity of successful invaders, they retired to the mountains and fastnesses of the principality, carrying with them their religion, their ancient language, their ardent and determined love of freedom; and that these honourable characteristics have been preserved with less violation and interruption amongst them, than amongst almost any other nation. How far these assertions are well founded, we are not able to determine; but there is abundant proof that the Welsh have, in almost every age, been distinguished for zeal and piety, and determined attachment to the cause of civil and religious liberty. Nor are the Welsh of the present day unworthy of their great progenitors; they still evince the same exalted character; they still cherish and cultivate their ancient language; they still are feelingly alive to the interests of true religion; and though the Church of England is less prosperous in comparison with Dissenting and Methodist congregations in some parts of the principality than in England in general; this may fairly be ascribed to the inconsiderate or mistaken policy of appointing Englishmen to the Welsh sees, who, for a long period of years, seemed entirely to forget that a very large proportion of the Ancient Britons knew nothing of the English language, and that however eminent and excellent the individuals were, whom the stream of Episcopal patronage placed in the Welsh parishes, they were still as barbarians to those whose language they neither understood, nor took any pains to acquire. To the present Bishop of Peterborough, when Bishop of Llandaff, we are informed, pertains the honour, of first in modern times requiring that those who applied to him for institution in parishes where the Welsh language prevailed, should be able to officiate in that tongue.

Yet still under every disadvantage true religion has prevailed, and we are happy to say, does still prevail in a very eminent degree in the principality. It may in some instances there, as well as elsewhere, degenerate into fanaticism and enthusiasm, and when men of powerful talents, ardent minds, and lively imaginations apply in good earnest to religious subjects, it would be passing strange if in some instances they did not exceed the strict limits of propriety and moderation; but judging from the specimens we have seen of our Welsh brethren, whether as ministers, writers, or private Christians, it is only common justice to state, that they are, generally speaking, far beyond the ordinary standard; and we are fully persuaded that their zealous, devoted, and disinterested exertions have most powerfully contributed to that revival

of religion, which has, through God's mercy, taken place during the last century in this country.

The life of Mr. Jones, inserted in our vol. for 1809, will in various respects illustrate and confirm this assertion.* The following extract from Mr. Morgan's Introductory Essay is full to the point; he is speaking of Mr. Jones—

How much we owe, under God, to those individuals, who, at the beginning and about the middle of the last century, revived spiritual religion in the land, is more than can be told. Among the first of these, as to *time*, and as to *usefulness*, is the author of these Letters.

I. As to TIME he was probably the very first. He was born in the parish of Kilrhedin, in the county of Carmarthen, in 1683, was brought up at the Grammar School at Carmarthen, and was ordained by Bishop Bull, in 1708. From the very commencement of his ministry, he preached the evangelical doctrines of the Reformation. It does not appear that he was indebted to any human agency for his religious sentiments. He probably derived them from their proper source—the Bible, and from religious books; for the peculiar doctrines of the gospel were at that time almost unknown in the country. Ever since the age of Laud, the half-popish Archbishop of Canterbury, in the reign of Charles the First, the doctrines of the Reformation had been universally on the decline in the Church, and had arrived at their lowest ebb about the beginning of the last century. There was learning, but no spirituality,—an inculcation of moral duties, but not on evangelical basis, and a formal profession of religion, but no exhibition of its power and influence. It was the body of religion, dressed and decorated, without the animating principle; its figure and form, adorned with human embellishments, but without life and vigour; which, being found and observed to be lifeless, became an object of scorn, abuse, and derision to the infidel, and of disregard and neglect to the community at large. Hence arose the spread of infidelity, and the corruptions of the age in general.—Pp. iv. v.

* An interesting account of Mr. Jones, together with translations of several of his Sermons, by the Rev. Mr. Owen, Curate of Gaddesby, Leicestershire, has been published by HAMILTON, Paternoster-row. We recommend it to the attention of our readers.

II. As to *usefulness*, the author of these letters was very eminent.

In great changes, what is of vast importance is the first impulse. It has ever been the case, that prior to any great reformation, some preparatory process has been carried on by the unobserved operations of a gracious providence: and then at the suitable time, some one, fitted for the work, is employed to make the first decisive movement. So it was in Germany at the Reformation. Literature had been previously cultivated, and knowledge had spread; so that the enormities of popery were come to light, and many besides Luther groaned under its oppressions, and became disgusted with its errors. But the first movement was made by Luther. He was the first that gave the impulse to the predisposing spirit of the times. Had he been alone, he would have been crushed like some of his predecessors, such as Jerome and Huss: but he was followed and countenanced by others. This is also true in narrower spheres. Wherever a revival of religion takes place, it is generally the case, that some one individual makes the first movement and gives the first impulse, while others are found ready to assist, though not possessing sufficient energy to commence the work. This honour, with respect to Wales belongs to the author of these Letters. He was the first who vigorously began the good work: but many were found afterwards disposed to forward his object, as it appears evident from the communications he had while engaged in the business of the circulating schools. He found many in different parts of the country who hailed with joy his efforts for the spiritual instruction of the people.—Pp. x. xi.

His ministry was not confined to his own particular charge. Owing to his popularity, he was frequently asked to preach in the neighbouring churches; and his connexion with the schools led him to distant parts of the country, and he preached wherever he found churches open to him. Though he kept strictly within the pale of the church, yet his ministry was very extensively exercised, more so perhaps than that of most of the dissenters, who are not confined by any ecclesiastical discipline. Practice often differs from theory, sometimes coming short of it, and sometimes exceeding it. It might seem strange, but it is true, that his ministry partook much of the itinerant or

missionary character, much more so than what might be deemed practicable in our church. He preached often in the country around, on particular occasions, where people assembled on festival days and at wakes, for the purposes of vice, revelry, and folly: and his efforts were extensively blessed for the suppression of these evils. He was instrumental in putting an end to the wakes in many places. He frequently at such times preached in the church-yard, there being not room in the church to contain the people.

But he was not without opposition, even from his own brethren in the ministry. Attempts were made to prevent his active labours, to stop him in his useful career. But through the influence of his friends, especially of Mrs. Bevan, he was allowed to proceed in his labours of love, without any actual hindrance from authority. He had been more favoured in this respect than his successors in the good work. Had a similar influence been exercised in behalf of Rowlands, he would not have been so shamefully turned out of the church as he was, which eventually proved so great a loss to the establishment. Had the zeal of this extraordinary man been allowed to exert itself in the church, the advantage to it would have been immense. Prejudice is blind, and enmity to the pure gospel, is intolerant: and these have often done to the church incalculable evils.

Great things have often very small beginnings, and arise frequently from circumstances of an ordinary kind. The ignorance of the lower orders has often been observed with no small concern by good men, when no efficient plan had been suggested for its removal: nor was the plan matured in the present instance, when the first trial was made. The first attempt was to instruct the poor of the author's own parish, by forming a charity school, supported by the sacramental money. This experiment was found to answer. Another school was set up, which was succeeded gradually by several more. They were not continued in one place more than half a year or three quarters. Their support was derived wholly from charity, which increased, as they increased, through the urgent appeals of Mr. Jones. They commenced in 1730; but there is no written account of them till 1737, when they had increased to 37. From that time they multiplied greatly, and spread gradually through most of the counties of Wales, so that in 1760, they were 315 in number.—Pp. xiv—xvii.

These passages clearly evince that Mr. Jones was an honoured instrument in the hands of God, in producing a revival of religion in Wales, many years before any hopeful symptoms appeared amongst ourselves. His zeal and love provoked a godly jealousy among many, and thus the cause of true religion prospered exceedingly.

It is much to be regretted, that the valuable letters contained in the present volume have not been already many years in the hands of the Christian public. They abound in clear and solid statements, in deep and rich Christian experience, and are especially calculated to edify those who desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The literary reader will observe a few rough passages, and homely or unpolished expressions; and perhaps the divine of any particular school may occasionally meet with a position which may excite his surprise, disturb his tranquillity, or not exactly coincide with his views; but these letters will be found strictly adapted to the case of the plain Christian, and admirably calculated to assist the young minister in communicating advice and consolation to the people intrusted to his charge. We regret that our limits confine us to the following specimens.

1. The Lord's supper was ordained to be a solemn commemoration of our Lord's death and passion, and to keep up a lively and affectionate remembrance of it in our minds until his coming again.

2. It was also to be a solemn renewing of the holy covenant; in which Christ on his part, makes a solemn delivery of himself to us, and with himself peace, pardon, adoption, his spirit of grace, and eternal life to every worthy receiver; and in which we, on our part, solemnly accept of Christ and his benefits on the terms

of delivering up ourselves to him as his redeemed people and the purchase of his blood—even to the Father as our reconciled God—to the Son as our Lord and Saviour—and to the Holy Spirit as our sanctifier, guide, and helper.

3. It is likewise ordained as a lively and solemn means, whereby the Spirit of Christ may stir up, exercise and increase our repentance, faith, love, desire, hope, joy, thankfulness and new obedience, by a lively representation of the evil of sin, the infinite love of God in Christ, the firmness of the covenant sealed in his blood, the greatness and sureness of the mercy promised—and to work in us a desire after, and help us to the attaining of spiritual communion with God.

4. We may farther observe, that the Lord's supper is ordained to be a public and solemn profession of our faith, love, obedience and gratitude to the blessed Trinity, and of our avowed resolution to adhere firmly to the ways of holiness.

5. At the same time it is intended to be a solemn sign, badge and confirmation of our brotherly love and union in Christ, and readiness to communicate to each other.

I cannot yet see any material objection that can arise from these ends of the ordinance against private communion. But what may be objected here is this—that since it is by divine appointment and in its own nature a public church ordinance, why should it be celebrated in private, except in times of persecution, or in cases of necessity, as sickness or confinement? And I must own that to use our endeavours to promote the more frequent celebration of it among professed church members in public is very expedient, every thing considered. Where we read in scripture of the disciples breaking of bread from house to house, their houses were their churches or stated meeting places, and they had no other then. There was the gathering of the disciples together, and there they had the doctrine of the Apostle, that is, the preaching of the word of God, singing of psalms and prayer, namely the whole of divine worship devoutly performed, of which the sacrament was but a part, the concluding part. This they did as often as they met together as a church; and, as it is supposed, on any day of the week, or any part of the day. But even here it is remarkable that no day in particular is mentioned in scripture, upon which this ordinance used to be administered, except the first day of the week, Acts xx. 7. in order, I suppose, to consecrate that day in a particular manner to the honourable commemoration of Christ's resurrection, and of the pouring forth of his Spirit, both which fell on that holy day. We have reason to bless God that particular days and particular places are set apart for our more devout and undisturbed attention to solemn ordinances, which perhaps we could not observe so well in times and places of common business.—Pp. 58—60.

**We recommend especially to the attention of our readers the nine letters on prayer, inserted towards the close of this volume, which it might, perhaps, be desirable to print as a separate tract.**

He that seeks God from an indigent temper of mind will not fail to find him, though he may be a stranger to certain forms or methods of prayer; which, by the way, are apt to make us too formal, except particular care and watchfulness be exercised. Though forms, which are the outward clothing, well used, will be helpful to stir up the graces and affections of the soul; yet not so much stress is to be laid on these, as if the whole success of prayer depended upon them. No, it is an unspeakable comfort, and a mighty succour to faith, that we have a sure word of promise, "that every one who asketh shall receive," and that we have many instances, to confirm this promise, of persons applying to our Lord in great simplicity, telling him their minds, and expressing what they desired and wanted, in plain and few words, who all succeeded; and we find not a single instance of any one put off, without obtaining his errand. It is by the good Spirit, that we are awakened to a sense of our wants, and moved to ask. And certain it is, when God inclines the heart to pray, he inclines his ear to hear. The great condition of our success does not consist in many rules, but in one word,—"whatsoever you ask, believing, it shall be done unto you." It is with a view of strengthening the grace of faith that I write this, and not of frustrating my design to give you the best assistance in my power, in this duty.—Pp. 305, 306.

The volume closes with some weighty observations, of which the following are specimens.

*Improvement of Time.*—We ought to fill up our time with great regard to these three things;—1. To take proper seasons every day for such religious duties as are necessary to improve our minds in saving grace, without which we shall be open to all temptations, and at a loss to do any good;—2. To lay hold of all opportunities which occur, to do all we can for the honour of God, the success of religion, and the good of souls, without neglecting the lower acts of brotherly love and mercy; and we had better sometimes relax a little of our devotion, than refuse such opportunities, it being better to be doing good, than to be reading a religious book in our closet;—3. To have the fear and the glory of God and the last judgment before our view, as much as we can, in discharging the duties of our calling, even in all the common actions of life; for they have all a relation to eternity, and must all be accounted for at the last day, and should all be done with a desire to honour God.—Pp. 383, 384.

From this view of the letters of the Rev. Griffith Jones, we now turn to Mr. Melvill's Sermon on the death of Mr. Howels. The text is Hebrews ii. 10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." From this Mr. Melvill enters into an abstruse and somewhat metaphysical inquiry concerning the lessons which Christ learned from suffering; with which we are far from being satisfied. Christ became perfect through suffering, though not, we apprehend, as Mr. M. conceives, by suffering being the medium through which instruction was conveyed, either as to the evil of sin, or the difficulties of redemption. As God he had perfect knowledge on these points; and clearly foresaw all he must undergo, before he engaged in the covenant of Redemption, and said, "Lo! I come." As man he was perfect in holiness, without spot or stain of sin; but as Mediator he was imperfect until he had offered the required sacrifice, until he had actually paid the penalty—until he had borne our sins in his own body on the tree—satisfied the divine justice, and made atonement for the transgressors. The work of atonement was perfect when the Redeemer having cried, "It is finished," bowed the head and gave up the Ghost; the perfection of the work was recognized when he rose from the dead; his actual installation into the office of Mediator took place when he sat down on the right hand of God, while the effects of his Mediation were evinced in the outpouring of the Holy Spirit on the Day of Pentecost.

Our object however is not so much to criticise Mr. Melvill's Sermon, which evinces in every part a powerful and vigorous imagination, rather than a sound and discriminating judgment, as to communicate to our readers some interesting particulars with reference to that distinguished minister by whose death it was occasioned.

The Rev. William Howels was born near Cowbridge in the county of Glamorgan, in the year 1777, and was educated at the grammar school of that town, from which he eventually proceeded to Wadham College, Oxford, where he applied with great assiduity to his studies, and in consequence of a disappointment from a young lady, to whom he was attached, was led to seek consolation from the word of God. He had been early impressed with religion under the instructions of his pious mother, and he now made it his grand concern, reading with great seriousness and devotion the Holy Scriptures, in their original languages, and applying himself to those other studies which are especially calculated to form an able minister of Jesus Christ.

In 1805 Mr. H. left college and was ordained by Dr. Watson, then Bishop of Llandaff, to the Curacy of Langan. Here he enjoyed the ministry of the Rev. Mr. Jones the Incumbent, whom he subsequently characterized as 'uniting the simplicity of a patriarch with the burning zeal of an apostle;' and also preached himself with great diligence and success among his countrymen.

Mr. Jones dying in 1811, application was made to Lord Clarendon, the patron of the living, on behalf of Mr. Howels, but another incumbent being appointed, by whom Mr. H's services were not required, he proceeded to London, where he became curate to the late Rev. W. Goode, at Blackfriars, and was chosen Sunday Evening Lecturer of St. Antholins in 1813. Mr. Goode dying in 1816, Mr. H. became a candidate for the rectory of Blackfriars, but the Rev. I. Saunders being elected by the parishioners, some friends of Mr. Howels assisted him in purchasing the lease of Long Acre Chapel, on which he resigned the lectureship of St. Antholins, and from March 1817 confined his labours almost exclusively to Long Acre.

On Mr. H.'s first appearance in London, and indeed till sometime after he had entered on Long Acre Chapel, his ministerial labours did not attract much attention. He had been accustomed for several years to preach and converse almost exclusively in the Welsh language, and his English pronunciation was at first not very intelligible, and retained a considerable degree of peculiarity to the last, especially when he was at all excited. There were however from the very first, some who were exceedingly attached to his ministry, and the attachment of his admirers was generally speaking so exclusive as to induce somewhat of an under valuation of the labours of others; a feeling which Mr. H. by no means approved. The increasing efforts however of the Roman Catholics, and the mistaken support afforded to their claims by some of his Evangelical Brethren, excited Mr. H. to exertions which attracted considerable attention, especially among the higher orders of the religious Irish in the metropolis, and his congregation became at once numerous and respectable. The character of his preaching is thus described by Mr. Melvill:

> Your departed teacher possessed a mind of uncommon power. Whilst others were passing on slowly, step by step, he could leap at once to the conclusion. Logical in the arrangement of his thoughts, but quick-sighted to discern truth afar off, he knew how to lead others from stage to stage, but needed not for himself the intermediate demonstrations. His faculties were of that class which would have pre-eminently qualified him for mathematical investigation. And when these faculties were turned on the nobler science of theology, they enabled him to bring out truth in such condensed and concentrated forms, that less powerful minds could not receive it till broken up and expanded. The style, whether of his preaching or his conversation, accorded precisely with the character of his mind. It was a sententious style. One of his paragraphs would have been another man's sermon. His ideas were great ideas; and when they struggled forth in their naked and unadorned grandeur, there was a nervousness in his speech which vastly more than compensated the want of the beauties of a highly-polished diction. Yet he required to be heard often to be duly appreciated. He was a preacher who, of all others, grew upon his hearers. The stranger who came once might go away disappointed. But each succeeding time he would be admitted so much further into the mind of the speaker that he would quickly refer his disappointment to his own want of discernment. We may say, in short, of the pulpit talents of your minister, that if he did not always win esteem at first sight, he never lost it at second.—Pp. 33, 34.

There is a verse in the prophecies of Malachi which appears to me to describe beautifully his character as a minister, and I would hope also his success: "The

law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity." There never was a preacher who more magnified Christ, and never one who more insisted upon holiness. He would shew the sinner at the gate of hell, and then, introducing the Saviour, lift him to the gate of heaven. He held in all its fulness the doctrine of election, but flung from him as dishonouring to God, a being of gratuitous love, but not of gratuitous hatred, the doctrine of reprobation. And whilst he believed in the predestination of God's people, how he would insist on human responsibleness! He knew that free-agency was essential to man's being accountable for his actions; and he therefore held no terms with systems which reduce man virtually into nothing but a machine. He took, moreover, the doctrine of justification by faith in all its power and in all its simplicity. He allowed nothing to be mixed with it. But then a faith not productive of holiness, a faith not working by love—he spurned the thought as an absurdity. Whilst preaching that a man is justified by faith, he pursued sin into all its corners and doublings, and (according to an expression of his own) summoned believers to take no quarter from the world, and to give none. And what he preached he practised. I know he must have had faults, because he was but a man. But I am bold to say, that though I knew his singularities, I did not know his faults. Without question he had them, and he was conscious of them. I remember his speaking to me of the dangers of ministers. He said that when preparing sermons for others, he found himself in danger of destroying his own soul. If the confession shewed that intellectual pride would sometimes struggle for the ascendency, it also showed that he was on his guard against the enemy; and a Christian on his guard is a Christian half a conqueror.—Pp. 35, 36.

Mr. H.'s discourses were by no means finished productions, and were not unfrequently short and sententious. His Sunday morning sermons usually abounded in striking and original ideas. He had read and treasured up in his earlier days the works of many of the puritan and older divines, and these often supplied him with materials for thinking, when the state of his health would not allow his reading many books. His sermons usually contained some very strong and striking ideas, occasionally paradoxical and quaint expressions, but such as awakened attention, took possession of the memory, and provoked enquiry and discussion. They are however, we apprehend, irrevocably gone—he was not in the habit of writing much himself; and he was so decidedly hostile to such publications as the Pulpit, &c. that he would scarcely allow even a friend, much less a stranger, to take notes while he was preaching. It is somewhat singular that while determinately opposed to Romish emancipation, to the doctrine of the personal reign, and to many of the millenarian and prophetical interpretations of the day, and frequently expressing from the pulpit his opposition in no very moderate or measured language; many of the modern school of prophets, millenarians, and emancipationists, were among his most constant attendants and warmest admirers. However much they might differ from him on minor points, all who knew him were compelled to admire his singleness of eye, his diligence in study, his fervency in devotion.

But the time came when he must die.

Your dear minister (says Mr. Melvill) officiated in this chapel, as you know, with his usual power and fidelity, on Sunday the 11th of this month. On the Wednesday he was seized, though not so as to excite immediate alarm, with the complaint which bore him rapidly away. It was with difficulty that he was prevailed upon to refrain from coming hither to preach the weekly lecture. He remained, however, at home, but rose from his bed at the hour of family worship, and read to the household the thirty-ninth Psalm. On the Thursday the physician observed clearly the advancings of death; and on the Friday, though every means which the most approved experience could suggest was diligently tried, it became apparent that the case was hopeless. It was on

this day, the Friday, that he sent for the before-named friend, whom he wished to appoint his executor. At his request this friend drew up his will. You are aware of the manner in which he disposed of his property. He shewed exquisitely that though tenderly alive to all the charities of life, God was dearer to him than the dearest of earthly relations. He bequeathed the whole of his effects, with one or two trifling reservations, to the Church Missionary Society; thus proving that the wish which was uppermost in his mind during life, remained uppermost in death, the wish that Christ might be glorified by the conversion of sinners.... There are one or two other particulars in respect to the will which are worthy of remark. This is a striking clause: 'I remit all that is owing to me from every quarter.' Your minister was a singularly generous man; we will add a singularly unsuspicious man. It does not become me to say that advantage was ever taken of these qualities. But certainly I have heard him speak, not bitterly, he could not speak bitterly, but in a strain of honest indignation, of the meanness often met with in professors of religion, who would shew, in money-matters, a less nice sense of honour and integrity than men of the world who make no profession at all. But whatever the treatment he met with, you see he returns it with a full and a free forgiveness. He had had a great debt forgiven him by God, and he remembered the parable, and he forgave his fellow-servants. The will concludes with these words, 'I wish to add, my mind is calm.' We make no comment upon this—the saying will go to your hearts, and be treasured there. During the whole of Saturday he may be said to have been in the grasp of death. At times he appeared distressed: but on his surgeon affectionately inquiring whether he had any thing on his mind, he replied, 'No, I have nothing on my mind; but there is a great difference between a scriptural view of faith and mere feeling. Guilt is removed from my conscience, and I leave these feelings.'

In the evening of this his last day of mortality, it was evident to his medical attendants that the final change was at hand. The deepened tints of the countenance, and the incipient drowsiness, marked the coming torpor which is the precursor of death in such cases of disease. His physician, eminent for the union of science and piety, felt it then his duty to strive and produce a reaction in the system, and therefore brought to bear upon the heart the physical and intellectual powers of his patient. Involving in his speech an allusion to his disease, he spoke to your Pastor of that double life, the animal and the spiritual, which God breathed into man at his first creation. 'Yes,' said the dying Minister, startled from the creeping lethargy, and recalling his acquaintance with the original of the Scriptures, 'he breathed into him the breath of lives.' Mind now triumphed for a while over matter; and the rally of the sinking powers was singularly fine. The physician went on to speak of man as a once beautiful mirror, reflective of Godhead. He admitted that the mirror was broken into shivers, but pleaded that in the fragments might still be found faint traces of the original. The dying man kindled with something of his former fire. He gathered up his declining energies, and thus annihilated the argument. 'It reminds me,' he said, 'of the anecdote of a tiger who, pursuing his prey, entered a house, and encountered a mirror which, reflecting his image, he dashed it to pieces in springing upon his supposed enemy; but seeing in every fragment a tiger, he fled affrighted from his own multiplied likeness.' This was the parting blow which he gave the natural man—from every fraction of the mirror is reflected the image of Satan. Being relieved by expectorations from the bronchi of the mucus which oppressed those tubes, he expressed his sense of the comfort, but shewed immediately the bent of his thoughts by saying, 'The soul too has its air-tubes, but they are choked by sin and Satan.' The physician's purpose was answered. The heart of his patient was roused, and the general pressure on the system for a while lightened. Conversation then turned on the fourteenth chapter of St. John's Gospel. Your dear Minister took up the subject, and began at the text, "In my Father's house are many mansions," adding with great emphasis to his surgeon, "I go to prepare a place for you." These, I believe, were the last words which he quoted from Scripture. He thus commented on them: 'Yes, our Lord says you have been an outdoor servant long enough, I will now make you an indoor servant, and take you

out of the wind and rain to give you a glorified body, and better wages, and a better mansion.' Soon after this he took leave of his executor. Between one and two on the morning of Sunday this dear friend approached his bedside. He expressed to the dying saint his conviction that he must feel himself dear to Christ, and safe in Christ. The reply was, 'Fully for eternity,' spoken with great emphasis. After a pause, and in a lower tone, he added, 'I should be travelling beyond the bounds of the promise, if I sought more for time.'... He inquired after the wife of his friend, and desired that his parting blessing might be carried to her. On being told that she was in the house, longing to receive the blessing from his own lips, he expressed immediately his readiness. The husband and the wife entered together the chamber. They knelt down by the bedside. The departing saint extended his arms, and with a force and an effect not to be described, exclaimed, 'The God of Abraham, of Isaac, and of Jacob, bless you both with all the blessings of the everlasting covenant.' He added expressions of gratitude for the kindnesses of many years, and receiving the last embrace of those whom he had tenderly loved, dismissed them till they meet him again before the great white throne of the Lamb. He lived about three hours after this interview. To the very last, he was singularly clear and collected. Shortly before his death he pronounced a farewell blessing on his surgeon and his family. He then said, 'I desire to lie passive in the hands of the Lord;' and taking kindly the hand of the surgeon, added, 'I can talk no more.' These were his last words, and in all tranquillity, unruffled and unassailed, between four and five on the morning of the Sabbath, he slept in Jesus.—Pp. 39—46.

Thus died this eminent servant of God. His remains were interred at Trinity Church, Islington, by the Rev. H. Fell, minister of that district, and was accompanied in procession to the grave by about three hundred of his congregation at their own expence.

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*A PICTORIAL, Geographical, Chronological and Historical Chart, being a delineation of the Rise and Progress of the Evangelical or Christian Dispensation, from the commencement of the Gospel Narrative to the Ascension of our Lord. Arranged according to the Harmonia Evangelica of the Rev. Edward Greswell, D.D. With a Key.* By Mr. R. MIMPRISS.

THIS is a very ingenious attempt to display at one view all the interesting circumstances recorded in the gospels, in the order in which they occurred. The size of the chart is 68 inches by 50; it contains the various places mentioned by the Evangelists, with the different routes supposed to have been travelled by our Lord; and at each important point designs from the old masters are engraved, conveying a sketch of the events which there took place. Of these illustrations there are about one hundred and seventy, in the body of the map, while on the margin are engravings on a larger scale of fifty of the most striking events recorded. The proceedings of each year are distinguished by a different colour, and the whole evinces very considerable talent and ingenuity. At first sight the chart may appear somewhat confused from the multitude of small sketches with which it is studded, on closer examination the outline will be found clear, and the whole is admirably calculated to impress on the mind of the Biblical Student, and especially of young persons, a precise and correct idea of the personal history of our Lord. We understand the Author is preparing a similar chart of the Acts of the Apostles, and we confidently hope that his labours will prove eminently successful, and meet with deserved remuneration from the public.

# CHURCH REFORM.

THE following suggestions have been forwarded to us as the conclusions derived from a careful perusal of numerous pamphlets on the subject of Church Reform; with a request that they may appear in our present Number. We therefore omit the intelligence we should otherwise have inserted, and recommend these observations to the serious consideration of our readers, without pledging ourselves to the defence of every position.—ED.

1. It appears desirable that the Archbishops and Bishops should still continue to occupy their seats in the House of Lords—that the incomes of the poorer sees should be increased,—and that translations should be limited to the archiepiscopal sees, and to London, Winchester, and Durham.*

2. That means should be forthwith adopted for the gradual and eventual termination of non-residence and pluralities, All precipitate measures on these points not only involve great injustice to individuals but are pregnant with serious evils to the church itself;† the following provisions appear to be practicable and desireable.

(1.) That after the 1st day of January 1840, any incumbent who shall be instituted to a living whose gross value shall amount to £500. per annum, shall vacate his former preferment, and that no incumbent at that time in possession of a living of £500. per annum, be capable of being instituted to another living without vacating his former preferment.‡

(2.) That from and after the 1st day of January 1835, all the existing excuses for non-residence shall be disallowed—that all non-resident incumbents who have had *bona-fide* a licenced curate residing in the parsonage or glebe house of their cure for the preceeding year, shall be exempted from all penalties for non-residence for the said year on paying, to the Commissioners of Queen Ann's bounty, the sum of FIVE *per cent* on the GROSS *annual value of the living*—but that in case such incumbent shall NOT have had a *licenced curate, bona-fide* resident, he shall pay to the said Commissioners, the sum of TEN per cent on the gross proceeds of his

* The presence of the Bishops in the House of Lords is highly important to the interests of true religion, though of course exceedingly offensive to infidel politicians; nor is there any scriptural warrant for an assertion frequently made by well-disposed persons, that the clergy have nothing to do with politics; they have duties to perform as citizens, which are not vacated by entering into holy orders, and they are bound to use their knowledge and influence for the temporal as well as spiritual benefit of the community.—Every Bishopric should afford sufficient provision for the necessary and unavoidable expences which must be incurred; and the pecuniary emoluments should approach so near to equality, as to render translations of minor consequence—perfect equality is not desirable, since some sees necessarily involve greater expences than others. Possibly the division of one or two of the larger dioceses, or the appointment in them of suffragan bishops, might be adviseable.

† Were pluralities and non-residence immediately terminated, many valuable curates would be dismissed, great difficulties would be experienced by young men in obtaining titles for orders;—churches and chapels in large and populous places, especially those connected with charitable institutions would be deprived of able preachers, &c.—Many non-resident ministers are far more usefully employed in the places where they labour, than they could be on their own livings; others are compelled to be absent through ill health of themselves or families, or through unavoidable circumstances; while those who are non-resident through idle or corrupt motives are far better away:—the great point is to secure a resident clergyman in each parish; whether that clergyman is incumbent or curate is of far less importance.

‡ The year 1840 is mentioned, because it is equitable that those who have purchased Advowsons, &c. under the existing system, should have a reasonable time, either to dispose of them, or make some other arrangement. Possibly 1850 would be better than 1840. Many think that Pluralities if permitted at all should be confined to Livings under £400. per annum, and situated within five or ten miles.

living. Such payments of 5 or 10 per cent if neglected by the non-resident incumbent, to expose him to sequestration—and eventually to deprivation.*

3. That the existing tenths and first fruits be abolished, and a graduated payment similar to that proposed by Dr. Burton be substituted in their place.†

4. That in case the patrons and incumbents of small adjoining parishes agree to unite the same, and such projected union be approved of by the Bishop of the Diocese, together with the plan for the future patronage of the united living; the said union shall be duly registered, and in case either living shall become vacant, the surviving incumbent shall succeed to it of course; but that no such union shall take place where the distance of the parish churches extends to three miles, or where the population of either parish exceeds 1500 persons.

5. That the establishment of each cathedral be regulated so as effectually to provide for the maintenance of the fabric, and the due performance of Divine worship; but that where unnecessary offices exist, the vacancies occurring by demise shall not be filled up, and the surplus funds thus accruing be employed in the enlarging of small livings under the direction of the Dean and Chapter.‡

6. That the Archbishops and Bishops be directed to revise the Book of Common Prayer, together with the 39 Articles, and Canons, or to cause such revision to be made by competent persons; so as to omit, alter, or remodel such passages as occasion unnecessary offence; to make such abridgments and remove such repetitions as may in some measure diminish the length of the morning service; to provide such new arrangements in the Psalms, Lessons, &c. as may appear more adapted either to the times in general or to the particular cases where three services are performed in the same church on the Lord's day; to correct and alter the Rubrics, and to

* The objection to this proposition is that it *sanctions* non-residence. The answer is that it *taxes* non-residence—that it renders it the interest of an incumbent to repair or provide a Glebe House; and thus secure *a resident* minister, though he may himself be non-resident. It should be remembered that non-residence is now sanctioned by law in certain cases;—in many the incumbent has only the inconvenience of writing a letter to his diocesan—in others he has only to apply at stated periods for a licence which costs him something less than one pound per annum. The *real* and only formidable *objection* to the proposition is that it taxes so severely the *richer* non-residents. The incumbent of a living of 500*l.* per annum will groan bitterly at paying 25*l.* or 50*l.* per annum for his non-residence. Some indeed think that such a tax would diminish non-residence too rapidly, and they recommend commencing with a smaller per centage, and increasing it at the expiration of 10, 15, or 20 years. If however non-residence be the evil which many imagine, some serious inconvenience should be connected with it. The proposed per centage would very materially increase the revenues placed at the disposal of the Commissioners of Queen Ann's Bounty, and would thus diminish one of the strongest reasons for non-residence.

† Mr. Millar proposes a new valuation of benefices, and an exaction of tenths and first fruits proportioned to such valuation. Mr. Prebendary Townsend objects to the principle of Dr. Burton's plan. It appears, however, perfectly equitable to tax the wealthier ministers of religion for the exclusive benefit of their poorer brethren. The only point in which the writer differs from Dr. B. is, in desiring the alteration should apply to existing as well as future Incumbents.

Mr. Townsend proposes that government should advance a sum in the three and a half or four per cents, of sufficient magnitude to raise at once each living in lay patronage which is now under 150*l.* per annum to 300*l.* per annum. That the incumbent should pay back to government 100*l.* per annum, with part of the interest; that the patron should pay annually another portion of the interest, and the lay impropriator the remainder of the interest. The effect would be, that every living now under 150*l.* per annum would be immediately raised to 200*l.* per annum, and in the course of 29 years to 300*l.* per annum, when government would be repaid the whole sum advanced: a repetition of the process would raise the livings in another period to 400*l.* per annum, and thus the livings might be increased to any amount without costing government any thing. Mr. T. conceives that the patron would be remunerated for his share of the interest, by the increased value of the advowson, and that lay impropriators may be fairly required to contribute to the support of the clergy in those parishes where the impropriators enjoy the great tithes. When we consider however that these impropriations, &c. were all granted prior to the death of Henry the Eighth, it seems scarcely just, and certainly not expedient to interfere with the present possessors.

‡ The determination of what offices are necessary, might be entrusted to Commissioners appointed for the purpose; the requirements of the different Cathedrals render the application of any generally rule exceedingly difficult.

expunge, correct, or remodel the Canons. And that the said Archbishops and Bishops shall present such revised book to his Majesty, that the same may be printed and laid before the Two Houses of Parliament for their consideration.*

7. That in case the Proprietors or Trustees of any Dissenting, Methodist, or separate place of worship *now in existence*, shall be desirous that such place of worship shall become a Chapel of the Church of England, they shall nominate to the Bishop of the Diocese, a Clergyman to be licensed as Minister of the said chapel, or a person suitably qualified as a candidate for Holy Orders; and in case such person shall, on examination by the Bishop be found competent, that such nomination shall be regarded as a Title, and the Bishop be at liberty to ordain, license, or in any other manner appoint such person as Minister of the said chapel, without incurring the penalties mentioned in the thirty-third or any other canon; and that on the death or resignation of such Minister, the said Proprietors or Trustees may nominate a Clergyman as successor, or a candidate for Holy Orders, to be ordained to such chapel, and so on in each succeeding vacancy, which may occur during the following periods; namely, in case the chapel be endowed with the clear sum of *One Hundred Pounds per annum* over and above the Pew rents, for *One Hundred Years*; if with *Fifty Pounds* per annum, for the space of *Seventy Years*; and if with any smaller sum, or the proceeds of the Pew rents alone, for the space of *Forty-five* Years; and after such respective periods, the nomination to such chapel shall devolve on such College or Hall in one of the Universities, as the present Proprietors shall appoint and notify to the Bishop of the Diocese; in case no such appointment and notification be made within seven years after the nomination of the first Clergyman, the patronage after the above-named period shall devolve on the Incumbent of the parish where the place is situated.†

8. That it shall be lawful for any person or persons to build, purchase, provide, and endow any suitable place, for the performance of Divine Worship, provided he obtain the consent of the Diocesan, and that it be lawful for such person or persons to nominate and present a clergyman to be licensed to the same, for a term of years proportioned to the endowment, as specified in the preceding article; and that in all cases, the Bishop of the Diocese shall be allowed to licence any place of worship as a chapel of the Church of England, and any clergyman to officiate in such

* A temperate, judicious person carefully reading over the Liturgy, Articles, and Canons, and considering the objections advanced at the Savoy Conference, and repeated from time to time by Dissenters of different denominations, would soon find that by striking out a few words, correcting a doubtful or obsolete expression, and allowing the officiating minister to use his own discretion in particular cases, every serious complaint might be obviated, and obviated so that the variation would only be perceived by those who compared the present and the revised liturgy; the chief danger is of attempting too much, lest it should lead to secession. Clergymen already in orders might be allowed to continue the old, or adopt the revised Liturgy at their discretion; perhaps not twenty through the land would avail themselves of the permission, but it would obviate complaints; the Apocrypha should be excluded from the Calendar, and from the Sixth Article. The Bible version of the Psalms should be adopted; and all Dissenters be allowed to marry as they like, and to register their marriages in registers kept by the Clerk of the Peace, or some such officer. The publication of banns in time of Divine Service, is a very inconvenient interruption, and has long ceased to be any effectual precaution against clandestine marriages.

† Dissenters are of THREE CLASSES—those who object to all establishments—those who object to certain parts of our Liturgy—those who dissent from habit or convenience. The first class is the smallest, and must be given up as hopeless; the second may be recovered by trifling concessions; many of the latter are *desirous* of conforming; if some plan similar to what is here suggested were adopted, considerable additions would speedily be made to the Church, and the asperity of dissent would be materially softened. In revising the Liturgy it might be desirable, especially to intimate that persons might be baptized, and have their children baptized by sprinkling, pouring, or immersion, as they please.

chapel, with or without the consent of the Incumbent of the parish in which such chapel is situated.

9. That Bishops be appointed with moderate salaries in all the principal Colonies of the empire, and that it be recommended to the several Colonial Governments to promote plans for the educating, providing, and maintaining Clergymen in those Colonies.

10. That the existing system of Ecclesiastical discipline be altered; that Bishops be authorized to examine Clergymen presented to them for institution; that they be required to assign their reasons for refusing to institute Clerks nominated to livings; for rejecting candidates who apply for Ordination; for refusing to license Curates, or for dismissing them from their Dioceses; and that it shall be lawful for persons so rejected to appeal to the Archbishop of the province; and that Ministers repelling any from the Holy Communion, or exercising other offensive parts of the Pastoral duty, agreeably to the Rubrics, Canons, &c. shall not be liable to any civil action, but responsible solely to their Diocesan.*

Such are the principal points of Church Reform which appear at present important. I have not mentioned the commutation of Tithes, because, however strong the popular feeling may be in favour of such commutation, it appears to me of very doubtful expediency. I have not touched on clerical education, because no legislative measures on this point are necessary. The Bishops can now demand from Candidates for Orders, any degree of knowledge they please:—if incompetent men are admitted, the fault really rests with the Diocesans.—Were a few more candidates than usual rejected at any particular ordination, it might excite a clamour, but it would compel future applicants to be more diligent in preparation. The universities require their students to attend chapel on Weekdays, and Sermons on Sundays and Holidays; in some cases, Common places, that is, short discussions on Theological Topics are read once or twice a week during Term;—Greek Testament Lectures, and Lectures on Moral Philosophy are given in most colleges;—one Gospel, at least in the original, is always required at a previous examination for the first degree. Candidates for Orders are required to attend Theological Lectures, &c. so that it is difficult to say what the universities really can do more than they now do;—the fault, if fault there be, must rest either with individual students who will not improve their advantages, with negligent and thoughtless parents, schoolmasters, or tutors, who do not religiously educate their scholars or stimulate their students to exertion; or with pliant, superficial, or accommodating examining chaplains, who allow incompetent persons to pass examination. It might perhaps be advisable to require persons in general, actually to officiate as Deacons, in a curacy, for a year before they are ordained Priests, and to allow those, who, in the course of their probation, find themselves, or are found incompetent for the sacred office, to relinquish the clerical profession and become laymen.

T. W. O.

* The Ecclesiastical penalties are of Popish origin.—Thus a Clergyman is suspended, and his Living sequestered for a given period. In popish times, this was a trifling punishment—the offender went into a monastery, and lived as the other monks, and performed divine service—but now the sequestered clergyman is left with a wife and family, perhaps to starve, or beg, or apply to the parish, or turn Dissenter; and sometimes the severity of this punishment provokes compassion, and leads to liberal donations, so as to encourage a repetition of the offence. There ought to be no irresponsible authority—power without appeal is diametrically opposed to the spirit of the British constitution.

## CAMBRIDGE DEGREES.

TWO HUNDRED AND FORTY-TWO Gentlemen took the Degree of BACHELOR OF ARTS at Cambridge, on Saturday, January 19, and were arranged by the Examiners in the following order.

### WRANGLERS.

| | | | |
|---|---|---|---|
| Ellice | Caius | Inman | Joh. |
| Bowstead | Pemb. | Quirk | Joh. |
| Pratt | Caius | Bamfield | Clare |
| Kemplay | Trin. | Fisher | Jesus |
| Phelps | Trin. | Howlett | Joh. |
| Pound | Joh. | Feachem | Trin. |
| Cartmel | Emm. | Fawcett | Magd. |
| Jerrard | Caius | Wright | Trin. |
| Barber | Joh. | Heathcote | Joh. |
| Fowler | Trin. | Paley | Joh. |
| Gowring | Trin. | Dimock | Joh. |
| Brown | Trin. | Barker, J. H. | Joh. |
| Boteler | Trin. | Caton | Trin. |
| Hankinson | Trin. | Haworth | Chr. |
| Nicholson | Chr. | Lawrence | Trin. |
| Radcliffe | Joh. | Manners | Corpus |
| Thompson | Joh. | Wilkinson | Jesus |

### SENIOR OPTIMES.

| | | | |
|---|---|---|---|
| Chambers | Joh. | Kempe | Clare |
| Loder | Trin. | Speck | Joh. |
| Gwilt | Caius | Langdon | Joh. |
| Stoddart | Jesus | Walford | Trin. |
| Wilson | Corpus | Huxtable | Trin. |
| Travers | Chr. | Hildyard | Chr. |
| Hedges | Qu. | Jones | Qu. |
| Begbie | Pemb. | Ward | Corpus |
| Vawdrey | Qu. | Jacob | Emm. |
| Bishop | Jesus | Marshall | Trin. |
| Andras | Joh. | Greensill | Corpus |
| Heywood | Trin. | Smith | Pet. |
| Banbury | Trin. | Brewitt | Pet. |
| Massey | Joh. | Wilson | Joh. |
| Fellowes | Joh. | Brown | Emm. |
| Raikes | Corpus | Bullen | Pet. |
| Sanders | Joh. | Cantrell | Emm. |
| Power | Cath. | Barnes | Trin. |
| Evans | Qu. | Myers | Clare |
| Wood | Joh. | Taylor | Joh. |
| Tate | Emm. | Roots | Jesus |
| Peat | Pet. | Weston | Trin. |
| Barker, W. G | Joh. | Bathurst | Joh. |
| Percy | Joh. | | |

### JUNIOR OPTIMES.

| | | | |
|---|---|---|---|
| Lydekker | Trin. | Nelson | Pet. |
| Rose | Clare | Bury | Joh. |
| Marsden | Cath. | Couchman | Clare |
| Sharp | Magd. | Whitaker | Qu. |
| Sale | Joh. | Wirgman | Pet. |
| North | Trin. | Snow | Joh. |
| Stockdale | Trin. | Noble | Joh. |
| Price | Qu. | Lowe | Trin. H |
| Dusautoy | Joh. | Francis | Joh. |
| Williams | Magd. | Tuck | Corpus |
| Wix | Pet. | Barton | Joh. |
| Elliott | Pemb. | Jackson | Cath. |

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| | | | |
|---|---|---|---|
| Laffer | Chr. | Campbell | Trin. |
| Cardew | Joh. | Bateman | Chr. |
| Grylls | Trin. | Carter | Joh. |
| Hopkins | Magd. | Bowyer | Caius |
| Howard | Joh. | Lockwood | Joh. |
| Chiles | Trin. | Blyth | Chr. |
| Kidd | Emm. | Wimberley | Joh. |
| Martin | Sid. | Jones | Emm. |
| Leighton | Joh. | Malcolm | Joh. |
| Humble | Emm. | Montgomery | Corpus |
| Smith | Trin. | Durban | Qu. |
| Irwin | Qu. | Hine | Corpus |
| Hubbard | Trin. | Cartwright | Qu. |
| Maddock | Cath. | Loxley | Cath. |
| Murray | Sidney | Reynolds | Qu. |
| Calthrop | Joh. | Bateman | Corpus |
| Jenkyns | Clare | Owen | Joh. |
| Forster | Corpus | Owen | Qu. |
| Metcalfe | Joh. | Braune | Sidney |
| Downes | Chr. | Barlow | Jesus |
| Staveley | Cath. | Pearce | Qu. |
| Turner | Joh. | Delap | Trin. |
| Simpson | Joh. | Platten | Caius |
| Lindsay, Ld. | Trin. | Pugh | Cath. |
| Carlyon | Clare | Andrews | Trin. |
| Mitton | Jesus | Hurt | Jesus |
| Rolfe | Caius | Beevor | Pemb. |
| Roberts | Cath. | Birch | Joh. |
| Drayton | Trin. | English | Trin. |
| Stead | Caius | Marriott | Sid. |
| Cazalet | Trin. | Stawell | Pet. |
| Pemberton | Sidney | Tomlinson | Joh. |
| Kimpton | Trin. | Scurfield | Joh. |
| Cookson | Joh. | Heuseh | Joh. |
| Tucker | Pet. | Bromhead | Trin. |
| Poore | Qu. | Lee | Trin. |
| Jones | Cath. | Hamersley | Trin. |
| Clarke | Trin. | Ripley | Joh. |
| Philpott | Joh. | Palmer, C. | Joh. |
| Monteith | Trin. | Abdy | Joh. |
| Sharpe | Joh. | Greaves | Trin. |
| Brookfield | Trin. | Alford, Lord | Magd. |
| Bateman | Joh. | Palmer, H. | Joh. |
| Sculthorpe | Joh. | Garden | Trin. |
| Garden | Pet. | Holmes | Magd. |
| Reeve | Trin. | Grigson | Corpus |
| Meadows | Corp. | Macdonald | Trin. |
| Rashdall | Corp. | Palin | Trin. |
| Williams | Emm. | Thomson | Jesus |
| Ventris | Joh. | Sloane | Trin. |
| Allen | Trin. | Caley | Joh. |
| Batchellor | Trin. | Ley | Qu. |
| Kent | Clare | Onslow | Trin. |
| Price | Qu. | Jones, F. J. W. | Joh. |
| Greenslade | Trin. | Worsley | Magd. |
| Baillie | Trin. | Wright | Trin. |
| Hall | Joh. | | |
| Hornby | Joh. | Bennett | Corpus |
| Booty | Trin. | Bush | Pemb. |
| Yorke | Qu. | Gregory | Trin. |
| King, Hon. P. | Trin. | Hughes | Joh. |
| Shelton, | Pet. | Knipe | Qu. |
| Casse | Jesus | Mackinnon | Joh. |
| Knox | Trin. | Mellersh | Joh. |
| Tindal | Trin. | Parker | Joh. |
| Corfield | Chr. | Wood | Trin. |
| Lamb | Trin. | | |
| Nicholson | Emm. | | |
| Priest | Corp. | | |

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### ÆGROTAT.

Keeling Joh.

# Register of Events.

Before these pages appear the first reformed Parliament will have assembled. Never did the assembling of any Parliament more loudly call upon Christian people to implore the Giver of every good and perfect gift to direct and overrule their counsels for the promotion of his glory and the welfare of these realms. The present Parliament contains a greater number of new men than perhaps any other which can be mentioned. It has to decide in this its first session on questions of the first magnitude and of the greatest difficulty. The Church—the Bank—the East India Charter—the Corn Laws—the Poor Laws—the state of Ireland—our whole Colonial system—the Slave Question—our Continental relations, &c. each of which is surrounded with difficulties, and involves the most serious consequences, And when we consider who are to decide on these momentous questions; when we recollect the irreligion of many, the corrupt religion of others, the unprincipled, dishonest, and infamous conduct which should for ever have excluded some notorious characters from a British House of Commons, we feel more and more that only the special Providence of Almighty God can preserve us from some serious calamity either in church or state. We would therefore humble ourselves before God, invoking him to have mercy on our guilty land, to pardon our sins, our blasphemy, our neglect and profanation of his name, his word, his day, and more fully to avert from us those judgments which we deserve, and to continue to us those privileges which we have hitherto so grievously misimproved, to implant his fear in our hearts, and to produce among us a spirit of true religion, and of zealous devotion to the honour of his name, and the promotion of his glory.

Various reports have been circulated concerning certain interviews between Lord Grey and different Bishops with reference to Church Reform. Some Bishops are said to have proposed surrendering every thing into his Lordship's hands, and others to have expressed an intention of opposing all reform. We do not believe either of these statements. It would be a shameful dereliction of duty, of which we can never believe our Diocesans would be guilty, to give up at once the religious and temporal interests of the Establishment without some effort to regulate the course of that torrent they may not be able to resist: and he must have little profited by recent events who has not learnt that considerable concessions and alterations are unavoidable. God grant to our Ecclesiastical as well as Civil Rulers wisdom to direct.

We intimated in our last the Citadel of Antwerp had surrendered. The capitulation took place on the 23rd of December; Baron Chassé and the Garrison are to continue prisoners of war, until the Dutch King gives up the Forts of Lillo and Liefkenshoek, which it is understood he absolutely refuses. The Citadel of Antwerp has suffered most severely; the whole interior having been destroyed by the French bombardment; it has subsequently been given up to the Belgians, and the French army have returned to France, where also Baron Chassé and his brave Garrison have been conveyed as prisoners. The King of Holland has resolutely closed the Scheldt to English, French, and Belgian vessels, and has thus destroyed the commerce of Antwerp and the principal part of Belgium; he has rewarded Baron Chassé for his determined defence of the Citadel of Antwerp, with the Grand Cross of the Military Order of William. King Leopold's financial difficulties are said to be very great, and his situation far from enviable.

The French appear much elated with the capture of Antwerp; and the decisive measures adopted on this and some other occasions have extricated Marshall Soult out of some of the difficulties with which he was embarrassed. The French government is still however in considerable perplexity in consequence of the capture of the Duchess of Berri, whose son is presumptive heir to Charles X. and thus according to general principles the legitimate successor to the throne of France. There appears no law by

which the Duchess can be tried; and the detaining her in perpetual imprisonment is, to say the least of it, a very harsh measure.

Reports are in circulation of an insurrection in Spain. Oporto is still the scene of melancholy conflict between the troops of Miguel and Pedro. Turkey appears tottering to her fall, and the Roman Government entangled with difficulties; thus there is every prospect of great and important changes taking place over a large part of the Continent.

The public peace of America is at present seriously endangered, in consequence of the resistance of the State of Carolina, to the Tariff established by the Government of the United States. This Tariff imposes certain duties on all goods imported into the United States; the tendency of these duties is to encourage the manufactures of the Northern States, but very materially to impede the commerce of the Southern. Hence South Carolina has resolved to *nullify*, that is, utterly to disregard the Acts of Congress, by which these duties are imposed; and the Federal Government appears determined to support the enactments; the States of Carolina are calling out the Militia, &c. both parties are issuing proclamations, and the result is looked for with considerable anxiety.

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# Notices and Acknowledgments.

Received M. P. H.—A CONSTANT READER.—ADDRESS AFTER CONFIRMATION.—J. N. R.—J. W. L.—EPHORUS TACITUS.—CANONICUS.—R. F.—H.—DECIMUS.—T. W.—MARIA.—S. I. A.—Rev. P. ROE.

We shall be glad to hear farther from A CHRISTIAN PHILANTHROPIST, and will endeavour to procure an article corresponding to his suggestion.

M. B. may rest assured that our Proprietors are most desirous of excluding every improper advertisement from the wrapper; it is impossible, however, to prevent the occasional insertion of notices of books which advocate sentiments decidedly opposed to those of the Christian Guardian; every one, however, knows that the editors of periodical publications most repeatedly disavow any responsibility as to what appears on the wrapper, or is stitched up or inserted in the numbers.

We are equally convinced with ARISTIPPUS, that it is the Christian's duty to "submit to every ordinance of man for the Lord's sake;" but St. Paul felt himself justified in inquiring on one occasion, whether it were "lawful to scourge a man that is Roman, and uncondemned;" and on another occasion to "appeal unto Cæsar." And Sir John Nicholl has in the very case in question decided that Mr. Wilcox has a right to appeal; and that no motion of contempt can be entertained, till that appeal is determined. ARISTIPPUS's animadversions therefore on this point are erroneous. Is however ARISTIPPUS prepared to assert, that any human decision can release a minister from the necessity which is laid upon him of preaching the gospel? Mr. Wilcox may be right or wrong in preaching at Hampstead—that question is *sub judice;* he may be eventually enjoined to desist, and the question will then arise, what is the path of duty? This may be very clear to ARISTIPPUS, but to us it appears at once a difficult, and an important question——a question which we conceive Mr. Wilcox must decide between God and his own conscience. The direction given by our Lord, when they persecute you in one city, flee unto another, may apply, but the application is not very obvious; certainly the CITIZENS of Hampstead do not persecute Mr. Wilcox, for they welcome him gladly, hear him attentively and anxiously desire his continuance among them. ARISTIPPUS may rest assured, that we have taken up this question on public grounds, that we regard it as highly important to the interests of the church, and that, had Mr. W. been an entire stranger, we should have deemed it a duty owing to Christians in general to call their attention as decidedly as possible to the subject. We are at the same time obliged to ARISTIPPUS for his communication, and shall be happy to hear from him on this on any other topic at his convenience.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

MARCH 1833.

## MEMOIR OF THE REV. JOHN ELIOT,

### THE APOSTLE OF THE NORTH AMERICAN INDIANS.

Mr. Eliot's success in America at length attracted the notice of government, and 'an act was passed by the parliament, that did credit to the understandings and hearts of those who framed it. The preamble was as follows:

"'Whereas the Commons of England, assembled in parliament, have received certain intelligence that divers of the heathen natives, through the care of those who preach the gospel to them in their own Indian language, from barbarous are become civil, have forsook their charms and sorceries, and give testimony of the power of God: that they teach their children what they are instructed themselves: we rejoice for their sake. Be it therefore enacted for the furthering of so good a work.' &c.—In consequence of this act, sums of money, were collected and sent over. A society was instituted to assist the 'Propagation of the Gospel in New England,'* and Eliot for the first time received the title which he never afterwards lost, of 'Indian Evangelist,' from his friend, the Honourable E. Winslow. He was very grateful for the benevolent exertions of this society, and expressed it in his letters in the warmest terms. He had never received any aid as yet to his labours among the Indians; the expenses were defrayed out of his own small property; he did not now refuse it, for his future plans could not be otherwise accomplished. His intense desire was for the better education of the Indian youth. 'Let me, I beseech you,' he writes, 'trouble you about this great work, which lieth upon me as my continual care and desire; namely, to train them up in learning, that they may have knowledge as well as zeal.' In fine, his aim was, to establish a settled form of government among this people; to institute schools for their education, as well as build neat and regular towns; and to gather his converts into a regular Christian church; for Nonanetum and Concord were but hasty and imperfect settlements.'

'But Eliot no longer laboured alone: he had been for some time aided by two chiefs, the fruits of his toils, Waubon, in whose tent he had passed the night on his first visit to the Indians, as before related, and Shawanon, chief of another tribe. These men sometimes went with him in his journeyings, or they taught and conversed with the people during his absence.

* The Society for the Propagation of the Gospel in Foreign Parts, was not formed till many years after this institution.

More than once, he sent them forth alone to the tribes: the latter were, no doubt, surprised to see the Indian prince enter their huts as a messenger of peace and truth. To indemnify these men, in some measure, for the loss of temporal dignity, Eliot gave them the title of ruler, or elder: several others, all men of superior endowments among their people, were also raised up to help him. But Waubon was the first-fruits of his ministry, the first Indian who welcomed him to his roof, and opened the way for his future success. To this chief, his attachment was strong to the last. The office of these men will be best explained by his own words, though at a later period. 'Hassunimeset is our next town in order and dignity: there lived their progenitors, and there lieth their inheritance. The ruler of the town is Anuwekin, and his brother is the teacher, both men of piety and judgment; they take care, also, of the school, and visit the plantation of praying Indians beyond them. The ruler, last winter, was overtaken by a violent passion, and I had occasion to speak with him about it. I told him that, as to man, I and all men were ready to forgive him.' 'Ah!' said he, 'I find it the greatest difficulty to forgive myself.'

'But the time was come that his first friend and convert was to be taken from him. Waubon had several times attempted, by public discourses and confessions, to be of use to his countrymen, and these efforts were by no means deficient in force or eloquence; but in his dying hour, the spirit of the Indian chief broke in triumph above his pains and weakness. It was the hour that a stranger would have yearned to see, for his friends and warriors were standing around him, and Eliot was there. 'I desire you all, my friends and my children,' such were his words, 'do not greatly weep and mourn for me in this world: my body is almost broken by sickness and agony, yet I desire to remember thy name, my God! until I die. I will say with him of old, "O that my words were now written! that they were printed in a book; that they were graven with an iron pen in a rock for ever! for I know that my Redeemer liveth; and though worms destroy this body, yet in my flesh I shall see Him!" This is thy love, O my God!' In so saying, he died. It was an indelible thing, to see the savage die thus sublimely.

'By building the town of Naticke, Mr. Eliot gathered his people into a regular Christian church: the ordinances of baptism and the sacrament were administered to those who gave good evidence of their faith and hope. 'I went about this work with so much fear and care,' he says, 'even to the sensible wasting and weakening of my strength, lest they should in any wise scandalize their profession.' The governor of the colony now went personally to observe the state of the civilized Indians, and passed some days at Naticke with great satisfaction; in the letter in which he describes this visit, he calls it one of the happiest journeys he had ever made.'

'Eliot's toils of translation, to which we must again allude, were of a character far different from his long journeyings through the wilds, or his exciting addresses to the tribes; they were painful in the extreme, and sufficient of themselves to have occupied a large portion of life. He had previously prepared an Indian Grammar, and in September, 1661, he published the New Testament, with marginal references; it consisted of fifteen hundred copies, and was printed at the expense of the 'Society for Propagating the Gospel.' Previous to this, he had printed a few tracts, as well as catechisms, for the use of his people. Before the end of the year 1663, he had finished the

translation of the Old Testament also, which had long occupied him; thus the whole Bible was printed in the Indian tongue; it may be imagined with what eagerness it was received by the Indians. The commissioners of the 'United Colonies' beheld with joy the completion of these works, and 'were bold,' to use their own language, 'to present them to his majesty.' 'Publications also of these sacred writings to the sons of men,' they remark, 'is a work that the greatest princes have honoured themselves by. But to publish the same to a lost people, a people without law, without riches, or any such thing, that sat in darkness and the shadow of death—this puts a lustre on it that is superlative. The colonies of the Spanish nation have sent home much gold and silver; that, we confess, is a scarce commodity in the colder climate; but we present this, and other fruits of our endeavours to plant the Gospel here, which, upon a true account, are as much better than gold, as the souls of men are more worth than the whole world.'

'From his Indian converts, Eliot's attention was often necessarily withdrawn to the care of his family—to their love, would be a more suitable expression, for all their temporal cares and concerns were most faithfully attended to by his wife. She was a woman of prudence and sagacity, strongly attached to her husband. There were few female hands that could be trusted with the management of the estate, the dwelling, and six children, while the master thereof was wandering in the wilderness. It was true, that he came often to his home. During those intervals, he was indefatigable in the instruction of his children: when he went forth again, the good seed sown was in danger of being lost, but it did not perish. He was one of those who could impart much in a little time, whose presence could not be easily forgotten; and his tenderness towards them was extreme. It should seem that his example was early their delight; for they grew up after his likeness, and walked in his steps.

'His five sons and his daughter were now come to man and woman's estate. It was long his desire that each of the former should be brought up to the ministry; it was their own desire also. The eldest became pastor of a church at Gilford, and died a few years after; his second son entered on the same path; but his third, Samuel, who was the most accomplished, died earlier. His death affected his father greatly, for in learning and talents he was superior to his brothers; he was also eminent for his personal beauty and sweetness of temper. The eldest was next taken from him: there was rich consolation, however, the father said, in his death, for 'that he had uttered indelible things, that could come only from one on the confines of eternal glory.' The last and the favourite one, Benjamin, was yet left. It was no wonder that he loved him dearly, for the youth often went forth with him to the Indians, and assisted him to preach and converse with them: he was by his side in his weary journeyings, was a comfort to him in his trials and difficulties, and shared in his joy also. Perhaps Eliot flattered himself that, when he was taken away, his mantle would rest upon his son; that his spirit and his success would be given to him also; but God, who gave to this eminent man the blessings of another world, chose not that he should take rest in this: this youth sickened and died like his brothers, and 'Benjamin also was taken from him.' Eliot could not but feel this blow through every nerve and fibre of his heart; 'He was the man of my right hand,' he said; 'as a son with

his father, so he served with me in the Gospel; yet His will be done!' When some asked him how he could bear the death of such excellent children, he replied, his 'desire was, that they should serve God on earth; but as Gregory Nazianzen describes in his discourse on his brother's death, his aged parent being then alive and present, 'My father, having laid up in a better world a rich inheritance for his children, sent a son of his before, to take possession of it.'' Though he bowed humbly to the rod, he could not but feel its anguish. 'I dare not call it premature,' he said, 'though they died before their father; yet let it be written over their graves, "All these died in faith."'

'It was not now with him as before; three sons were taken; and among the three were the first and youngest born; his hearth had no longer the same happy circle gathered round it. In the forest and the wild, the very thoughts of seeing their faces again were sweeter than any others earth could give; and now his "golden bowl was broken at the fountain, his silver cords were loosed for ever."

'His congregation at Roxbury would gladly have detained him to dwell among them; but, though he faithfully preached to and visited them, during his visits home, which lasted for weeks, and even months at times, he considered his great message was to the Indians. Among these he laboured with the same zeal and concern as if his portion in this world was as rich as before: they saw no change in the outward demeanour of the man; and their sternest warriors might admire the firmness with which he bore his losses; they seldom saw a tear flow, or a sickness of the heart come over him.

'His increasing Indian settlements now demanded all his care. Other small towns and plantations had risen in the wild; several of these were in pleasant situations, amidst all the luxuriance of American scenery. Naticke was still the first as well as chief settlement on the shores of Charles river; a solitary hill rose nigh, and on its side were the wigwams of those Indians who still preferred their primitive mode of dwelling; beyond a 'goodly plaine' stretched, great part of which was sown with corn, and covered with plantations of fruit and other trees. On the banks of the river, as well as the flat lands, were numerous elm, chesnut, and sycamore trees, the latter of great size and beauty; wild grapes, also, grew here in abundance, as if it had been a southern clime; so plentiful was the wood, that the Indians were sometimes obliged to cut their way through it, to lay bare the soil. Sometimes the more aged trees, blown down by the tempest, lay prostrate with their thick branches and foliage, like a leafy bridge, unwithered, and it was hardly possible to remove them, save by burning; the fort, built of whole trees, stood on a slight elevation, overlooking the river and the plain; and beside it was the large building used as a school-house and depôt. Eliot might surely have chosen the best dwelling in the town, that was the work of his hands. 'But there is a large chamber above,' says the Hon. Mr. Endecott, in describing his visit to the place, 'in a corner whereof Mr. Eliot hath a little room enclosed, and a little bed and bedstead therein; and in the same outer chamber the Indians do, as in a wardrobe, hang up their skinnes and things of price.' The place was a very pleasant residence in the summer and autumn, though, like all spots newly reclaimed from the wilderness, it blended the comforts of the civilized with the evils of the savage life. The wolves and bears still dwelt in the woods and thickets at no great distance, and at night their howling

was distinctly heard; often was the watch-fire kindled on the adjoining hill beside the Indian wigwams, to scare away the wild beasts, or warn any hostile tribe from approaching; the palisaded fort, however, was sufficient to preserve the town from surprise; and when the times were disturbed, or any inroads threatened, a guard was always kept there at night. It was his custom also, as the above visitor narrates, 'to go round often in the darknesse, to espy that all was in peace in the dwellings, and every one in his home.'

'The war that was to desolate much of the labours of Eliot, had not yet broken out; he would still say, that 'peace and prosperity were in his borders.' The excellent discipline he had established among his civilized Indians, and his unwearied efforts for their instruction, were blessed with continued success. This success came in the way that he desired, slowly, yet surely; not by appealing to the passions of ardent and ungoverned men, but by convincing their reasons, so that the light and love of the truth entered by degrees into the mind and heart. He could now speak with more confidence of their state, than was in his power a few years past; he had seen many called to their last home, who had witnessed a good confession in the hour when men seldom speak insincerely. There were chiefs also, whom their people had deserted, because of their adherence to the faith of Christ; the thirst of power, and the habit of ruling, were here cheerfully yielded, and the chieftains descended from their rank, to teach those who had before trembled at their nod. Hundreds there were, and thousands, who, by a better life and conversation, gave certain proof that they were no longer cruel revengeful tyrants at home, and merciless abroad. The change that heaven had effected in a few years, by the agency of one man, was a mighty and a beautiful one.'

'Twenty-six years had now been occupied in his mission, during which the savage had been his chief companion; his little chamber in the corner of the great room, where the Indians came from hunting, and sometimes from war, to hang up their skins and furs, was more than figuratively like the prophet's room of old. The step of the warrior, proud of his trophies, or of the hunter, loaded with his spoils, as well as the gathering of many, with the fruits of their hands, for the nearest market, must have sadly broken in on his painful studies of the Indian language, or his more earnest preparations for the ministry.'

These delightful prospects were however, now covered with a dark cloud. A war broke out between the English settlers and the Indians, accompanied with fearful desolations. Eight towns out of twelve were laid waste, many of the most valuable inhabitants were slain—the converted Indians were regarded with suspicion, and Eliot himself met with cold treatment from many who had formerly countenanced and encouraged his exertions. In these melancholy circumstances he writes:

'My heart hath much ado to hold up my head; it doth daily lead me to the everlasting arms, where alone is my hope and help; the world is a place and state on which I will lean no more.' Pakeunit was in ruins, and Concord, and most of the other settlements; Naticke alone was not wholly wasted, and here he retired for a time, and sought to gather his scattered people together, and restore their habits of industry and tranquillity. The store-house was no longer filled with skins and furs for the market: the happy circles were no more gathered beneath their roofs; the sounds of prayer and

praise came seldom on the ear; even the psalms that he had composed were neglected: it was a dark dispensation. At the age of seventy-two, it is sweet to sit in the shadow of the tree that we have planted, to listen to familiar sounds; to see the sun go down on our labours; and the faces we have long loved grow more kind as the night draws near. But he was called to build and to plant at the eleventh hour, to go forth again to the forest and plain, to wait for his reward in eternity; and he was content to do so. Eagerly and cheerfully as in the days of his youth, with his staff in his hand, and his leathern girdle about his loins, he left the blackened homes of his settlements, and journeyed to the "howling wilderness," if he might but gain new converts to God. It is not easy to regard this man without admiration. It was not with him as in days past, when public approval at home and abroad followed every step, and every lip hailed him as the apostle: men branded him now as insidious, traitorous, a lover of himself more than of his country; and for the first time in his life the iron entered into his soul. Wherever he went, the traces of the war were fearfully distinct: the two remote settlements, beside the falls of the Merrimack, were desolated; many of the warriors had mingled in the strife, and their thirst of blood had come again; others listened carelessly to his words, and the lonely missionary saw that his hope was vain. 'I have studied to be faithful to their souls,' he said, as he looked sadly round. Yet his zeal and perseverance were at last rewarded; never was his preaching attended with greater success; his head was lifted up again from the dust; perhaps there was something irresistibly impressive, to the Indians, in the venerable man seeking their wilds again, and addressing them with the fire, as well as the charity, of his earlier days. Perhaps, also, it was the will of heaven to shed a glory round the latter days of its faithful servant, and bid the morn break more beautiful from the night of tears. During the few succeeding years, he had the inexpressible comfort of seeing his churches gradually restored; the assemblies gathered again, and, if a great number of old faces were not among them, there were others equally earnest from other tribes; the plantations again rose around the towns, and good conduct, as well as feelings of kindness and mercy, prevailed among the dwellers. It is probable this kindling anew the dying embers of religion in the spirit of the Indian, made Eliot's last days more happy than if a continued stream of prosperity had been his lot. His heart overflowed with gratitude, though his mission had never again the same extent or influence as before. He was now induced to spend more of his time beneath his own roof at Roxbury; he had long wished that another pastor should be appointed to his church, on account of his long absences and increasing years. His faithful and loved wife still lived to comfort him; they were drawing near to the end of their journey; so gently did age creep on either that it was uncertain, to the indifferent eye, which would be summoned first; three of his children were still beneath his roof; his own hearth, at evening, was surely still dear to the weary man. He was now in the eighty-second year of his age, and free from disease, or much infirmity, when his people consented to his request, to provide a minister in his stead. 'The good old man,' says his friend, 'with unspeakable satisfaction, gave the garments of the ministry to his successor: he said he could no longer serve them as he would fain do; that they should draw a curtain

of mercy over all his failures.' 'I am drawing home,' he writes to the Honourable Robert Boyle; 'the shadows are lengthening around me: I beseech you to suppress the title of 'Indian Evangelist;' give not any glory to me for what is done; give it to God, who hath strengthened me.' But the time came that his wife died, and the loss found him all unprepared for it; they had lived so long together, that the idea of separation seemed not to have entered their minds;—the mother of his children, the companion of threescore years, was laid in the grave by his hand. 'And when,' says Mather, 'he stood beside her place of rest, I heard and saw her aged husband, who else very rarely wept, yet now with a flood of tears, before a large concourse of people, say, over the coffin, 'Here lies my dear, prudent, faithful wife; I shall go to her, but she cannot return to me.' He spoke not of hope or comfort—what had he to do with them—for he must soon be called also. And now he prepared to depart. No one who has not proved it, can tell how cold and solemn is the loneliness of old age; when that dear and long companionship is taken away—the look, the word, the smile, the silver hairs—all so like our own, that our very self seems torn asunder when we know them no more. His children sought to comfort him, but they were not the love of his early years, the stay of his life of trial. He was still able to ascend the hill on which stood his church, and not long after he delivered his last discourse there: this was four years before his death. Even now, at the age of eighty-two, he persisted in going forth, as far as he was able, to visit his loved settlements; for such was the excellence of his constitution, that his frame was not yet bowed, and his eye was still bright; earth had *nothing* so welcome to him as to mingle yet a while with his Indians, sit in their assemblies, and listen, when he could speak to them no longer; and the groves, the fields, the isles, that his foot had known so long, were they not dear to him as ever, though his head was white and his hand shook at last like an infant's? The Indians saw, as they expressed it, that their father was going home. His mind was vigorous to the last. How elevated, how enviable, and above all human joy, were the feelings of that mind, in these last visits to the wilderness; when he entered the dwelling that had received him fifty years before, or sat beneath the tree in whose shadow he had first told of the things of life; or rested on the shore, or the boundless plain, once the dominion of darkness and death, but now light and glory had come there. Had he wanted warnings beyond those of his own failing frame, every cottage could have given them. Waubon, his first convert, as well as most of his warriors, were gone to their rest; many had fallen with Philip and Quanonchet; and the few who were yet left, trembled on the verge of life; he saw few of the faces of his earlier days. New tribes, such as the Maquas, had come to dwell near the domain of the unfortunate prince, and to them his words would be as wild sounds; the hour was now past for new efforts, and their reply to his message, to leave the customs and faith of their ancestors, and seek the kingdom of heaven, would perhaps be like the indignant one of another tribe—'My father, shall we say to their bones, Rise up, and go with us to a strange land!'

He returned, or the last time, to Roxbury, which he never quitted again; the infirmities of old age now came fast upon him. When he could no longer leave his dwelling, the ruling passion was

strong to the last; he caused a young Indian, in his primitive ignorance and darkness, to dwell with him, and, as life ebbed away, he occupied himself in teaching him passages from the scripture, with as much ardour and diligence as if a chief of the desert was before him. A fever, with which he was attacked, compelled him to lay aside this employment, and he lay in the extremity of his sufferings. On one who had known little pain till the age of ninety, this bodily agony fell heavily; but he said that death was no more to him, than sleep to a weary man. 'The evening clouds are passing away,' he said; 'the Lord Jesus, whom I have served, like Polycarp, for eighty years, forsakes me not. O, come in glory! I have long waited for that coming; let no dark cloud rest on the work of the Indians; let it live when I am dead.' Ere his voice failed for ever, the last words it uttered were, 'Welcome! Joy!' and his toils, were finished, at nearly the age of ninety!

His death produced a powerful impression in New England; it fell like a sudden surprise and alarm on the people, though they must have long looked for it. 'Bereaved land,' says a writer of the time, 'where are thy tears at this ill-boding funeral?' How hard it was to find a spirit like his, was quickly seen. 'It is much to be lamented,' says the historian, 'that the zeal with which this work of mercy was conducted during his life, greatly diminished after his death. The distresses of the Indians, the encroachments of the English on their settlements, and several other things of a painful nature, brought the missionary ardour to a severe trial.' These things existed during his life; but his talents, his unquenched enthusiasm, and exalted faith, mastered them all.'

'Heaven, who chose this eminent man for its own purposes, peculiarly fitted him for their accomplishment; it gave him many troubles and sorrows of the world, but few, very few of the soul; this is evident from the tone in which he always speaks and writes; so full of peace, of hope, of a calm and full trust in God, that nothing could shake; but his humility, like a guardian angel, ever hovered round his heart, and kept it in safety. 'What was the word I spoke last,' said the dying man, after a pause;—'I recall that word; I spoke of what I had done. O child of the dust, lie low; it is Christ that hath triumphed.'

His manner of life was simple and uniform to the last; he allowed himself very little sleep, and water was his only beverage, whether at luxurious tables, or in the midst of wilds covered with frost and snow; He was singularly improvident and careless, as to his worldly substance; and but for the excellent management of his wife, the interior of his dwelling had been as bare as that of an Indian wigram; his charity knew no bounds, but it was seldom governed by discretion. His other failings were such as are often the companions of a sanguine temperament; a hastiness of temper and impetuosity of purpose, that did not brook opposition. The former was at length mastered by his own self-command, and the troubles of his path; the latter adhered to him to the last. Baxter, when near his end, wrote thus:—'I am now dying, I hope as Eliot did; I lay reading his life in bed, and it revived me; there was no man on earth whom I honoured above him: till between one and two after midnight, I continued to read it; it pleased me to find in his words my own case: 'my memory, my tongue, my hand and pen fail—but my charity faileth not.'"

# SERMONS BY THE LATE REV. S. WALKER, OF TRURO.

## No. II.

ROMANS v. 2.—"By whom we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God."

THE subject matter of the first eleven verses of this chapter, is the happy fruits and effects of justification from guilt by the grace of God through the righteousness of Christ. In the first verse he speaks of the peace which believers enjoy with and towards God, through our Lord Jesus Christ. "By whom also (he proceeds in the words just recited for our present consideration) we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." As if he had said, 'By and through whom (Jesus Christ) and faith in his name, we have been brought and introduced into this state of favour and acceptance with God, in which we stand,' by which, as I have said, "We have peace with God," and in which also, "we rejoice, in hope of the glory of God."

Our being admitted, if we are admitted, into a state of acceptance with God through Jesus Christ, hath these two glorious effects, "Peace with God," and "rejoicing in hope of glory."—Wherefore, having in a former instruction spoken through grace of the first of these blessed privileges—"Peace with and toward God," I would now through dependance on the same grace, speak of the latter,—"Rejoicing in hope of the glory of God." In which words we may observe,

First, The matter of their rejoicing, "The glory of God," and

Secondly, Their joy in the hope of that glory.

And first, The matter of their rejoicing; "the glory of God." By which is to be understood *the glory of his being, perfections, and attributes, giving happiness, knowledge, and life to his creatures.*—For this glory, man was at first designed, but by sin he is fallen from it. So say the scriptures, "All have sinned and come short of the glory of God." Neither is there any other way of man's becoming now again entitled to it, being fitted for it and reinstated in it, but by being "washed, sanctified, justified in the name of the Lord Jesus, and by the spirit of our God." In which view it is that our Lord himself saith, "Father, I will that they whom thou hast given me, may be with me where I am, that they may behold my glory which thou hast given me." But the steps more particularly of this reinstatement into the glory of God through the Redeemer, are largely described by our Apostle in the eighth chapter of this Epistle and at the twenty-ninth verse. "For," saith he, "whom he did foreknow he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Upon the whole of which we find that by hearkening to the call of the gospel, and obediently and heartily embracing Christ for justification, the before condemned sinner becomes entitled to the glory of God; and you see what is in this state of acceptance, the *matter* of the believer's rejoicing; it is the hope and expectation of God's *glory*, of *seeing*, that is of *enjoying* God: not precisely as the angels do, but as he shall manifest himself to them with open face in the

person of Christ Jesus. "The glory which thou hast given me, I have given them," saith Christ. You observe it comes by the Redeemer as his free gift! On him as Mediator, the Father hath conferred *this glory*, and he, in the right of his office, makes a grant of it to faithful believers. "I have given THEM," saith he. It is actually *theirs*. I *have* given it to them; δεδωκα ἀυτοῖς—not, I *will*, but I *have*. They have it *now* in right, and shall have it soon in possession.

The certainty of this title to glory, St. John expresses also in most lively and encouraging terms. "Beloved," saith he, "now (νυν) now, at this very time are we the sons of God, and it doth not yet appear what we shall be." "It doth not yet appear," that is, what we shall be, *in virtue and consequence* of our being now the sons of God; this doth not, cannot yet appear; "but this we know, that when he shall appear, we shall be like him, for we shall see him as he is." Now, if any man shall say in the cowardice of a weak faith, 'this is a *great* thing, I am not worthy of it;' or, 'it is a *distant* thing, how can I be sure of it.' An answer is ready from the promises to the one and to the other of these ill-conceived objections.

1st. It is indeed a great thing! To behold God face to face, to dwell within his sight for ever, and to receive from him the eternal manifestations of his Godhead, is a thing great, beyond compare, and what neither I, nor you, nor the best of men are worthy of! But, our worth, is not our *title*, but the work of Christ. Is *he* the brightness of his Father's glory? Hath the Father given him, as mediator, his glory? And hath he made a grant to the brethren of it? What, then, possibly hath our worth to do with the matter? Be we what we will, as faithful as Abraham, as holy as David after his repentance, as patient as Job, as devoted to God as was Daniel, our worth can never procure us the sight of the glory of God. But neither can our utmost *lamented* unworthiness hinder our obtaining it, if in Christ we are effectually called, justified, sanctified. It is Christ, and his merit freely imputed and given, which is the *only hope of glory*.

Or, 2dly. if you say it is a *distant* thing, how can I be sure of it? I answer, it is plain your right in it is not distant, if indeed and in truth you are a faithful believer. Hath not Christ said, "the glory which thou hast given me, I have given *them?*" And if he hath given it us, is it not *our own?* True, we can have but a little of this glory at present, and must wait the good pleasure of God for the full possession: but, I say again, if we are believers, then are we the "sons of God, and if sons, then heirs of God through Christ." And if we have not, (for flesh and blood cannot have) the full inheritance as yet, doth that at all prove that we have yet no title to it? By no means, especially, when as believers, we are not, we cannot be without some *first fruits*, (even the spirit of children which he hath given us) however imperfect, of this glory, suited to our present state, as being under age. Remember, then, *your title; the free gift of Christ*. And when you consider that, you will soon find through grace, that though the thing be *distant*, yet to the true believer, *is it sure*. Let this suffice for the *first* thing in the words respecting true believers. The *matter* of their rejoicing, "*the glory of God.*" The second is,

*Their joy* in the hope of that glory, "we rejoice in hope of the glory of God." And we actually do so as faithful believers, in opposition to all worldly privileges, or earthly enjoyments. I say, the

hope of the glory of God is the believer's *present* joy; and that in opposition to all carnal and earthly enjoyments. That which peculiarly distinguishes the believer's joy is, that it is of a spiritual nature. A true believer cannot supremely rejoice in the things of this world: he can be thankful for them as a duty; he can use them with cheerfulness; but the old relish he found in the pleasures, the interests, the wealth, the honours of this world is in a manner worn off; since he hath experienced a *grant*, and a *view* of the glory of God through faith, he can no longer rejoice supremely in them. But, he can exult and triumph in the expectations of approaching glory; and therefore, he can also rejoice in whatever hath a tendency towards it, brings him nearer to it, or makes him fitter for it. If he gains any ground upon sin, any increase in faith and grace; especially any comfortable approach towards God in prayer, meditation, church, or sacramental ordinances, he hath his *heart's desire*, and only laments still that he cannot have more of it. In this respect he can always say with David, in answer to the question, "Who will shew us any good?" "Lord lift thou up the light of thy countenance upon us." For by this, "by the light of thy countenance," thou hast put gladness in my heart, more than in the time that their "corn, and wine, and oil increased," i. e. above the joy of harvest, which is a time of general and great rejoicing. He cannot, indeed, rejoice in the hope of the glory of God, as he shall in the full possession and enjoyment of it, but yet the joy his *heart* is set upon, is of this *spiritual nature*. If he cannot rejoice in God as he *would*, yet he hath *no* heart *supremely* to rejoice in anything else. But now,

On the other hand, put an unbeliever to this work, a child of this world, and let only the question be asked, Can he rejoice above all things in the hope of seeing, serving, enjoying, and being with God? He will tell you, perhaps, that he *can*, but at the same time he very well knows that he rejoices far less in this prospect, than in any of the things you can name besides: he can rejoice exceedingly in the prospect of pleasure, gratification, amusement, company, abundance, distinction, pre-eminence, which are found in the world; but *at heart*, I say, as he very well knows, he hath *no taste, no relish*, for spiritual joy and rejoicing. Nay, so little hath he of this spirit, that should he even be ever so much persuaded that his interest and happiness depended upon it, yet could he not in the least sort bring his *heart up* to it: still *spiritual joy* would be *irksome*, distasteful, and his soul would turn away from it to the things and to the joys of this world. But here again also,

When we speak of this rejoicing in the hope of the glory of God, one of *weak* faith may be thinking in his heart, 'If believers rejoice *thus*, as saith St. Paul, in the hope of the glory of God, I fear I am yet in unbelief, for it seems to myself, that I cannot rejoice in that hope.' Will you who object this, resolve me this question, If you could be sure that you had an interest in the glory of God, would there be any thing you should at heart so much rejoice in, as in the hope of the glory? Now, if a believer, you readily answer, 'No, could I be certain God were my God, and his glory my inheritance, there is nothing would give me such abundant joy as the prospect of seeing and being for ever with him; there is nothing *at heart* I should desire in comparison of it.' Now therefore you see, or through grace may see, that your doubt arises not from the want of a *heart* to rejoice in God, but from the *weakness of your faith* (belief in

and dependance upon) God's pardoning mercy through Christ. Wherefore labour to get this removed by a clearer and more distinct knowledge of the Covenant of Grace, and of that full and free redemption from death, as well as *grant* of endless glory which there is in Christ Jesus; all freely purchased, freely offered, freely bestowed, freely given; not to your *worthiness*, but to your faith in *him*, who "by one offering of *himself*, hath perfected for ever (or done all that was necessary for their perfect acceptance with God) them that are sanctified." As you advance in this knowledge through grace, you will find the objection removed, and that you shall be able *to rejoice* with continual thankfulness, *in the hope of the glory of God*. And, *surely*, you cannot be ignorant, that it will be worth all your pains to *grow* in this faith; *when assuredly*, "that rejoicing in hope of the glory of God," to which it leads, is neither more nor less than *heaven upon earth*.

And now—as many of you as have been taught and enabled (or at least whose *heart's desire* it is) to "joy in God through our Lord Jesus Christ," and therefore are coming to remember that Lord at his table, who is the author and finisher of your faith and salvation—you see what a wonderful blessing is yours in Christ your Lord, even to rejoice in the hope of seeing, serving, and knowing God as he is known in his glory, in the face of Jesus Christ. And that consequently, though all other *hope may*, nay *must* and *shall* perish, yet that *yours* is *surer* than the heavens; *sure*, as your belief that Jesus is the Son of God—that you believe "he died and rose again, and is exalted a Prince and a Saviour at the right hand of God to give repentance to Israel, and remission of sins." What then will you think of this *feast*, but as the *seal* and confirmation to *you*, of this your hope of the glory of God? And such indeed it is—for it is the blessed communion of the saving benefits of the body and blood of Christ to all faithful believers, by which and in which, Christ communicates himself and his grace to *them*, and they communicate their souls to *Him*—"In whom all the promises are yea and amen." So then receive it and strive to see God in it, as your reconciled Father at peace with you, and an eternal portion for you. Such a sight will be a *feast* indeed! And by the blessing of the Spirit, accompanying, will enliven your graces, mortify your corruptions, remove your fears, and quicken you to run with new courage your appointed race—"Rejoicing still to the end in hope of the glory of God." Amen.

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## SLAVERY.

MR. EDITOR,—In my travels, I am often asked at the family tea-table of my friends, 'Have you any objection to East India, or free-labour sugar?' 'Certainly not,' is my usual reply, for, were I averse to its peculiar flavour, it has this to recommend it above that which is imported from the West, that it has no twang of



I have been accustomed to rejoice and be thankful that this said slavery, like the plague, which in one form or another is generally colonized with it, has long since been banished from my native land. I am also inclined to believe, that even those who do not view the matter in exactly the same light with myself, would as soon welcome back the plague to

our shores as they would slavery. Not that I am ignorant of the conjectures of some wise heads, that the black pestilence in some countries, and the small-pox in *these* islands, and slavery in other islands further west, are, on the whole, salubrious evils, and rather to be endured than their remedies. To theories of this kind I am not yet prepared to subscribe, but feel as much disposed as ever to class them amongst the direst calamities that can befal the human race.

Glancing my eye at the official returns of the slave population of our West-Indian Colonies, and particularly of the sugar islands, I perceive that, instead of increasing after the same ratio with the free population in St. Domingo, which has DOUBLED itself in TWENTY years, it actually decreases at the rate of nearly 28,000 in SIX years. From thence I infer, notwithstanding the aforesaid reputed salubrity of the disease to the negro constitution, that SLAVERY is a NOISOME PESTILENCE; and I have been prompted to look through my Materia Medica, if haply I might discover a remedy for the evil. After some reflection I have hit upon a NOSTRUM, the ingredients of which are as simple and harmless as they are salutary and powerful. For its efficacy I do not hesitate to pledge my own existence. For the discovery I claim no more than my share in the Parliamentary grant of those millions, which are now expended in the perpetuation of this moral and civil pest, under the mistaken notion of its being a good in the form of a necessary evil. I send you the prescription in plain English, rather than in medical Latin, which might not be so well understood in the west; and have put it into rhyme for the benefit of weak memories.

VIATOR.

SPECIFIC FOR THE CURE OF SLAVERY.

ONE GRAIN of GOOD CONSCIENCE, the same of PURE LOVE,
A DROP of the WISDOM THAT COMES FROM ABOVE,
With a GRAIN of ENLIGHTEN'D SELF-INT'REST combin'd,
And ONE FORETHOUGHT of JUDGMENT TO COME full refin'd:—
Mix them well in the HEART, and the Slave-cultur'd isles,
Will soon bask in the health-beam of Liberty's smiles.

P. S. I have almost forgotten to direct, that this medicine is to be taken, not by the *Slave*, but by his *Owner*.

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## A LETTER TO A BAPTIST.

SIR.—The accompanying letter has just come before me, looking over some of the papers of my deceased parent, late rector of a populous parish; it is an answer to a letter written to him by an individual, after she had seceded from the Church, and joined a congregation of Baptists. Though there is not anything very striking on the particular subject of baptism, the letter may be interesting to your readers, as showing the very kind and affectionate manner in which a clergyman can address a seceder, even though he feel no inconsiderable pain at the secession of one who, under God, owes her spiritual improvement to his ministry.

I am, your obedient Servant,
C. D.

MY DEAR FRIEND.—Although I do not understand the reason why you have requested me, at this particular time, to write to you, yet as you say it will relieve your mind, I cannot do otherwise than comply with your request. In

what respects your mind requires relief from me, I cannot tell, as I should suppose you are satisfied with the step you have lately taken, and that whatever direction, consolation, or encouragement you may stand in need of, they to whom you have so closely joined yourself, are best able to give you. Had you thought me worthy of your confidence when you first conceived the idea of submitting to a second baptism, I would have given you my views of the subject, and recommended what has been written on our side the question; and if after all, your mind had remained unsatisfied, you should have met with no reproaches from me, nor should I have thought the less respectfully of you, for taking the step you have lately taken. But surely it is unkind and uncandid to withdraw from a ministry, which in the most important point God has blessed to you, without any intimation of your design, till the very morning of the day on which it was to be carried into execution. This however is no new thing to me; it has been my lot to meet with many similar circumstances from the very beginning of my ministry to the present time; though I have, both by word and deed, shown the utmost respect and esteem for the persons of my dissenting brethren, Anabaptists not excepted. As to the report you mention, of your minister being the author of the letter you addressed to me, I have neither raised nor propagated it, though I must confess that from the peculiarity of the expressions used in your letter, I judged it to be the production of a more advanced and confirmed disciple than at so early a period I could consider you to be. But even on that ground I had no disposition to be offended with you, as your letter was written in terms the most respectful and affectionate, and contained a testimony which I consider far more honourable and important than if I had been the means of emptying all the Meeting houses in my parish, and proselyting all their attendants to the doctrine and discipline of the Established Church. As to the doctrine then, I trust you will find no material difference between mine and that you will hear preached in the congregation to which you have recently joined yourself; and though we do not pretend to boast of our discipline, yet in this thing as a minister of the gospel in the Established Church *I* will glory, that our communion is open to all who profess faith in our Lord Jesus Christ, the great God and our Saviour, and that although we might forbid them, no dissenter whatever if he chooses to communicate with us, is denied that privilege.

The contrary practice to this is what, among our Anabaptist brethren in particular, I feel the strongest objection to; let them if they please baptize, or rather *re*-baptize our converts; let them do it by immersion, or in whatever way they choose, but let them not reject those from the most sacred, the most endearing, the most binding rite of the Christian religion, whom their Lord has received, and whom they themselves will allow to be the genuine partakers of that grace which bringeth salvation, only because they cannot see the necessity of reprobating an institution which the followers of Christ from the primitive times have generally practised and treated with the greatest veneration. But as to yourself the thing is done, and were it in my power I would not for one moment labour to persuade you to undo it. You were I trust, accepted in the Beloved before you received adult baptism, and you are accepted in him now, not because you have been again baptised with water, but because by the baptism of the Spirit you have been made a new creature in

Christ Jesus. Hold then, my dear friend, this beginning of your confidence firm and stedfast unto the end, and do not think that you are more acceptable to God now than when you were a member of the Established Church. For there may be a dead and lifeless formality in the religion of dissenters as well as church people, and I know not whether in some respects and under some circumstances, the danger of professors in the former, may not be greater than in the latter. Rest not therefore in outward forms and church privileges; but labour after a more close walk with God, and a more entire dependance on the grace and strength of Christ to enable you to fill up all the important duties of the Christian character; always remembering that in Christ Jesus, "neither circumcision availeth anything, nor uncircumcision, but faith working by love." And now that your connexion with me and my flock is on your part dissolved, I would take my leave of you, earnestly praying that the divine blessing may accompany you all through life, and that you may find that ministry which you have lately made choice of, more abundantly edifying and useful than that which you formerly sat under. I commend, my dear Miss M——, your family, and the religious society to which you belong, to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified; whilst I remain, your truly affectionate friend in Christ Jesus.

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## SCRIPTURE ILLUSTRATIONS.

VOLNEY observes, in his travels, that in Syria, 'during the whole summer one sees few clouds and less rain;' and that 'in the lowlands of Palestine, thunder is very uncommon in summer, and more frequent in winter.' This explains Samuel's words in 1 Sam. xii. 17. *Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain.* In our climate, thunder and rain are most frequent in summer; but in Palestine, they are then so rare, that Solomon (Prov. xxvi. 1.) compares *rain in harvest* to honour bestowed on a fool; meaning that it is unseasonable. Sacy instances a fool's unseemly honour, by conferring the offices of God's kingdom on persons who have only the spirit of the world.

MATT. xxii. 37.—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* This precept enjoins, that our whole intention should be directed to God, which is loving him *with all our heart*; that our understanding should be subjected to him by faith, which is *with all our mind*; that our earthly desires should be regulated by his will, which is *with all our soul*; and that all our outward actions should be done in obedience to God, which is *with all our strength*, as Mark adds, (xii. 30.) *Jansenius.*

JOHN xiv. 4—8.—"I saw a twig lying in the garden; it had died had not the gardener grafted it into the stock of a tree; but now it blossoms and yields fruit abundantly. Apply to Jesus, and partake of the sanctifying influence of the spirit of life in Christ Jesus; then you will be able to say, "I live; I can do all things through Christ that strengtheneth me."—*Jesus Shewing Mercy.*

## TO THE MEMORY OF THE REV. HENRY GIPPS.

To grace the Conqueror's and the Hero's name
Shall Poetry entwine her verdant wreath:
Though wild and fierce as lightning's lurid flame
Their path declared by misery and death.

Shall Poetry the tomb of Science strew,
The tomb of Genius with unfading flowers:
Affection there distil her fragrant dew,
And Gratitude pour forth her freshening showers:

Though time their record deeply graven bears
From age to age in characters of fire,
In dark futurity the day appears
When time in nature's ruin shall expire.

Yet crowns of living lustre then will shine,
Bright and eternal, by Jehovah given;
Oh poetry, thine amaranths entwine
To grace on earth the brows thus bound in Heaven!

Weave for the servant of the living *God*,
Weave for thy GIPPS's urn the wreath of fame,
That Memory still may point the path he trod,
And loud and long the Saviour's praise proclaim.

By Jesus saved, renewed by grace Divine,
With fortune, friends, and mental riches blest,
He laid them on one consecrated shrine,
And sought with single aim *God's* promised rest.

Labours of love unwearied he performed—
Patient in hope the Cross of Christ he bore;
Assured faith his stedfast bosom warmed,
With blissful prospects of the heavenly shore.

His lips with simple eloquence declared
The glorious gospel of the Lord of Life;
Gentle, yet firm he stood, truth's faithful guard,
The foe alike of error and of strife.

Long may thy name survive, and such as thine!
To earth's lost wanderers witnesses to be,
And hasten pilgrims toward their home divine,
With wakening thoughts of immortality.

*Hereford.*

T. W.

# SEVENTEENTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S KILKENNY.

JANUARY 1. 1833.

MY DEAR FRIENDS.—Whether "present or absent," I can never think of you without entertaining the most sincere desire for your spiritual and eternal welfare: and though some remain among you who still "despise the counsel of the Lord, and turn not at his reproof,"—who do not avail themselves of the invaluable privileges connected with a faithful christian ministry—and who, consequently, remain unconcerned about their "soul's health"—I will, nevertheless, indulge the hope, that truth may yet find an entrance into their minds, and that they may gladly receive the "message of reconciliation." Another year is gone, never to return. All the regrets produced by the retrospect of it are unavailing and heart-rending—and if the sins committed in the course of it be not cancelled by an act of grace, they will form a black roll upon which the mind of the impenitent sinner will dwell, with the most torturing reflections, throughout eternity.—This year should not be spent exactly as the last, by either "saint or sinner"—for, as days increase, so should wisdom. The latter is called upon to believe the Gospel which he has so long slighted—to set a value upon the salvation which he has so sadly neglected—and, to seek a portion which will both satisfy and comfort his soul. If this be not done, he will assuredly find, when it is too late, that there is no escape from the divine displeasure—and that "it is a fearful thing to fall into the hands of the living God." The former should "give more diligence to make his calling and election sure"—to increase in spirituality of mind—to "run with more alacrity and patience the race which is set before him"—to "abound more and more" in purity—in meekness—in humility—in love—and in zeal for the glory of God, that his "profiting may appear to all," and in all things. The genuine believer desires neither to stand still, nor to look back, nor to turn aside to the right or to the left. His path is plain, "the narrow way which leadeth unto life;"—his impelling motive, "the love of Christ,"—his companions "the excellent of the earth;"—his object, the glory of God;—his destination, heaven. Such a one is truly blessed, for he has the sure promises of God to support him in the discharge of duty, and in the patient enduring of affliction—while he has in prospect, a rest which nothing can disturb—a kingdom which cannot be moved—a "crown of glory that fadeth not away." Do such blessings exist? Are they attainable? Are they at this moment in the possession of "the spirits of the just made perfect?" Then in the name of common sense—of self-love—of self-interest—of every thing that is dear to you as immortal and accountable beings—as professing Christians—Why do you not seek them?—Why do any of you continue to "halt between two opinions?"—Why will you not at once count the cost, and declare that you are upon the "Lord's side"—that you will "fight the good fight of faith," relying upon the assurance that "it is God who worketh in you, both to will and to do of his good pleasure?"

During the past year, the arrows

of death fell thick around you—yet you were most mercifully preserved. Such a signal deliverance calls loudly for gratitude. May the spirit of God enable you to testify it, "not only with your lips but in your lives;" and, should this grievous disease, which appears to be sent directly from the Lord's hand, to scourge the nations for their ignorance of, or apostacy from the truth, return among us, as it has done in other places, may you be delivered from every fear, and in the full confidence of faith, be enabled to meet it, saying from the heart, "it is the Lord, let him do with me what seemeth him good." The cholera has not yet done its work—its voice is yet heard—its march is proceeding with speed and certainty; and, doubtless, many victims are still destined to fall by its unerring stroke, while perhaps they are passing on to their fatal doom, as heedlessly and securely as did the scoffers and unbelievers before the flood. "Be not ye therefore like unto them"—but institute a solemn inquiry into your present state, and future prospects, by means of the sure testimony of the Sacred Scriptures. Has the long suffering of God led you to repentance? Does the soul appear of more value than it ever did? Is there more care taken of it? Is sin hated? Are its advances more closely watched, and its assaults more firmly and promptly resisted? Is the Saviour humbly trusted in, decidedly followed, and boldly confessed? Is his cause supported by your money, your time, your influence, and your prayers; and are "his people" loved for his sake? Are the Holy Scriptures read by you in secret and in your families; and are you careful to instruct out of them your children and servants? It is an undeniable fact, that formality is not religion, and that however attached a man may be to the name of Christian, it contains no power by which the chain of sin may be broken, the favour of God enjoyed, or eternal life secured; for "except a man be born again he cannot enter the kingdom of God." Without this change, man is in his natural state, which is a state of ignorance, of blindness, of guilt, and of alienation from God. Rom. i. 21. to end. Rom. iii. 10. to 19. John iii. 18, 19, 20. Psalm lviii. 3, 4, 5.

There are still I fear many houses in this parish where family prayer has never yet been established, where daily mercies are received, where deliverances from trials are daily experienced, and where there is no outward expression of gratitude to God. Of whom among you can it in truth be said as of David, that "he returned to bless his household?" 2 Sam. vi. 20. or, as of Joshua, whose holy resolution is thus left upon record, "as for me and my house, we will serve the Lord!" Joshua xxiv. 15. or, as of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. xviii. 19. or, as of Cornelius, that he was "a devout man, and one that feared God, with all his house, and prayed to God alway." Acts x. 1. Say not, you have neglected it so long that you are now ashamed to commence it. Never be ashamed or afraid to do that which is right, that which is scriptural, that which is agreeable to the will of God. Say not, that you are at a loss how to conduct it. Have you not the Bible, from which a chapter can be read distinctly and accurately? Have you not the book of Common Prayer, (if you do not possess any other manual) containing collects so sound as to doctrine, so scriptural as to expression, so beautiful as to composition, and so comprehensive as to matter, that they far transcend all other productions of a similar

character. There is an inseparable connexion between prayer and praise, and if we ask not here, how can we join in everlasting songs hereafter? If we have not here a real affection springing from love to the Saviour, for the members of our respective families, how can we hope with them fully to partake, and that for ever, of "the glory which will hereafter be revealed?" O! beware of the awful doom threatened in Jer. x. 25. and may "the voice of joy and gladness" be yet heard in the dwellings to which "salvation" has not yet come—and to which the Saviour has not yet been invited.

Another striking and gratifying testimony to the value of the Sunday School instruction has appeared in the case of Mary, wife of Dr. M'Creery, of the 9th foot, who was indeed "cut down like a flower"—and is now numbered with the dead. The "bread cast upon the waters" was found in her case after many days. Eccles. xi. 1. and when the last enemy appeared, he had no sting for her. "Strong in the Lord and in the power of his might," she was borne up under the most oppressive weakness—and enjoyed a tranquillity of mind which nothing could give but a view of the Redeemer by faith. Her influence was great in the circle in which she moved, and those who knew her best, bore the strongest testimony to the steady consistency of her character. The blandishments of the world lost their attractions with her, for by the teaching of the word and spirit of God she discovered, what so many are unwilling to allow, that the world itself is a vain shew—and that "if any man love it, the love of the Father is not in him." 1 John ii. 15.

Death has also removed the heads of two families, and has spoken loudly to those who may now be looking with much interest, affection, and expectation to the children which are growing up around them. Mr. Basil Gray was cut off by a most unexpected stroke; but his mind had been turned for a considerable time to the serious perusal of the Bible, and in the last trying hour Christ was the strong rock of his confidence. The recollection of the peaceful departure of two sons in the possession of the same faith, could not but have produced a cheering effect upon his mind. His papers show that death was the subject of his most serious thoughts long before its actual appearance. The great secret of dying happily consists in living by faith in the Lord Jesus Christ. To-day then hear his voice—lay hold upon him now, and you need not fear any of the melancholy accompaniments of death, such as pain, sickness, weakness, temptation, or even wandering of mind. When the soul finds peace with God, there is no real cause for fear, because the curse of the law is removed, and the utmost demands of justice are satisfied by the perfect obedience of the Lord Jesus Christ; so that the triumphant challenge of the Apostle may be unhesitatingly given, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that has risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through him that loved us." Rom. viii. 33. to the end. The grave has just closed upon another servant of Christ, Doctor Alcock, whose unblemished character was before you all. If honesty of intention, if integrity in all his worldly transactions, if indefatigable exertion in the dis-

charge of the arduous duties of his profession, if steadiness in friendship, if anxiety to promote the happiness of every member of his family—if benevolence to the poor—if these or any of these could have formed a foundation upon which the edifice of hope might be erected, he possessed them all, but his glorying was not in them. He was made a partaker of "the wisdom that cometh down from above"—and having learned that he was a sinner, he found that "in him dwelt no good thing"—that he had neither righteousness, nor holiness, nor merit of his own, and that he could be saved only through the merits of the JUST ONE who, however despised or rejected of men, is yet the Prince of life—the Lord of glory.

In the course of the past year we have heard much of Reform—and it is desirable that every abuse in every department should be corrected. But how can the streams be pure while the fountain remains corrupt? How can those who have beams in their own eyes, take the motes out of the eyes of others? How can those who neither know nor are influenced by the principles of truth, correct error? How can those whose ruling motive is selfishness, consult the real welfare of their church or their country? The great Reform is as yet unattained, and but few are troubled about it. The Reform which can be effected only by the Holy Spirit, commencing in the heart, and extending through all the affections, and desires, and words, and actions; so that a new character, bearing a striking similitude to that of the Lord Jesus, is produced; a character which meets with few admirers here, but one which will meet with approval before the throne of God. "If the tree be good the fruit will be good," and not otherwise. Never, perhaps, was the antichristian confederacy, which aims at the subversion of the truth, by the overturn of the Church Establishment, in greater vigour or activity than at the present moment. Never were the enemies of godliness more sanguine in their expectation that all the restraints which are put upon human actions by means of the Bible, will be done away, than now. "The foundations of the earth are out of course:" the pillars upon which the fabric of society is erected, are shaken to the foundation; and wherever we look, clouds and darkness meet the eye, but yet there is hope; not indeed from human foresight, from human counsel, or from human power, but from the Lord of Hosts himself. He "will work, and who shall let it?" He "sits upon the whirlwind and directs the storm." That storm may destroy all existing establishments, and will, before it ceases, subvert every false, antiscriptural religion, however entrenched it may be in antiquity, in superstition, in ignorance, and in prejudice; but it cannot touch those who have found shelter under the rock, CHRIST. They are the objects of a love that never varies, and of a watchfulness that never ceases; and therefore they "need not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Sanballat failed in all his attempts against Jerusalem, while the servants of the Lord prayed unto him, and were strengthened by him for their work; and so it will ever be with the enemies of the truth. Sooner or later a blast will come upon them; God will assert his own authority; he will plead his own cause; he will make his Church "a praise in the earth," "Be still then and know that he is God." "Fear not"—"the Lord of Hosts is with us; the God of Jacob is our refuge."

Your very affectionate Pastor, and faithful Friend,

PETER ROE.

## INTRODUCTION OF THE GOSPEL INTO THE SOCIETY ISLANDS.

WHERE, far from Britain, underneath a sky
In which ant-arctic constellations reign,
The South Pacific heaves its ample breast,
Emerging from the bosom of the deep,
A 'social' group of islands rear their forms
Majestic, based on coral-circled shores,
Their verdant slopes, and cloud-capt pinnacles;
In aspect lovely, fertile in the fruits
Of torrid climes; oases green and fair,
Not on the sandy, but the watery waste.

In these there dwelt a race, of stature tall,
And muscular proportion, quick in thought,
Ardent in feeling; of ingenuous minds,
Sensitive pride, and courage unsubdued;
But savage in their manners, in their hearts
More savage, in revenge implacable,
And ruthless in their hate; deeply immersed
In foul idolatry's Egyptian night,
Fast bound in error's adamantine chain;
Infanticides, and bloody worshippers,
With human victims of their deities,
That *deities* were *not*, but beasts and birds,
Fishes, and creeping things, and stocks and stones:
Inebriate, murderers, plunderers, evil men,
Who nought of goodness or desired, or knew.

Such was their picture once, but now, how changed!
A British vessel seeks those distant shores;
Not lured by thirst of gain, nor by the hope,
Adventurous, of Discovery's nobler prize;
But freighted with divine compassion, drawn
By love for perishing and guilty men.
She comes!—"How beautiful" the canvass wings,
That o'er the bounding billows of the deep,
Bore her, the dove-like messenger of peace!
How blest the winds, the favouring breath of heaven,
That waft her still along her destined course!
Britain sends forth apostles, to convey
The rays of sacred Truth, and Gospel light,
To those benighted lands, the murky clouds
To penetrate, and burst the Stygian gloom.
Yet long that light appeared in vain to shine;
The darkness comprehended not:—long time
They wept, they laboured, and they prayed, but seemed
To weep, to labour, and to pray, in vain.
At length the quickening influence from above
Descended; the dry bones began to live;
The sightless orbs were opened to the day,—
The day-spring from on high. Before the ark
Dagon's vile image falls. A single chief
His idol's vengeance dared, his rites profaned,
The enchanted bond of superstition broke,
And found him impotent to inflict revenge.
The Chief's example—undeceived at length—
The nations followed; to the moles and bats
Their worthless idols flung; began to pray,
With bended knees and suppliant hearts, to Him,
(The living God) who hears and answers prayer.—

And now the wilderness begins to bloom,
The dry, unsightly desert to rejoice,
And blossom as the rose: where sprang the thorn,
The bramble, and the thistle, now appear
The fir-tree, and the myrtle, and the vine.
The fiend-like savage now becomes *a man*;
The dark, debased, and creeping intellect
Now casts its slough, and rises into life:
The spirit is renewed, the heart reclaimed;
And nature changed, brings forth the genuine fruits
Of Christian faith, and patience, gentleness and peace.
Those lovely scenes, no longer now deformed
With orgies foul and riotous misdeeds,
Present an aspect doubly sweet and fair,
And grateful to the eye of God and man.
Now meek docility receives its task
With gladness; eagerly, though slowly yet,
Pores o'er the instructive page, and loves to learn.
Civilized manners, useful arts, prevail,
And upright conduct, and ingenuous truth,
And kind, compassionate, concern for those
Who yet in ignorance and darkness dwell.
Such are thy triumphs, such thy first fruits, here,
Victorious Gospel! May'st thou still prevail,
And, "conquering and to conquer," still proceed;
More deeply fixing, and more widely far
Extending thy dominion, till the earth,
In all its amplitude, obeys thy sway:
Till righteousness, and peace, and mercy reign
Supreme o'er all the kindreds of mankind;—
Mercy, subduing hostile hearts by love,
Millennial Righteousness, and lasting Peace!

J. N. K.

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## ON THE INCONSISTENCY OF THE DISSENTERS RESPECTING ARTICLES OF FAITH.

SIR.—I have read with much pleasure and satisfaction the admirable 'Essays on the Church,' which have lately appeared in the Christian Guardian; and earnestly hope with, I believe, most of your readers, that they will soon be published in a very cheap form for distribution.* In connection with the subject of these Essays, I wish to draw your attention to the inconsistency of the Dissenters respecting Articles of Faith; and to show that, whilst they declaim against them, they persist in using them. Not that I would wish the Christian Guardian to be a vehicle of *much* controversy, for it has a higher and nobler purpose in drawing the soul to God in Christ; yet I hope we may be at least permitted to defend ourselves against the opponents of the Church of England.

When you ask the Dissenters, what is their standard of doctrine, they, in general, reply, The Bible; which is in fact no answer whatever, for all Christian sects assert the same: but they even proceed further, and deny the propriety and the justice of any articles of faith. Now let us see what is their practice.

In the 'Christian's Penny Magazine,' from September 29

* They are now in the press, and may be had shortly of any bookseller, under the title of *Essays on the Church*, by LAICUS.

to October 20, 1832, a work, I believe, *intimately* connected with the Dissenters; I find an account of 'the Principles of the Tutors and Students of Highbury College,' which 'belongs to the Congregational Independent denomination.' In this account, the writer says, There are 'NO ARTICLES OF RELIGION,' published by the friends of this Institution, which its students are required to SUBSCRIBE, as in the Church of England:' and then he proceeds with what I would almost call an infatuated inconsistency, to state the 'principles' and the 'doctrines,' which the students of the Institution SHALL HOLD. Respecting the 'principles' and 'doctrines,' which the students MUST HOLD, he says, 'We are happy in being able to give that information from the TRUST DEED of the college.' In the clause relating to '*the students*,' it states, that the students SHALL be Protestant Dissenters of the Congregational or Independent denomination, HOLDING THE DOCTRINES HEREINAFTER SET FORTH:' and then he gives EIGHT different Articles of Faith, by no means so well worded as the Doctrinal Articles of the Church of England, which eight different articles the students SHALL HOLD.

Here then we see that the Dissenters do adopt articles of faith, and make use of them; and that their assertion, that the Bible is their standard alone, is a mere idle evasion. Surely they do not mean to quibble about 'subscribing,' and 'holding!' for every *honest* mind would revolt at such a quibble. To subscribe and to hold are to all purposes of practice and of a good conscience identical; and he who *holds* a doctrine must be considered as *subscribing* to it. Besides, when their ministers are ordained to a congregation, they deliver a confession of faith, which in all *good* conscience and practice, is a subscription to articles of religion.*

A reflection or two shall close this paper.

1. If the dissenters would fairly and candidly examine their own principles and conduct, they would find that in reality they practise the very thing in many instances which they blame in the Church of England; and therefore, we ought to have a great deal less contention, strife, and bitterness. Why blame in another, what we allow to ourselves? Christian charity would lead us to bear with each other in our differences, much more than our agreements.

2. I believe there never did nor ever will exist any denomination of Christians without articles of religion expressed or implied. It is then very improper to make this an article of charge against our most excellent church of England.

3. Real godliness will lead us to seek peace, and to ensue it, "Till we all come in the UNITY of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking THE TRUTH IN LOVE, may grow up into him in all things, who is the head, even Christ." Ephes. iv. 13—15.

J. W.—L.

* The trust deeds of some meeting-houses require that the ministers who officiate in them shall hold the doctrinal Articles of the Church of England; and a few years since a Socinian was, in consequence of this stipulation, dismissed from an endowed meeting-house in the North, by a decision of the Court of Chancery.

## BIBLICAL REMARKS.

"Wherefore the law was our schoolmaster *to bring us* unto Christ."—GAL. iii. 24.

Ωστε ὁ νομος παιδαγωγος ημων γεγονεν εις Χριστον.

THE reader will observe that the words "to bring us" in italics, in our version, have no corresponding words in the Greek, being put in by our translators to perfect the meaning. It is now generally allowed that the verse would read better without them, and the mode of translation in the 23d verse retained, "Shut up unto the faith."

The passage is frequently misquoted, and still more frequently misapplied, it is quoted, The law *is* instead of *was*, our schoolmaster, &c. whereas the verb γεγονεν, is the past time, and so it is properly rendered in our version, and surely it is unbecoming (not to use a stronger expression) in any Christian writer or speaker to misquote it. But there is a worse use made of the passage to which this misquotation is made subservient, and it is to this I would principally draw the attention of the reader. The misappliers understand the law here as the moral law in the ten commandments, whereas the Apostle is speaking of the whole Levitical dispensation, which he contrasts with the Gospel dispensation, calling the former the law, and the latter faith, as in verse 23. "But before faith, (i. e. the Gospel dispensation) came, we (the church of God) *were* kept under the law, shut up unto the faith," and verse 25, "But after that faith is come, we *are no longer* under a schoolmaster." The misappliers teach the very reverse of this, and say we are now under a schoolmaster, making the moral law this schoolmaster. The Levitical dispensation was typical, and as such taught the gospel, but in a way comparatively dark, being but a shadow of it, and speaking in a language (symbolical) requiring to be studied and learned as by a boy at school, and in the beginning of the fourth chapter, the church is described under that dispensation, as a child under tutors and governors, iv. 1—3. But the gospel dispensation is a plain and full revelation, and under it the church is delivered from the former state of minority, bondage, and darkness, as is plainly declared in the 7th verse, "Wherefore thou *art no more* a servant, but a Son, &c." But some may say, Although the passage is to be understood according to this explication; yet the moral law of the ten commandments may be properly said to act as a schoolmaster to bring us to Christ, inasmuch as conviction of sin is a necessary preparation for the reception of the gospel, and the moral law produces this. The writer does not object to the use of it for this purpose, but asserts that the passage has no reference to such use. He would further observe, 1st. that every man, however situated, as to time or place, finds himself *under a law*, and that he is *convicted* of guilt by his conscience as a transgressor, and is so far fitted for the reception of the gospel, which may be *immediately* preached to *every creature*;—and 2nd. that the gospel itself contains the best means for *conviction of sin*, and alone produces a full and spiritual one; we then, and then only see and feel the enormous guilt of sin, when we see the beloved Son of God as a victim making atonement, &c. for it.

*To the believer*, the moral law is of great value; by it is the knowledge of sin, and so forms a rule of obedience, but it does not contain the gospel, nor *bring* us unto Christ; it is the gospel which does this, or rather which brings Christ to us. T. G.

# Review of Books.

*JOHN MILTON; his Life and Times, Religious and Political Opinions: with an Appendix, containing Animadversions upon Dr. Johnson's Life of Milton, &c.* By JOSEPH IVIMEY. Pp. xvi. and 398. Wilson. 1833.

THIS is a very attractive volume, neatly printed, on handsome paper, and embellished with a well engraved portrait of Milton: but this is all which can be said in its commendation. We have always regarded Mr. Ivimey as a man of plain good sense, and sterling piety, though by no means distinguished for literary attainments. We could not however have supposed, that so crude and incorrect a volume could ever have proceeded from his pen; nor are we able on any sound principles to account for many of the positions which he has thought proper to advance. It will generally be conceded that Milton is one of the first, if not the very first poet in the English language. His style both as an English and Latin prose writer is vigorous, pure, and classical; and the theological sentiments embodied in his Epic Poems are generally speaking at once sublime and Scriptural. But we entirely dissent from the position of Mr. Ivimey, that 'Milton's character' is perhaps 'still the fairest, even with this glaring defect, (namely his brutal conduct towards his erring wife) of any which our country or the world has produced.' P. 96. Not to mention a single churchmen, we maintain it to be a libel upon the Christian character of such men as Andrew Fuller, Robert Hall, or Dr. Carey, to assert for one moment that Milton's character can be compared with theirs. Mr. Ivimey indeed acknowledges that before he read Milton's Treatise of Christian doctrine, he had placed him 'as a theologian in the first rank of uninspired men;' but that his high opinion of him has been greatly lowered, and that he could weep over him on account of his having ventured to use 'his pen to lower the dignity of our Divine Lord, of whom it is written "that all men should honour the *Son*, even as they honour the Father."' But he closes his work by declaring —'That as a stern patriot, an ardent lover of his country, as an enlightened Christian contending for the unalienable birthright of conscience in matters of religion, as a zealous protestant defending the doctrines of the Reformation, and as a genuine believer, "careful to maintain good works," I consider him as having realized and exemplified his devout wish mentioned in a former part of this work—AS FOR ME, MY WISH IS TO LIVE AND TO DIE AN HONEST MAN.'

We are by no means disposed to enter at any length on the subject of Milton's patriotism, though to us his conduct appears exceedingly inconsistent. He came home as the advocate of popular liberty. He spent some time in safe, if not 'inglorious retirement;' and he then, when the danger was well over, appeared as the unhesitating advocate of Cromwell, who destroyed every semblance of public freedom, and who swayed the sceptre of the British government with a sterner grasp than any rightful monarch who ever possessed the British throne, with the exception of Henry the 8th, if indeed he can be excepted. It may indeed in Mr. Ivimey's estimation be a proof of Milton's care "to maintain good works," that immediately after the cruel murder of King Charles the 1st, which every Christian denomination protested against as an unjustifiable and wanton act of cruelty, he should spring forth as the defender of the mili-

tary faction by whom that barbarous act had been committed, and who he most unjustly identifies with the people of England.

But we should have thought, after what Mr. Ivimey has himself written concerning Milton's work on the Doctrine and Discipline of Divorce, and which he declares contains principles which would procure the expulsion of even a Milton now, (from a Baptist church) 'and which nothing but a public retractation of them would be sufficient to procure his being restored,' he would have had some hesitation in exhibiting Milton as careful to maintain good works, though he might still perhaps have been justified in declaring that he has never been charged with open immorality.

Milton was evidently a lordly and tyrannical husband, and probably a harsh and severe father; but in other respects we know little of his private character; nor is it by any means certain whether he was a Baptist, an Independent, or indeed a member of any particular church. It is very doubtful whether for many years he attended at all on public worship, or even observed family prayer in his own house: and although Mr. Ivimey censures Mr. Richardson, and Dr. Johnson, for their observations on this neglect of visible worship; he affords no proof that those observations were unfounded.

Many have written well on religion, who were obviously not under the influence of any serious principle; and the devout effusions of Milton's muse no more demonstrate his personal piety, than the moral and religious sentiments which are to be met with in a few of Dryden's pages, can obliterate the recollection of his very improper conduct. When, however, Mr. I. asserts that Milton's being 'frequented by foreigners to the last,' is a remarkable proof that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him," he appears to us guilty of a very gross misapplication, if not perversion, of Holy Writ.

The volume contains numerous extracts from the prose writings of Milton, many of which are certainly in no point of view worthy of preservation. It includes also, above *sixty* pages of official letters written by Milton, under the direction of Cromwell, on behalf of the persecuted protestants in Savoy, together with some warm eulogies on the character and conduct of Cromwell, whose statue,* Mr. Ivimey hopes, may speedily adorn Westminster Abbey. Whether Mr. I. anticipates that our reformed parliament will provide such a monument at the public expense; whether he intends to promote a private subscription among his personal friends, or whether he merely intends by this to insinuate that the ministers of his own denomination regard the general proceedings of this usurper with unmingled complacency, and desire that, in these days of purturbation, other daring adventurers should imitate Cromwell's conduct, we are not prepared to say. We are happy however to find, that *some* of our dissenting brethren entertain a very different opinion, and we know not how we can more suitably close the present article, than by the following extract from the Rev. Mr. Morrel's History of England.

* We should be sorry to misrepresent Mr. Ivimey, and therefore annex the following extract.

'It appears that MILTON was now advanced from his office to the council, to be Latin Secretary to that most extraordinary man OLIVER CROMWELL; for whose statue I venture to bespeak a niche among the illustrious dead in Westminster Abbey; not doubting from recent events, but the time will come, when the governors of the nation will be so sensible of the obligations of Britain to that illustrious ruler, and his noble compatriots, as, maugre the mean power of ignorance and prejudice, will decree him a monumental inscription in the sepulchres of our kings.'"p. 158.

'Yet, notwithstanding these redeeming qualities in the character of Cromwell, which may serve to diminish the obloquy which has been poured upon his memory, after every abatement has been made which the most enlarged candour or charity can urge, it were easy to make out a long catalogue of political crimes of no ordinary magnitude. The first of these, and indeed that which led all the rest in its malignant train, was *unprincipled and insatiable ambition*. It was this that prompted him to enter the lists of civil discord, to meditate, and eventually to accomplish the death of his lawful sovereign; to break down the mounds of social order, and the barriers of constituted authority; to usurp a dignity to which he had no legal claim, and either by force or fraud to remove whatever obstructed him in his ambitious career. To the dominant influence of this infernal passion, it is to be ascribed, that he was passionately devoted to war, not indeed for its own sake, but because of the military glory it enabled him to acquire, and the boundless field it opened to his ambition.'

It was this that rendered him so expert in the arts of dissimulation, that while he unmasked the motives, and detected the secret machinations of *others*, his own were alike concealed from his most confidential friends, and most vigilant foes. Whether he were in his religious character a consummate hypocrite, or a wild enthusiast, it may not be easy to determine; but it is most certain, that in political affairs, he was a profound dissembler, and well knew how to mislead even the most sagacious statesman of his age.

But how salutary and instructive is the lesson which the closing scene of Cromwell's life conveys to posterity. He who had proudly set at defiance all the powers of Europe, is seen to tremble at the shaking of a leaf! He that had oft-times been undaunted on the embattled plain, while the shafts of death were flying thickly around him, becomes a terror to himself, and starts at his own shadow! In every passing stranger he imagines a traitor and an assassin! Thus do usurpation, ambition, and violence, not unfrequently bring forth the bitter fruits of remorse, and terror, and agonizing despair, even in the present life; nor could it be expected, that the last end of that man would be peace, who had 'imbrued his hands in the blood of his prince, and trampled under foot the constitutional liberties of his country.'

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*THE existing Monopoly, an inadequate protection of the authorized version of Scripture. Four Letters to the Right Honourable and Right Reverend the Lord Bishop of London, with Specimens of the intentional, and other departures from the authorized standard. To which is added a Postcript, containing the complaints of a London Committee of Ministers on the subject; the reply of the Universities; and a report on the importance of the alterations made.* By THOMAS CURTIS. 8vo. Pp. iv. 116. Wilson. 1833.

WE took up this pamphlet with somewhat of anxiety; we read it with care; and lay it down with thankfulness. It seemed to announce some very great, serious, alarming, crying evil, calling for immediate and decisive remedy; we apprehend, however, that every unprejudiced reader will feel that the evils have been exceedingly exaggerated, that the remedies have been promptly applied, and

that no case whatever, as far at least, as affects our Universities, has been established.

It appears from this pamphlet, that Mr. Curtis, (formerly, we believe, a partner in the house of Gale, Curtis, and Co. Booksellers, Paternoster Row, and now a Dissenting Minister and Schoolmaster at Islington) having discovered several variations in the different copies of the Bible used by his pupils, some of which were obviously accidental, and others intentional, was led to inquire into the cause, and finding that in some cases the printers adhered to the original editions of 1611; in others, that they adopted Dr. Blayney's alterations in 1769; and in others, the corrections introduced by Mr. Reeves, the King's printer, at the close of the last century, proceeded to lay the subject before the Bishop of London, the Universities of Cambridge and Oxford, and the Archbishop of Canterbury. Mr. C's first applications produced great effect; the Bishop of London, and conductors of the Cambridge press were thunderstruck at the announcement of thousands upon thousands of gross blunders, and wanton alterations; the press was instantaneously stopped; the syndics assembled; plans of collation and correction were adopted; and Mr. C. leaves Cambridge with the hope, that, *as Dr. Blayney received a thousand pounds for putting the Universities in the wrong, they might give me* (to use Mr. C.'s own words) *five hundred pounds to assist in putting them right.* p. 22.

With such agreeable anticipations, and in order to make assurance doubly sure, Mr. C. commenced a correspondence with Oxford, and at length visited that city. His reception there, however, was not so favourable as at Cambridge, and on his return to town all his bright visions were at once closed by a letter from Cambridge, announcing indeed the gratuity of a hundred pounds, for his past services; but intimating at the same time, that they were no longer necessary. Mr. C. next applies to the Archbishop of Canterbury, and finding his Grace somewhat unmanageable, at length calls in the aid of a few London dissenting ministers, and appeals to the public.*

So much for the narrative. Now for the facts. What are these numerous errors, &c. It appears, 1. That in the editions of Mr. Reeves the King's printer, the small capitals are usually omitted and the distinction made by King James's translators between the sacred name JEHOVAH, and the other divine names, as *Elohim*, &c. in the original, is thus lost sight of. As the word Jehovah occurs above 6500 times in the original, we have in Mr. Reeves's editions 'Lord' that number of times, instead of 'LORD,' and this Mr. C. sets down as 6500 errors.

2. In Dr. Blayney's edition the same variation frequently occurs—the words printed in italics also vary from those of King James's original editions; but the chief alterations are in the tables of contents, heading of pages, chronological notices, and marginal references. The number of these last alone amounts to about 65,000; and as the number in King James's bible is under 9000, we have at once 56,000 variations. Are they errors or improvements?†

* These only amount to nine, except Mr. Curtis, namely, Drs. Bennett, Cox, Fletcher, Henderson, Pye Smith, Townley and Winter, and Messrs. Blackburn and Collison. The great body therefore of London dissenting ministers have not thought proper to interfere.

† Mr. C. seems to consider the marginal references as an integral part of the authorised version; and adopts language which produces an impression on the reader's mind, that the Universities are not justified in omitting these references, &c. in any edition of the Bible. We however must regard these marginal refer-

3. Numerous instances of literary mistakes are pointed out; some of which are obviously calculated to perplex and mislead the reader; but we fear such mistakes are on any system unavoidable. 'As the heart panteth after the waters,' conveys a very different sense from, "As the *hart* panteth," &c. although the whole variation arises from the intrusion of the vowel *e*, and no one who has had any experience in correcting proof sheets will be surprised at such an error escaping notice in one, or being repeated in a subsequent edition; and yet many of the errors Mr. C. has noticed are of this kind.

The perusal of this pamphlet has led us to some conclusions very different from what Mr. C. has adopted. We think for instance, that he has proved that the Bibles printed at the Universities, are far more correct than those issuing from the first London presses under the sanction of the King's printer; and also that the editions recently published at the Universities are far more correct than those printed in the last century. He has proved also that the Archbishop of Canterbury, the Bishop of London, and the leading persons at Cambridge and Oxford are sensitively alive to the importance of issuing correct Bibles. We should scarcely have anticipated, that an individual of Mr. C.'s pretensions arriving in Cambridge could instantaneously stop the Cambridge press; be admitted to familiar and confidential intercourse with the leading persons in the University; and receive such marks of attention as were bestowed upon him. And if his indiscreet mention of *five hundred pounds* did at the moment excite any suspicion that the spirit of the tradesman was not wholly expelled from the breast of the divine; yet the subsequent correspondence with which he was honoured by the University, the liberal donation with which his projected services were remunerated, and the excessive anxiety uniformly evinced to obviate every existing mistake, may well convince the *disinterested* inquirer, that the leading persons in the Universities regard the exclusive privilege with which they are invested of printing Bibles, as a TRUST to be sacredly observed, rather than as a MONOPOLY to be improved for pecuniary advantage. Our full conviction is, that the Bibles printed at our Universities are at once more correct and more reasonable than they would be, were the printing of the sacred volume thrown open to the trade in general. The Bible is, in proportion to its size, the cheapest book in a bookseller's shop.—Whether this would be the case were its publication thrown open to the public, is to us at least doubtful.

ences, chronological notes, heads of pages, and contents of chapters, as mere *appendages* to the authorized version; and conceive that the Universities do right in providing some editions in which these appendages are retained, and others in which they are omitted.

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*A STATEMENT of the circumstances under which a Clergyman refused to read the Burial Service over an individual who had committed Suicide in his Parish.* By the Rev. ROBERT TAYLOR, M. A. Rector of Clifton Campville, Staffordshire. 8vo. Pp. viii. and 40.

THE Rubric prefixed to the Burial Service is as follows, '*Here it is to be noted, that the office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves.*' Wheatly, the venerable Bishop Wilson of Sodor and Man, and many other eminent and excellent men have, very pro-

perly we think, considered that the coroner's warrant recording a verdict of lunacy, &c, cannot determine the sense of this Rubric; Wheatly very justly remarking, 'that there is no reason, because a coroner prostitutes his oath, that the clergy should be so complaisant as to prostitute their office.' Entertaining similar views, the Rev. Mr. Taylor declined in March last, officiating at the funeral of a poor wretch of the name of Mercer, who had committed suicide in his parish; and was in consequence proceeded against by the relations of the deceased in the consistory court of Lichfield, on the ground of having violated the 68th canon of 1603, which requires ministers not to refuse to christen or bury. When the Articles were exhibited, Mr. T. observes, that 'after consultation with my Proctor, upon the various allegations in the Articles, I agreed to admit the facts, without putting the prosecutor to the trouble of collecting evidence, fully expecting that by joining in an affirmative issue, I should thereby submit the law of the case to the judgment of the court.' By this humane concession however he lost his cause. 'By subscribing to an article propounded containing the 68th canon, I found that I had virtually subscribed to the authority of the law, and could no longer set up the Rubric in opposition to it.' The Chancellor of the court indeed kindly consented to allow Mr. Taylor to withdraw his affirmation; but on consulting four Proctors who were present, and finding that they agreed with Dr. Lushington on the impossibility of setting up a legal defence in the present state of the Ecclesiastical Law, Mr. T. deemed it advisable to submit to the decree of the court, which of course condemned him in costs.

It may be important to state that the friends of the poor wretch submitted a case to Dr. Lushington, in which among other queries they asked,

> Whether under all the circumstances of the case, the parties can proceed against Mr. Taylor, for his refusal to perform the Burial Service with success, and can he plead the words quoted from the Rubric in his defence?

To this Dr. Lushington replies—

> I am of opinion that Mr. Taylor may be proceeded against by articles in the spiritual court, for his conduct in refusing to perform the Burial Service, and that such prosecution will be successful. I think the Rubric furnishes no defence.

Such is Dr. Lushington's opinion. We cannot but wish for the good of the church, though not perhaps for either the pecuniary interests or mental peace of Mr. Taylor, that he had withdrawn his affirmation and litigated the question until it reached the highest authorities. If we understand the case he is censured by a canon of 1603, for observing a Rubric confirmed by the Act of Conformity in 1662. Now we should have supposed that the latest Act of Parliament is the present legal authority; and that the canons of King James in 1603 could not be pleaded in opposition to a Rubric confirmed as we believe to be, by the act of 14 Charles II. in 1662. Entertaining this view, we cannot by any means consider the question as finally decided; though the probability is the view taken by Dr. Lushington would be affirmed by the superior courts. We trust some efforts will be used effectually to remedy the existing anomalies of our ecclesiastical law, and that those Rubrics which now spread a snare for the young and uninformed clergyman may be speedily corrected.

*POPERY IN OXFORD.* By the Rev. PETER MAURICE, M. A. Chaplain of New College. 8vo. Pp. 24. Hamilton.

THIS small pamphlet communicates the following appalling statements, on which we shall not venture a single remark.

FACTS.

1. Romanists are on the increase in Oxford. Whereas a few years back they scarcely amounted to so many scores, they are now multiplied into hundreds.

2. The R. Catholic population in Oxford and its immediate vicinity, averages five hundred, or possibly more.

3. R. Catholics may be seen frequenting every church in Oxford, either regularly or occasionally.

To this fact it may be objected, that it bears the appearance of a contradiction; since there exists in the Church of Rome a general prohibition with respect to entering places where heretics assemble.—I grant that it does appear so; but the Priest knows too well the interests of his church to impose any severe penance for such conduct; because he finds that it does not lessen, but rather increases his flock; for R. Catholics, by attending Protestant places of worship, make the ignorant Protestants imagine that there is no great difference between their respective religions.

4. The Priest, (a Jesuit,) is very active in his avocations, though he has the prudence to confine his personal labours in the way of proselyting to the neighbourhood in which he resides—St. Clement's.

5. The Chapel is situate in the centre of the populous parish of St. Clement, which it will soon be necessary to enlarge, or else build a second; it is always well filled, the average number on an unfabourable Lord's day being about 170, on a very fine day in the summer, from 200 to 250; in a word, crowded to an overflow; neither is this to be wondered at, for the style and substance of the discourses delivered there, are calculated to produce an indescribable effect upon those who may be seduced to listen to them, if they have no settled religious notions of their own.

The *Priest's manner* in his public preaching is in the highest degree animated and energetic, with all the semblance of real piety and sincerity; in a word, what many would term methodistical; and, indeed, I fear, were a similar question put to the Romish Priest, which was addressed by a Bishop of Rochester to a late celebrated stage player: 'Why do we proclaim the most awful truths without making any impression on the people, while you by your fictions attract the greatest sympathy in your hearers?'—we might expect a similar reply; 'The reason is this—we speak fiction as if it were truth; you speak truth as if it were fiction.' The *substance* of the discourses of the Oxford Priest is equally calculated to seduce the unwary.... I was told by a person who heard a discourse there lately, that the *total corruption of the human heart*, and the absolute necessity of a change by God's Holy Spirit was insisted on in terms that could scarcely proceed from the lips of the most serious Arminian. Among others, this illustration was employed: 'It would be as unreasonable to go into the grave yard, and expect to see a corpse rising of its own accord, as to see any dead sinner turning in his own strength to God.' (We could not wish for a more apt illustration of the 9th and 10th Articles of the Church of England.) Again, the necessity of the merits and blood of Christ was equally strongly and clearly insisted upon; also Sanctification by the work of the Holy Ghost, &c. &c. All this was, however, at the conclusion richly seasoned with the most absurd superstitions, calculated to destroy all that was so clearly and so simply stated in the outset; for instance, (I use his own words as they were repeated to me,) he said, 'Whilst your sins may at the present be but a few, only a little will be required of you to atone the eternal justice of God; but if you delay to repent and go on in your sins, how will you be able to endure in your old age severe castigations, long pilgrimages, fastings, penances, yea, abstinence from the most innocent amusements and gratifications,' &c.

7. There are Emissaries sanctioned and encouraged by him in the work of proselytizing for many miles round Oxford; certain individuals, who are in the regular habit of periodically visiting the villages around, for the purpose of beguiling the poor unstable cottagers to embrace their soul-destroying system: they go amongst them, exercising their different worldly

callings, as *hawkers, tea dealers, &c.* and are furnished with concise compendiums of controversy, which comprise the most astute syllogisms, and ingenious arguments against Protestantism. I believe that few Protestants are aware of the fact, that it is one of the practices of that wily system, to select the cleverest of the Roman Catholic children, and train them up as Home Missionaries by means of question and answer on the points of difference between them and Protestants.

8. Another of their devices, whereby they attempt to deceive those who are fool-hardy enough to visit their chapels, is the appointing a person at the door to sell their publications; one of which I have obtained a sight of; it is called *Prayers before and after Mass.* Upon examination, I find it interspersed, (though rather sparingly,) with divers allusions to the Intercessions of Saints, etc. It is highly calculated to make an impression upon that class of persons liable to be enticed into their chapels; with the exception of the last, entitled '*the Litany of the Dead,*' which must appear awfully blasphemous to any one that has his reasoning powers unimpaired by the beguiling influence of Satan.

9. That this Religion is popular in the City of Oxford, will be seen by the fact, that a Roman Catholic has been returned for Parliament with 953 votes.

10. That Roman Catholicism is looked upon as a harmless thing by some of the Members of the University is much to be feared, from the report that is afloat, of the activity of some of them in canvassing for a Roman Catholic candidate.

And what is going forward in Oxford relative to the extension of the Kingdom of Christ?

1. Shall I say that they who call themselves Protestant Christians, yea, many who aspire to a purer creed and stricter discipline than the Reformed Church of England, are laying such a stumbling block in the way of the poor deluded Roman Catholic, and their own unstable and wavering followers, as to make them imagine that there is no very great difference in their respective creeds; but that now at length the *Aged Anti-Christian Apostate* Church of Rome has become Christian. What does the apostle Paul say, (1 Cor. viii. 12.) *When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*

2. What shall I say for the poor Roman Catholic? (I cannot but speak with a feeling of love of them individually; though I abhor their system, I must remember that the Scripture says, *thou shalt not abhor an Egyptian, because thou wast a stranger in his land.* Deut. xxiii. 7.) Shall I say, the Romanist never hears anything to suit his case when he goes to any of the thirteen churches in Oxford?

3. Shall I say, that when a Society is formed in Oxford for the purpose of promoting the Religious Principles of the Reformation, that not one name has sanctioned it among the Protestant citizens of Oxford, who, under God, owe all their own *civil, political,* and *religious liberty* to that *Reformation?*

4. Shall I add, that when a member of the Church of England came down, not nine months back, naturally expecting that Protestant Oxford would rejoice to open her pulpits, no brother bid him God speed and invited him to address the deluded Romanist and semi-infidel population?

Again, does the University stand forth as a sallying post for sound Christian men, and encourage a society so called for in these days of perversion to Romanism?

Do the doctrines of the Reformers resound from that pulpit, where a cloud of witnesses once preached Christ Jesus without the wisdom of words, but in the glowing love of a godly sincerity? I leave the reply to the consciences of those who occupy the important post. It would do none of us much harm to take up some of the discourses preached in Oxford two centuries ago, yea later; but such comparisons are invidious.

But certainly if the clear and steady light of Gospel truth, that is reflected in the Articles and Homilies of the church, does shine forth within the walls of St. Mary, it does not extend its cheering and soul-reviving influence far.

The villages around Oxford, (with few exceptions,) are in a most deplorable state of ignorance and darkness, particularly on that most important subject, the revealed character of the blessed God.—I do not here allude to the peasantry only, but to those who are raised above them in rank and station; in short, the great mass of the inhabitants; and this will account for the number of country people that are seen passing and repassing from the Roman Catholic Chapel in St. Clement's

on every Lord's day morning. This I assert not unadvisedly or hastily, or in reference to a few solitary villages and hamlets; but because I know the fact, and feel that there is on all sides a rich harvest field for the labours of the devoted followers of the wily Jesuit.

Would that I could say that the state of Oxford in a religious point of view presented an encouraging aspect. Where can I advise the neglected Romanist to go, where he may hear Christ preached, and him crucified, without the wisdom of words or the inventions of man? *the time has come when men will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, and turn away their ears from the truth, and are turned unto fables.* The grand message of the ever blessed Jehovah is either misstated, or in part suppressed or supplanted by awful heresies and special delusions

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*INDIA'S CRIES to British Humanity relative to Infanticide, British Connection with Idolatry, Ghaut Murders, Slavery, and Colonization in India; to which are added, Humane Hints for the melioration of the State of Society in British India.* By JAMES PEGG, late Missionary at Cuttock, Orissa. Pp. xii. and 500. Simpkin, 1832.

WE noticed with decided approbation in our volume for 1827, Mr. Pegg's interesting pamphlet on the subject of suttees, and have since observed with great satisfaction, his unwearied exertions on behalf of British India. The volume now before us is a republication of the pamphlets which Mr. P. has printed on different occasions, together with considerable additions and improvements. Its contents are indeed most appalling; but they loudly demand a careful perusal at a time when the renewal of the East India Charter is under consideration. We regret that our limits confine us to a very brief outline of their contents, and will not afford room for a single extract. The volume is divided into six books: the first treats of INFANTICIDE, from which it appears, that not only in China, the South Sea Islands, and other far distant regions, but that in British India, at this very moment, THOUSANDS of INFANTS, principally females, are annually *destroyed as soon as born*. The second treats of BRITISH CONNECTION WITH IDOLATRY; and clearly proves that the existence of some, and the prosperity of other, idol temples is really owing to the sanction derived from British interference, by which considerable emolument is produced to the company or its servants. The Third Book treats of GHAUT MURDERS; that is, the murders which take place by exposing sick and aged persons on the GHAUTS, or wharfs, landing places, flights of steps, &c. leading to rivers; in many cases these poor wretches perish through cold and neglect, in others they are suffocated by pouring mud or water down their throats, while in some they are actually thrown into the stream and drowned. The Fourth Book treats of SUTTEES, or the burning of widows with the corpses of their husbands. This is now abolished by the British government; though possibly not entirely terminated. The Fifth Book treats of SLAVERY in India, which appears to prevail to a very considerable extent, though it assumes a milder form than Slavery in the West Indies. The Sixth Book advocates powerfully the cause of colonization in India. It is impossible to peruse the present volume without most painful interest; what an awful discovery is here made of our national guilt! what abominations do we sanction! Alas, if we close our eyes to these iniquities, and make no exertions for their removal, we may well expect the judgments of God to be poured out upon us to the uttermost.

# Intelligence.

## DEATH OF PROFESSOR KIEFFER.

*Paris, Jan.* 29, 1833.

WHEN I met you and your friends in Earl Street, I expressed my conviction that Mr. Kieffer's health was seriously deranged, and that it would not be possible for him to continue much longer his occupations on their present scale. For some time past he has evidently declined; and when last with me, the detail of his complaints confirmed my belief, that if he could drag on till the spring, it would be necessary for him to pass many months in the country, and in repose. He kept up however, pursued his course of daily duty, and was as punctual and as attentive as ever. Yesterday week he was out, went to the College of France, but was too ill to give his lecture: from thence he went to the Depôt, to give orders for the issue of Bibles.—Alas! he could not stand to give his directions; and having been met by Mrs. Kieffer, he was conveyed home and to his bed: he has not since been able to rise; and this morning, at two o'clock, his earthly labours and sufferings ceased. He was calm, patient, and devout. Mrs. Kieffer informs me, that his eyes were often lifted towards heaven; and as long as his strength permitted, he uttered audible ejaculations, expressive of his dependence and reliance on the Lord. I am much grieved at the sudden disappearance of this steady and estimable labourer, from this vast and important field. We are praying, "Send more labourers!" The Husbandman recalls one, long tried and well approved: but he is the Lord of the vineyard, and has a deeper interest in its prosperity than any of us.

Another letter states,

I write under a strong impression of grief, and just before the hour for the post; not knowing if any body else writes. The kingdom of God on earth has sustained this morning a great loss, and the kingdom of God in heaven has gained a citizen. Our dear brother and friend, Professor Kieffer, is removed from time to eternity; and has exchanged his earthly toil for the everlasting rest purchased by the blood of that Saviour in whom he believed, and whose kingdom he endeavoured to promote with so much zeal, steadiness, and amiableness of character. I loved him dearly, and respected him much, and wept over him. I only heard this morning of his illness, and went immediately to see him; but was, alas! too late. I shall meet his respected and friendly countenance no more on this side the grave. May we all meet in the heavenly abode!

## AMERICA.

### PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

THE Triennial General Convention of the Bishops, and Clerical and Lay Delegates of this church, was held at New York, on Friday, the 19th of October, and three following days (Sunday excepted); when various grave questions, deeply affecting the future prosperity and discipline of the church, were discussed with much Christian feeling, gentlemanly candour, and urbanity: and the convention closed with perfect harmony among its numerous members: the following are a few of the leading measures adopted.

Bishop Chase's resignation of the episcopate in Ohio was, after mature deliberation, accepted by the House of Bishops, a canon being passed to prevent Bishops from resigning their sees in future; (Bishop Chase has sold his estate in Ohio, and purchased another in the territory of Michigan, whither he has gone to reside.)

The Selection from the Book of Psalms in Metre, (the New Version of Tate and Brady) recommended by the Joint Committee of the House of Bishops and of Clerical and Lay Deputies, appointed at the General Convention in 1829, was adopted.

The newly formed dioceses of Alabama and Michigan, were re-

ceived into union with the Convention: and the Canons of the church were revised, and ordered to be printed.

On the 31st of October, FOUR Bishops were consecrated in St. Paul's Chapel, New York, by the Right Rev. WILLIAM WHITE, D. D. Presiding Bishop, with the assistance of the other Bishops, who had been present at the General Convention, viz. the Rev. CHARLES P. M'ILVAINE, D. D. to the Diocese of *Ohio;* the Rev. GEORGE WASHINGTON DOANE, of Boston, to the Diocese of *New Jersey*; the Rev. JOHN H. HOPKINS, D. D. to the Diocese in *Vermont*, which has been detached from the eastern diocese, and created into a distinct see; and the Rev. B. B. SMITH, D. D. to the Diocese of *Kentucky*. The Consecration Sermon was preached from Isaiah lxvi. 21. by Bishop Onderdonk, of Pensylvania.

Lately have been reprinted at the Protestant Episcopal Press, New York, the Bishop of Chester's 'Apostolical Preaching considered,' also his 'Practical Expositions' of Matthew, Mark, and Luke.

PROGRESS OF TEMPERANCE IN AMERICA.

AN order has been issued by the Minister of War in the United States, forbidding the introduction of spirituous liquors into fortresses, garrisons, and camps. The ration of spirits which was formerly allowed to the soldiers, is abolished, and will for the future be replaced, by an allowance of sugar and coffee. The contractors are particularly forbidden to furnish the troops with whiskey, and in order to enforce this prohibition, no redress can be obtained for debts incurred on account of it.

By later intelligence we learn, that several of the American Newspapers have refused to admit any more advertisements for the sale of spirituous liquors. Thus it is to be hoped, they will in no long time be brought back to their original use, as chemical ingredients.

BUENOS AYRES.

Mr. W. Torrey, an American missionary at Buenos Ayres, has been imprisoned by order of an ecclesiastical tribunal, and condemned to pay a fine of a thousand dollars, for having officiated at a mixed marriage. We have not learned whether a prohibitory law actually exists, but the bigoted state of those countries is sufficient to account for the fact. The prejudices against Protestants are in full force, while the harmonising spirit of true religion is unknown. Mr. Torrey has protested against this despotic act, in an appeal to the American Consul, which may probably lead to inter-national stipulations on this subject.

BRAZIL.

THE attention of our various Missionary Societies has not yet been directed sufficiently to this empire. The cities of Rio Janeiro, St. Salvador (or Bahia) and Perambuco, are thronged with British merchants, whose religious wants, we fear, are but scantily supplied. The conduct of the English at the last mentioned place, is described as being extremely dissolute, while, bent as they are on profits of commerce, the world to come requires to be placed before them distinctly and forcibly. The chapel, which is supplied by a late naval chaplain, is thinly attended, nor is the ministry calculated to be beneficial to souls. On the other hand, the Romish clergy are pourtrayed as living in a state of abandoned profligacy; the Friars, who make a vow of leading a pilgrim's life, are continually racing on the finest blood horses; at the same time, the service is celebrated with all imaginable splendour, and with exquisitively beautiful music. Respect continues to be paid to the habit of the priesthood and of the monastic orders; but religion, as a feeling and a principle, is fast wearing out. In considering what means would be most efficient in promoting religion among the British, we would suggest, that the residence of a pious family would be most desirable. Among dissolute people, a layman's example is often more powerful than a minister's precepts, and he has many ways of reaching persons, which the other has not, from being circumscribed by his profession. When we remember what it pleased the Lord to effect among the British soldiery at St. Helena, we desire earnestly to see a similar work wrought among our merchants and residents in foreign cities.

## BAVARIA.

The state of the clergy in Bavaria, is thus described in the preface to Dr. Pye Smith's *Testimony to the Messiah*. 'Learned and pious members of the Papal church itself, are now openly proclaiming this principle, of deriving all religious truth from scripture, especially in the south of Germany; in particular .... at Munich, Dillingen, Mentz, and Frankfort. The superstitions and errors of their church, though not rejected and even in some degree revered, yet occupy a very low place; while their understandings are enlightened, and their vigorous piety is sustained, by clear views of the great scriptural doctrines concerning grace, redemption, and the Divine person, by whom those blessings are communicated to men.'

There are now in the diocese of Augsburg from sixty to seventy Catholic Priests, of evangelical sentiments, but who instead of separating from the Romish church, contend earnestly for a reform within it, rather than break with it entirely by uniting themselves to the Protestant communion. A short time since, a parish containing a thousand souls, demanded and obtained, in accordance with the pastor, the sacrament in both kinds, and the use of the German language in divine service. They declared their resolution of becoming Protestants, if their request was not granted.

Bavaria contains 5,394 public primary schools, and 498,000 scholars, with a population of 3,960,000 inhabitants. The whole number of places of instruction is 5530, and of the scholars, 500,000, or more than an eighth of the population. This fact explains the progress which Bavaria has made in the last thirty years. Her clergy are the most Scriptural of any Romish country in Europe, and a class has been forming among them, which will materially tend to influence and enlighten the rising generation.

## GENEVA.

The Evangelical Society of Geneva has sent several pious persons as hawkers into the neighbouring French departments, well supplied with Bibles and Testaments. In spite of many unfavourable circumstances, and the opposition of a certain class, and although the books were not to be distributed gratuitously, still several hundreds have been disposed of in the space of a few months. Further supplies have been called for beyond expectation, and the number of hawkers has been increased from two to nine. It may reasonably be supposed, that in other parts of France, where the Bible is a sealed book, the same probability of success exists, and that the same benefits would result from sending hawkers into those districts.

## SPAIN.

The Bible Society of Glasgow has finished a revision of the Spanish translation of the New Testament by Valera, which is generally esteemed the best in that language, although it has fallen into disuse. It has been reprinted in a convenient form by the Society, and is calculated for distribution, not only in Spain, but in South America, and the Caroline Islands. We are informed, on the authority of some Spanish refugees, that a Bible is publishing in numbers at Madrid.

## PARIS.

A WESLEYAN Chapel has been established at Paris, in the Rue de Bouley, No. 10. Divine Service is performed in English, French, German, and Italian, by the Rev. Charles Cook, M. Philippe Boucher, and Signor Luigi Giustiniani of Rome.

The *Semeur* (Sower) Journal, which was established in the summer of 1831, continues to maintain its reputation as a political, literary, and religious journal. Some of its articles have been reprinted as pamphlets and tracts. Every paper is written with pious views, and those which are devoted to spiritual topics, are admirably calculated to

meet the present exigency. A publication was greatly needed, which should carry religion into the fields of politics and literature; nor is it undue praise to say, that the publishers have succeeded in their task. The experimental articles, entitled, *Confessions of a Young Man*, are a faithful picture of the mind of many young Frenchmen, at once romantic and profligate.

An interesting pocket volume, entitled the *Glaneur*, (Gleaner) has been published, containing selections from the Fathers, the principal Gallican divines, and the old French Protestants, whose works are extremely rare. The passages are arranged on the popular plan, of one for every day in the year, and an appropriate text is prefixed to each. The volume is valuable as a collection of experimental sentences, and to the Christian student of the French language, will prove very useful.

## EXPULSION OF THE JESUITS FROM THE SANDWICH ISLANDS.

THE Jesuits were four years in Oahu (one of the islands where the American Missionaries have been successfully labouring); so that the intelligent chiefs have opportunity to gain some correct notions of their religious opinions and rites. Mr. King's letter to the Maronites of Syria, WITH THE EXAMINATION OF THE WORD OF GOD, satisfied these chiefs that the religion of the Jesuits was unscriptural; and that an attempt to introduce it among the people was little better than a revival of the baleful superstitions from which they had recently been disenthralled. The Missionaries say, that the Christian chiefs at the Sandwich Islands have an argument against Romanism, which is to them conclusive, on the supposition that their former system of worship was wrong. Their religion formerly consisted much in the *worship of* BONES, *and other* RELICS of their predecessors, and of various living creatures; in numerous *taboos* (or prohibitions) *in respect to flesh and other kinds of food; and in rehearsing prayers and making gestures* before their IMAGES. They therefore argue, that if it was right for them to prohibit the use of the former *idolatry*, it was equally right to prevent the introduction of POPERY. They have therefore peaceably removed the Jesuits to Eali priria, as FOREIGNERS, *whose continued residence was* INJURIOUS TO THE PUBLIC GOOD.

## LETTER FROM A MEMBER OF THE HOUSE OF COMMONS.

THE following letter sent by a candidate who has since been returned to Parliament, to a constituent whose vote appeared doubtful, conveys sentiments which deserve extensive circulation. We are in possession of the names of the parties, though we hesitate as to the propriety of publishing them.

Sir—I feel greatly obliged to you for your very kind letter. I trust when the poll-book appears, I shall have the pleasure of finding that there has been 'no mistake,' but that your name has been entered as you intended it to be. I assure you I affix a great value upon the favourable opinion of those who can pray for me as well as vote for me; earnestly hoping that I shall be attended to the scene of my arduous and anxious labours by their supplications and benedictions. In the situation which I have been called to fill, I need the wisdom of the serpent, the boldness of the lion, the harmlessness of the dove. May "the God of all grace" be my helper, and my guardian. May He glorify Himself in me and by me! I am nothing, and can do nothing without Him. I can do all things through Christ strengthening me. How great is my consolation, how high my privilege, that I may look to this gracious Saviour, and cast my every care upon him.

May his blessing be with you, my dear Sir, in your person, your family, your ministry. Believe me ever very truly and affectionately yours.

## SUNDAY-TRADING-SUPPRESSION SOCIETY.

We are happy to announce that a Society with the above title has been recently established; by which some very valuable tracts have been published, clearly evincing that the Temporal Interests of tradesmen will be promoted by a legislative enactment, enforcing the better observance of the Lord's Day.—Petitions have also been preferred to Parliament on this important topic, and we cannot but hope that our Legislature may be induced to comply with their prayer. The following extract from their address deserves serious attention.

'The founders of this Society are deeply convinced, that every man on earth to whom the Divine Revelation comes, is therein taught and commanded to separate the Sabbath-day to holy uses and ends; and, that individuals, families, churches, and nations bring down on themselves the favour or the displeasure of Almighty God, as they obey or disobey this command.

'They rejoice, therefore, to witness reviving zeal in behalf of the religious observance of the Lord's day: and while they cordially agree in the opinion of the Bishop of London, delivered in his Lordship's evidence before the Committee of the House of Commons, that 'the enforcement of religious duties by penalties is a mistake in legislation;' yet they earnestly hope, that Christian ministers of every denomination will, at the present crisis especially, render their powerful aid to the great cause of the due observance of the Lord's Day, by frequently enforcing it on their congregations, under both the awful and encouraging sanctions supplied by the Holy Scriptures: nor can the Committee abstain from urging on all parents and heads of families, the duty of checking to the utmost, in their respective households, that fearful desecration of the Sabbath which is rapidly demoralizing society.

'But, while the due observance of the Sabbath is to be urged on religious grounds, it is incumbent on a Christian legislature to remove whatever may obstruct the due observance of that day. Christians may justly appeal to the law to protect them in the exercise of that right which ought to be secured to every member of the commnnity—of discharging his acknowledged duty to Almighty God.

From the report of the House of Commons, it clearly appears, that the Trading Community of the Metropolis and the United Kingdom at large, groan under the oppression which they suffer from being driven to pervert the Sabbath into a day of toil in their ordinary callings, by the dread of losing their business to those who would persist in desecrating the Day. Ample and impressive testimony is given by competent witnesses, that the spirits and strength, not only of man but of the brute animals which he employs in his service, require for their renovation that Rest of the Seventh Day which God has mercifully appointed for the refreshment of all labouring beings, while He has graciously consecrated that portion of time to the higher ends of promoting the salvation of His rational creatures. Nor is proof wanting, as appears from the testimony of several of the said witnesses, that the Suppression of Sunday Trading directly tends to ease Parishes of part of the burden of the Poor Rates, by improving the habits of the Labouring Classes: such, in fact, was the case in one of the Parishes of the Metropolis, where such Trading was, by the exertions of a Clergyman and his friends, greatly suppressed for a time; 'during which period,' one of the witnesses attests, 'many of those persons, who were in the habit of receiving parochial relief, did not require that relief which they had been in the habit of receiving; and this was attributed to the good conduct brought about in that district.' But these efforts, from want of general co-operation, and from the inefficient state of the Law, could not be sustained; and the burden of the Poor Rates has, in consequence, resumed its accustomed pressure.

The Committee do, therefore, on these various grounds, request your assistance and co-operation in pursuing the objects of the Society; and, especially, at the present time, in promoting Petitions to the Legislature.

# Register of Events.

THE Imperial Parliament assembled according to Proclamation, on Tuesday, January 29; and on the following Tuesday, Febrary 5, were addressed by his Majesty from the Throne, in a speech which adverts to the affairs of Portugal, Holland, and Belgium, with reference to which latter countries, negotiations are stated to be in progress; it then speaks of the good faith and honour of France, in its proceedings at Antwerp, &c. and after adverting to the approaching termination of the Charters of the Bank of England, and the East India Company, introduces the following paragraphs with reference to the Church of Ireland.

'Your attention will also be directed to the state of the church, more particularly as regards its temporalities, and the maintenance of the clergy. The complaints which have arisen from the collection of tithes, appear to require a change of system, which, without diminishing the means of maintaining the established clergy in respectability and usefulness, may prevent the collision of interests, and the consequent disagreements and dissatisfactions which have too frequently prevailed between the Ministers of the Church and their parishioners.

'It may be also necessary for you to consider what remedies may be applied for the correction of acknowledged abuses, and whether the revenues of the Church may not admit of a more equitable and judicious distribution.

'In your deliberations on these important subjects, it cannot be necessary for me to impress upon you the duty of carefully attending to the security of the Church Establishment by law in these realms, and to the true interests of religion.

'In relation to Ireland, with a view of removing the causes of complaint which had been so generally felt, and which had been attended with such unfortunate consequences, an act was passed during the last Session of Parliament, for carrying into effect a general composition of tithes. To complete that salutary work, I recommend to you, in conjunction with such other amendments of the law as may be found applicable to that part of my dominions, the adoption of a measure by which, upon the principle of a just commutation, the possessors of land may be enabled to free themselves from the burden of an annual payment.

'In the further reforms that may be necessary, you will probably find that, although the Established Church of Ireland is, by law, permanently united to that of England, the peculiarities of the respective circumstances will require a separate consideration. There are other subjects hardly less important to the general peace and welfare of Ireland, as affecting the administration of justice, and the local taxation of that country, to which your attention will be also required.

'But it is my painful duty to observe, that the disturbances in Ireland to which I adverted at the close of the last session have greatly increased.

'A spirit of insubordination and violence has risen to the most fearful height, rendering life and property insecure, defying the authority of the law, and threatening the most fatal consequences, if not promptly and effectually repressed.

'I feel confident that to your loyalty and patriotism I shall not resort in vain for assistance in these afflicting circumstances, and that you will be ready to adopt such measures of salutary precautions, and to intrust to me such additional powers, as may be found necessary for controlling and punishing the disturbers of the public peace; and for preserving and strengthening the legislative union between the two countries, which, with your support, and under the blessings of Divine Providence, I am determined to maintain, by all the measures in my power, as indissolubly connected with the peace, security, and well-being of my people.'

This speech produced an animated debate in the House of Lords, in which the Earl of Aberdeen and the Duke of Wellington ably demonstrated the impolicy and injustice of our proceeding with reference to Belgium. In the House of Commons the discussion occupied no less than four nights, when the Address proposed by the administration was carried by the majority of 388—428 voting for the original address, and 40 for an amendment proposed by Mr. O'Connell, and seconded by Mr. Cobbett. We are not

aware of so much time being occupied in discussing the King's speech on any previous occasion—the language used by some of the speakers appears from the newspaper reports to have been most violent and indecent, and it evidently required all the tact and firmness of Mr. Manners Sutton, who had been again chosen Speaker, to maintain order. Mr. O'Connell proceeded so far as to pronounce the King's speech brutal and bloody, and was in consequence called to order by Lord John Russell. The conservative party lent their undivided support to ministers in this debate, and the speech of Sir Robert Peel was especially distinguished for talent and manly independance.

A most melancholy view of the state of Ireland was given in the speech of Mr. Stanley. In the county of Kilkenny, he said there had been last year 32 murders, 34 cases of arson, 519 burglaries, 36 cases of houghing cattle, and 178 illegal notices. In Queen's County there had been 60 attempts at or perpretations of murder, 626 burglaries, 115 cases of malicious destruction of property, and 209 of serious assault. Rewards had been offered for the detection of crimes, amounting to £12,000. yet only two had ever been claimed, so that Ireland must be regarded as in a state of civil war, calling for the most prompt and decisive measures.

On Feb. 12, Lord Althorp introduced the measures proposed by Government with reference to the Irish Church. He stated that the whole revenue of the Irish Church, including Bishoprics, &c. does not amount to £800,000. per annum; he proposes that in future there shall be only Two Archbishops and Ten Bishops; to abolish Deans and Chapters; to relinquish Church Cess or Assessments; to tax the Clergy on a graduated scale, and to place the proceeds in the hands of Commissioners to supply the repairs, &c. now provided for by the Church Cess, and to increase Small Livings, and to enable persons holding Beneficial Leases of Ecclesiastical property to purchase them in perpetuity, paying over the purchase money to Commissioners on the part of Government, who are to appropriate it in a way not yet stated. Lord A. calculates, that the graduated tax on the Irish Clergy will produce about £60,000. per annum; and the changing the Beneficial Leases into perpetual possessions between two and three millions.

The propositions were received with rapturous satisfaction by Mr. O'Connell; and well they might—their direct and obvious tendency is to plunder the Protestant Church, and to relieve the Papists, even if the latter should obtain no portion of the produce of the Episcopal Leases. The abolition of the Church Cess throws the repairs of churches, the expences attending public worship, &c. upon the Clergy, and on the Clergy exclusively; while another fearful clause is added, enabling the Commissioners to extinguish livings where the service has been neglected for three years; though the cause of that omission may have been, as, alas! in several instances at the present moment, the being driven away through peril of assassination. It is impossible not to regard these measures, as they were ably demonstrated to be by Sir R. Peel, Sir H. Inglis, Mr. Goulburn, &c. as a serious diminution of the rights and privileges of the Irish Church. We fear, however, in the present state of things, these measures will be carried triumphantly.

Earl Grey proposed in the House of Lords, on Friday, Feb. 15, a Bill with respect to Ireland, which empowers the Lord Lieutenant to pronounce any district in a disturbed state, authorizes magistrates to interfere summarily in certain cases—prohibits inflammatory publications—suspends the Habeas Corpus Act—and directs offenders against the public peace to be tried by Court Martials, and, if convicted, transported for life. The necessity of these powerful and decisive measures was acknowledged generally on both sides of the house. Severe as they are, we are convinced that nothing less can preserve tranquillity in Ireland.

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## Notices and Acknowledgments.

Received—PRESBYTER—COUNTY OF SOUTHAMPTON—HEREFORD—A—G. R.—J. R. L.—JULIETTA.—C. S.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

APRIL 1833.

## MEMOIR OF THE REV. DAVID BRAINERD.

THE success with which the unwearied labours of the apostolic Eliot were accompanied, did not terminate with his life: but was, through the divine mercy, instrumental in exciting others to engage in the same glorious work. He was succeeded in the more especial scene of his own labours, by Messrs. Peabody, T. E. and J. Mayhew, Bourne, Sergeant, Jonathan Edwards, West, and some native teachers, through whose instrumentality the divine work was carried on with various success, until the Indians became either gradually connected with the colonists, or migrated to distant parts, and were consequently reduced to a small number of individuals, retaining few traces of their original character. The remaining tribes suffered much in the American war, and were subsequently removed to a place called New Stockbridge, about three hundred and fifty miles from Boston, where they possess a territory six miles square, on which in 1812, there were four hundred and seventy-five Indians, most of whom professed Christianity, though their religion did not appear in a lively and flourishing state.

While however the work of God was thus carrying on in the scene of Eliot's labours, it pleased Him who doeth all things well, to raise up another eminently distinguished instrument, whose ministrations, though only continued for a few years, were yet crowned with surprising success; and whose exalted piety, devoted zeal, and extensive usefulness, may instruct, stimulate, and encourage ministers and missionaries in every age.

David Brainerd, third son of Hezekiah Brainerd, Esq. one of his Majesty's council for the colony of Connecticut in New England, was born at Haddam, in the county of Hartford, in that colony, April 20, 1718. He appears to have been carefully trained up by his excellent parents in the knowledge and practice of true religion; and though he was deprived of his father when only nine years of age, and of his mother also when about fourteen, their pious instructions were not lost, but sunk deep into his heart, and brought forth corresponding fruit. When only seven or eight years of age, he became alarmed at the thoughts of death, and concerned for the welfare of his soul; and though these impressions wore off after a time, yet they were eventually renewed, partly by the perusal of that valuable work, '*Janeway's Token for Children*,' but more especially on the death of his mother. He now became frequent and constant in private prayer, felt much deadness to the world, and anxiously concerned to secure salvation. For

some years, however, he was impeded in his spiritual course by various temptations, and especially by giving way to company and amusements. 'I was not,' says he, 'exceedingly addicted to company, but this I know, that I never returned with so good a conscience as I went with; it always added new guilt to me, made me afraid to come to the throne of grace, and spoiled those good frames I was wont sometimes to please myself with.'*

In 1737, when nineteen years of age, Mr. Brainerd entered on his farm, and continued engaged in agricultural pursuits for about a year, though very desirous of obtaining a more liberal education and employment. At the close of the year he relinquished his farm, and determining to devote himself to the work of the ministry, he parted with his young companions, and went to reside with the Rev. Mr. Fiske, at East Haddam, with whom he continued till Mr. Fiske's death. Here he experienced for some time great perplexity and distress of mind. 'It pleased God,' he says, on one occasion, 'to give me on a sudden such a sense of my danger and the wrath of God, that I stood amazed; my former good frames that I had pleased myself with, all presently vanished; and from the view that I had of my sin and vileness, I was much distressed, fearing the vengeance of God would soon overtake me. I was much distressed, and kept much alone, and sometimes begrudged the birds and beasts their happiness, because they were not exposed to eternal misery, as I evidently saw I was. And thus I lived from day to day; sometimes there appeared mountains before me, to obstruct my hopes of mercy; and the work of conversion appeared so great, I thought I should never be the subject of it; but used however to pray, and cry to God, and perform other duties with great earnestness, and hoped by some means to make the case better.'

In these painful conflicts, of which a detailed account is given in President Edward's Life of Brainerd, Mr. B. continued for a considerable time; until at length, when almost sinking in despair, it pleased God to speak peace to his soul, and fill him with such discoveries of the way of salvation, by the righteousness of Christ, as removed at once all his alarm and apprehension, and filled him with joy and peace in believing. This sweet composure of mind, and this abundance of peace and consolation continued with him for some time, and though occasionally interrupted, appears to have refreshed and cheered him all his journey through.

In September 1739, Mr. Brainerd proceeded to Yale College, Newhaven, from which he was compelled in the following January to return to Haddam, in consequence of being severely attacked by the measles, from which he soon recovered and resumed his studies at college, with such closeness of application, as brought on an alarming degree of weakness, spitting of blood, &c. which compelled him again to return home. He however returned to college again in the following November, and continued there till about September 1741, when circumstances arose which finally terminated his collegiate residence, and which deserve a distinct notice.

There appears about this time to have been a considerable revival of religion in Newhaven, and many of the students at Yale College

* Life of Brainerd, by President Edwards; from this valuable work we shall have occasion to extract largely. Many interesting facts and observations will also be taken from the Life of Brainerd, in the Church Missionary Register for 1816, 17, and from Brown's History of the Propagation of Christianity.

associated themselves for mutual conversation and assistance. On one of these occasions Mr. Brainerd and two or three of his companions remaining in the Hall, where a Mr. Whittelsey, one of the tutors, had just been praying with the scholars in an unusually pathetic manner; one of Mr. B.'s friends asked him what he thought of Mr. Whittelsey; to which Mr. B. replied 'He has no more grace than this chair.' This expression was overheard by a person without the Hall, and reported to the rector, by whom an inquiry was instituted, and the persons present compelled to state what had past. Mr. B. was then required to make a public confession, and humble himself before the whole college, as though he had been guilty of some open notorious crime. Declining to make this confession, and having gone once to a separate meeting at Newhaven, he was expelled the college; about a year after in consequence of his own application, and the intercession of some valuable ministers, who felt that he had been most harshly treated, the rector and trustees consented that he might return; as however they declined allowing him to proceed to his degree at the usual time, and as a longer residence in college would have interfered with his other engagements, Mr. B. declined availing himself of the concession. In a subsequent part of his journal, Mr. Brainerd speaks with great humility of the rash judgment he had formed of Mr. Whittelsey, and of his insubordination in going to the meeting at Newhaven, but few, we apprehend, will attempt to justify the inquisitorial inquiry into a private conversation by the superiors of the college, or the harsh and excessive penalty of expulsion which followed.

On leaving college, Mr. Brainerd proceeded to the house of the Rev. Mr. Mills of Ripton, under whose superintendence he prosecuted his studies with a view to the ministry; and in July 1742, was examined by the association of ministers at Danbury, and licenced to preach. In November of the same year, he was requested by the Rev. Ebenezer Pemberton, to proceed to New York, and consult with himself and some other gentlemen of New York, New Jersey, and Pennsylvania, who were employed by the Society established in Scotland for the propagation of Christian Knowledge, as agents in behalf of the North American Indians. These gentlemen had previously induced Mr. Azariah Horton to engage in this service; and his exertions had met with such encouragement, that they were now desirous of obtaining an additional labourer. Mr. Brainerd proceeded accordingly to New York, and on this self-denying service being proposed to him, though deeply impressed with a sense of his own insufficiency, and invited in other quarters to a comfortable and desirable settlement among the English, he deemed it his duty to accede to the invitation, and returned home to wait for spring, and employ the interval in suitable preparations. Conceiving that, now he was engaging in the work of a missionary, his necessities would be supplied from other sources, he determined to devote his property to God's service; and accordingly having selected a suitable person for the ministry, he took upon himself the expenses of his education, and supported him through college.

In April 1743, Mr. Brainerd proceeded to a place called Kaunaumeek, about twenty miles from Albany, in the province of New York, where he laboured with many difficulties and much discouragement for about a year. There were however several on whose consciences the word appeared to make a serious impres-

sion. Some of whom came to Mr. Brainerd of their own accord, to converse with him about the things which belong to their eternal peace; several inquired, with tears in their eyes, "What they should do to be saved?" He could not, indeed, say that he had satisfactory evidence of the conversion of any of them, but there was a considerable reformation of manners among them. Their idolatrous sacrifices were entirely abolished; their heathenish dances were, in a great degree, abandoned; their habits of drunkenness were, in some measure, corrected; and the observation of the Sabbath was established among them and their children. By his advice, most of them, after he had spent about a year among them, removed to Stockbridge, which was only about twenty miles distant, and placed themselves under the care of the excellent Mr. Sergeant.

In May 1744, Mr. Brainerd proceeded to the Forks of Delaware, in the province of Pennsylvania. Here the number of his hearers was at first extremely small, often not exceeding twenty-five; and even afterwards, they seldom amounted to more than forty. The Indians in this quarter were now greatly diminished, most of them being either dispersed, or removed further back into the country. There were not more than ten houses which continued to be inhabited, and some of these were several miles distant from the others, so that it was very difficult for his little congregation to assemble together as often as he wished.

Among these Indians Mr. Brainerd pursued his labours with unwearied diligence and zeal; but, as he was deeply sensible that no human exertions could command success, he combined with his assiduous endeavours the most earnest and affectionate supplications for the Divine blessing upon them. Of his importunity in prayer, we have an interesting example in the exercises of his mind, one day soon after his arrival in this part of the country. 'This morning,' says he, 'I was greatly oppressed with a sense of guilt and shame, from a view of my inward vileness and depravity. About nine o'clock, I withdrew to the woods for prayer, but had not much comfort. I appeared to myself the meanest, vilest creature upon earth: I thought I could scarcely live with myself, and that I should never be able to hold up my face in heaven, if God, of his infinite mercy, should bring me thither. Towards night, the burden of my mind respecting my work among the Indians began to increase, and was much aggravated by hearing several circumstances of a discouraging nature, particularly, that they designed to meet together next day, for an idolatrous feast and dance. My mind was agonized at the prospect. I thought it would be my duty to endeavour to break up the assembly; but how to do it, I knew not. In this dilemma, I withdrew for prayer, hoping for strength from on high. While engaged in this exercise, I was exceedingly enlarged: my soul was as much drawn out as I almost ever remember it to have been in my life. I was in such anguish, and pleaded with so much importunity, that when I rose, I felt so extremely weak that I could scarcely walk; my joints were loosed; the sweat ran down my body; nature seemed as if ready to dissolve. What I experienced was inexpressible. All earthly things vanished from my sight: Nothing appeared of much importance to me, except progress in holiness, and the conversion of the Heathen to God. All my cares, desires, and fears, which might be considered as of a worldly nature, disappeared, and seemed of little more importance than a breath of wind. I longed exceedingly that

God would glorify his name among the Heathen. I appealed to him with the greatest freedom, that he knew I preferred him "above my chief joy." Indeed, I had no idea of joy from this world: I cared not where or how I lived, or what hardships I might have to endure, if I might only gain souls to Christ.'

Though Mr. Brainerd was now settled at the Forks of Delaware, he by no means confined his labours to the Indians in that part of the country. Having heard of some of these poor people at a place about thirty miles distant, he proceeded to visit them; but as they were then on the point of removing to the river Susquehannah, he could only preach to them twice. In general, they appeared sober, friendly, and attentive. Two or three of them, indeed, suspected he had some ill design upon them, urging that the white people had maltreated them, and taken their lands from them: it was not reasonable, therefore, to think they were now concerned for their happiness, but rather that they designed to make them slaves, or to carry them on board their ships, and cause them to fight with the people over the water, meaning the French and Spaniards. But notwithstanding these insinuations, most of them appeared to entertain no jealousy of Mr. Brainerd's design, and invited him to visit them after their return home, and to instruct them in the principles of religion.

In May 1745, Mr. Brainerd, agreeably to his promise, renewed his visit to the Indians on the river Susquehannah, accompanied by his interpreter from the Forks of Delaware. In travelling through the wilderness, he suffered, as usual, excessive fatigues and hardships. After lodging one night in the woods, he was overtaken by a terrible storm, in which he was in danger of losing his life. Having no kind of shelter, and not being able to kindle a fire on account of the rain, he resolved to prosecute his journey in the hope of finding some place of refuge, without which, he thought it was impossible he could survive the night. But, unfortunately, the horses, both of Mr. Brainerd and of his interpreter, having eaten poison for want of other food, now became so sick, that our travellers could neither ride nor lead them, but were obliged to drive them on before, and to walk themselves on foot. Providentially, however, in the evening, they came to a bark hut, where they took up their lodgings for the night. Having at length reached the Susquehannah, Mr. Brainerd travelled about a hundred miles along that river, visited many of the Indian towns, and preached the gospel to some of different tribes through the medium of interpreters. He was sometimes greatly disheartened by the opposition which they made to Christianity; and sometimes he was much encouraged by the disposition which some of them manifested to hear the word. He spent about a fortnight among the Indians in this part of the country, during which his health suffered greatly, from frequently sleeping on the cold ground, and sometimes in the open air.

After his return from the Susquehannah, Mr. Brainerd was ready to sink into the depths of despair. As his body was extremely feeble, in consequence of his late illness, so his hopes of the conversion of the Indians were scarcely ever so low. He even began to entertain serious thoughts of relinquishing the undertaking; not that he was weary of the toils and trials of a missionary life, nor because he had freedom in his own mind to settle among the White people, but simply on account of the little hope he had of success among the Indians. But as the night is darkest

before the dawn, so it was from the midst of this thick cloud that the prospect began to brighten around him. Having heard of a number of Indians at a place called Crosweeksung, in New Jersey, about eighty miles from the Forks of Delaware, he proceeded to visit them; but, on his arrival, he found them scattered in small settlements, at a considerable distance from each other, and not more than two or three families residing in the same place. He preached, however, to the few he found, consisting only of four women and some children. So inconsiderable was the congregation, and so inauspicious the spot which was soon to be the scene of a most remarkable work of divine grace. After hearing Mr. Brainerd, these poor people set off and travelled ten or fifteen miles to give notice to their friends that a minister had arrived among them, by which means their little company was in a few days increased to between forty and fifty, including both old and young. No objections, no cavilling, no murmur of opposition was heard among them, though in time past they had manifested as strong a dislike to the gospel as any Indians whatever, and even lately several of them had been much enraged at his interpreter for telling them something about Christianity. Now, however, they were extremely anxious to obtain instruction; they asked Mr. Brainerd to preach to them twice a day, that so they might learn as much as possible during his stay: and they appeared to listen to his discourses with the utmost seriousness and attention. This favourable disposition in these Indians he attributed to the exertions of one or two of their own people, who having heard him some time before, at the Forks of Delaware, had on their return endeavoured to shew their friends the evil of idolatry, and of other practices common among them: a circumstance which may afford the Christian missionary some consolation under the severest of all his trials, the want of success; for though no success should, for a season, crown his labours in his own neighbourhood, yet, perhaps, some who have heard the gospel from his lips, may, in the meanwhile, be instrumental in preparing the way for its introduction even among distant tribes.

After spending about a fortnight at Crosweeksung, Mr. Brainerd returned to the Forks of Delaware; and from this period these two places were alternately the principal scene of his labours. Soon after his arrival, he had the pleasure of baptizing his interpreter, together with his wife, the first of the Indians whom he received into the bosom of the church. When Mr. Brainerd first employed him as his interpreter, he was in some respects well qualified for the office; as he was not only acquainted with the Indian and the English languages, but had a strong desire that his countrymen should abandon their heathenish notions and practices, and should adopt the manners and customs of the white people, particularly as to their mode of living. But he had little or no impression of religion on his mind, and on this account was very unfit for his work, being incapable of communicating to others many truths of the first importance, for want of an experimental, as well as a more doctrinal, knowledge of the gospel. Now, however, there was a material improvement in his performances as interpreter. Though it might naturally be supposed, that a discourse, in passing to the audience, through the medium of a second person, would lose much of its force and meaning, yet Mr. Brainerd's sermons did not ordinarily lose any thing of their original energy, unless it was sometimes owing to the want of suitable ex-

pressions in the Indian language, a defect which his own knowledge of it could not have supplied. His interpreter addressed the Indians with admirable fervency; he scarce knew when to give over; and sometimes when Mr. Brainerd had concluded his discourse, and was returning home, he would stay behind to repeat and enforce what had been spoken; nor did this appear to arise from spiritual pride, or from an affectation of being a public teacher; but from a spirit of faithfulness, and an honest concern for their souls. As his indifference to religion was formerly a source of great distress to Mr. Brainerd, so now his zeal for the salvation of his countrymen was no small comfort to him.

On visiting the Indians at Crosweeksung, a second time, Mr. Brainerd was happy to find them not only still favourably disposed toward Christianity, but a number of them under serious concern for their souls, their conviction of their sinfulness and misery having been much promoted by the labours of the Rev. William Tennant, to whom he had advised them to make application. Scarcely had he returned among them, when these impressions increased and spread in a surprising manner. In two or three days, the inquiry was general among them, "What they should do to be saved." Such was their sensibility of heart, that a few words concerning their souls would make the tears flow in streams down their cheeks; in their public assemblies, a dry eye was scarcely ever to be seen; it was astonishing how they were melted with the love of the Redeemer, and with the invitations of the gospel, when not a word of terror was spoken to them.

It must not, however, be supposed that Mr. Brainerd neglected to instruct the Indians concerning their sinfulness and misery: this he at first inculcated in almost every discourse, as he knew well, that no sinner will come to the Saviour unless he feel his need of him. Still, however, the awakening among the Indians was not produced by the terrors of the law; but by the grace of the gospel. Christ crucified was the grand theme of his preaching: this was the point in which all his sermons centred. It was often matter of wonder to himself, that whatever was the subject of discourse, he was naturally led, after having explained it, to speak of Christ Jesus, and of its relation to him. If he treated of the existence and attributes of God, he took occasion to represent Christ as the only way to the Father. If he illustrated the sinfulness and misery of man, he proceeded to shew the need we had of Christ, to atone for our guilt, and to save us from everlasting woe. If he discoursed of the law of God, he did not forget to recommend Christ as "the end of the law for righteousness to every one that believeth." Sometimes when he designed to say only a few words on a subject, he was insensibly led by the view of its connexion with Christ, to speak of his incarnation or satisfaction, of his qualifications as a Saviour, or of the gracious invitations which he addresses to sinners, to "come to him, and take of the water of life freely." The awakening, in short, was always most remarkable when he discoursed of the condescension and love of a dying Redeemer; of the ample provision he has made for the salvation of man, and of the free offers of mercy, which he makes to guilty miserable creatures.

This was strikingly displayed one day, when Mr. Brainerd, in preaching on the parable of the Great Supper, exhibited to the Indians, with uncommon fervour and freedom, the unsearchable riches of divine grace. During the sermon a deep concern was visible

among them, and afterwards, when he was speaking with such individuals as were under concern about their souls, the Spirit of God appeared to descend on the whole assembly, and, with astonishing energy, overpowered all opposition, like a mighty torrent which, with irresistible force, sweeps before it whatever comes in its way. Almost the whole congregation, the old, the middle-aged, and the young, were overwhelmed with its influence. Even the most stubborn hearts were made to bow. One of the principal Indians, who previously had felt secure in the armour of self-righteousness, because he possessed more knowledge than most of his countrymen, and who, only the day before, had asserted, with the utmost assurance, that he had been a Christian for upwards of ten years, was now impressed with deep concern on account of his sinful miserable state; his tears flowed in streams down his cheeks; his self-confidence vanished like a vision of the night. There was also a young woman who was so thoughtless and ignorant, that she seemed scarcely to know she had a soul, but who having heard of something strange among the Indians, came to see what was the matter. As she called at Mr. Brainerd's lodgings by the way, he informed her of his design to preach immediately, at which she laughed and seemed to mock. She came, however, to hear him, and before he had concluded his discourse, not only felt she had a soul, but was so impressed with her sinfulness and misery, that she seemed like one pierced through with a dart; she could neither walk, nor sit, nor stand, without being supported. When public worship was over, she lay prostrate on the ground, praying in the most fervent manner, and neither took notice of others, nor returned them any answer when they spoke to her. The burden of her cry was, "Have mercy on me, O God, and help me to give thee my heart." In this manner she continued most importunate in supplication for several hours together; thus she 'who came to mock returned to pray.'

The whole assembly, indeed, appeared as it were transfixed to the heart with concern for their souls. Almost all of them were crying for mercy, either within or without the house. So overwhelmed were they with a sense of sin, so absorbed in serious reflection, that none appeared to observe another; but each prayed as freely, and, probably, in his own apprehension, as secretly, as if he had been in the midst of a desert, far removed from every human eye. Such as had been awakened for some time, it was observed, complained chiefly of the corruption of their heart; those who were newly impressed, of the wickedness of their life. It is also worthy of notice, that they who had lately obtained relief, appeared, on this occasion, calm and composed, rejoicing in Christ Jesus as their God and Saviour. Some of them took their weeping friends by the hand, telling them of the love of Christ, and of the comfort which is enjoyed in him; and on this ground invited them to come and give him their hearts. The whole scene, in short, presented a striking and interesting illustration of that prediction of the prophet Zechariah, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Zech. xii. 10.

# THE HISTORY OF PROPHECY.

## No. I.

SUCH was the title of a work proposed and desired by Lord Bacon; the design of which he explains to be, that 'every prophecy of the scripture may be sorted with the event fulfilling the same, throughout all ages of the world; both for the better confirmation of faith, and the better illumination of the church, touching those parts of the prophecies which are yet unfulfilled.'

To the latter part of this extensive inquiry we have already devoted some attention, in our volumes for 1830, and 1831. Some of our readers, we believe, doubted the propriety and expediency of such a discussion, as occupying any considerable space in our pages. None, however, we trust, will feel the least difficulty in approaching the former division of the subject,—namely, the explication and illustration of those prophecies which are generally confessed to have been already fulfilled, and the consideration of which must obviously tend, as Lord Bacon observes, "to the better confirmation of faith." Such a contemplation, if rightly conducted, must tend to produce two beneficial results,—it must strengthen and reinforce our certainty of the divine inspiration of the scriptures, and it must elevate and extend our views of the character of God, and deepen and strengthen our feelings of reverential adoration towards him.

"I am God,"—saith Jehovah, (Isa. xlvi. 10.) in one of the most striking descriptions of Deity contained in scripture;—"I am God, and there is none like me; *Declaring the end from the beginning, and from ancient times the things that are not yet done,* saying, My counsel shall stand; and I will do all my pleasure." How full of wonder is the task of following out, in its varied operations, this portion of the divine character, can only be conceived by those who have bestowed some attention upon it.

In commencing the present investigation, we begin, not with the first prophecy on record, but with the second. We omit the first, because it does not fall strictly within the limits which we have proposed to ourselves. In fact, the prediction to which we allude, that of HIM who should bruise the tempter's head, given to our first parents, in Paradise, may more accurately be called a promise than a prophecy. And our present view concerns rather the book of providence, than the volume of redemption:—it is historical, and aims mainly to illustrate that great truth, that "the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will;" and that, having "made of one blood all nations of men for to dwell on all the face of the earth," he "hath determined the times before appointed, and the bounds of their habitation."

We therefore pass over the most important prediction of holy writ, as belonging to a yet higher subject than that of our present discussion, and as being one also, with which we trust that our readers are already well acquainted;—and we proceed to the consideration of

### THE PROPHECIES OF NOAH.

We speak of the *Prophecies* of Noah, because it appears to us that there are clearly two; one, given by Lamech concerning Noah, and the other given by Noah himself, concerning his three sons.

FIRST, then, let us speak of LAMECH'S PROPHECY, which is brief, but exceedingly wonderful. It is recorded in these few words: (Gen. v. 28, 29.)

"*And Lamech lived an hundred eighty and two years, and begat a son: And he called his name* NOAH, *saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*"

These patriarchs, who "walked with God," learnt, from that high converse, things which mortals of the present day conclude to be far beyond human ken. Lamech, when he received his first-born son, received also a divine intimation, that this child would be made a special blessing to the earth. Not knowing, probably, either the time or the manner of the fulfilment of this blessing, he yet believed and acted upon the intimation, and named the child *Noah*, a name signifying *Rest*, or *Comfort*.

It is also recorded that Lamech was made aware of the nature of the rest or comfort which he expected to be vouchsafed through the medium of this child. He said, "This same shall *comfort us* concerning (or give us *rest* from) our *work and toil* of our hands, because of *the ground* which the Lord hath *cursed*."

He expected, it is clear, that in the days of this child *rest* would be vouchsafed from the labours and toil to which mankind were then subjected, from the barrenness of the ground then suffering under the curse pronounced in Paradise. He looked, doubtless, for a remission of this curse, during the life of this his infant son.

And without doubt this most important and wondrous prediction was exactly fulfilled. We know not the express operation of the curse inflicted upon the ground for Adam's sin, which curse remained in full force during the whole antediluvian age; but it appears very clear that the fruitfulness of the earth was very different after the deluge from what it had been before it. It was declared unto Adam that "in *sorrow* shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee, and in the sweat of thy face shalt thou eat bread." This language clearly intimates that, considering the small number of persons to be subsisted, and the entire choice of land which they had before them, there must have existed some supernatural barrenness, to have rendered such labour and sorrow needful to the production of the mere necessaries of life.

Unless we believe this, we shall run the hazard of secretly conjecturing that the sacred writers used language too strong and over-coloured. We apprehend that a few families, like those of Adam and his sons, possessing all the fertile plains of Syria, would not now find it necessary, strictly speaking, to gain their *daily bread* by the *sweat of their brow*. Nor would they lament, like Lamech, over "the *work and toil* of their hands, because of the ground which the Lord had cursed." Except, therefore, we conclude that some special curse, with which we are in later times unacquainted, rested upon the earth in the antediluvian days, we shall, as we have already said, be tempted to suppose that the language used in Scripture on this subject is strained and hyperbolical—a supposition from which the mind ought to shrink back with dread.

But, in fact, there is little room to doubt that a different state of things took place after the deluge. We read in Genesis xxvi. 12, that "Isaac sowed in that land, and received in the same year an hundredfold." And the descriptions given of Canaan, even when occupied by a sinful race, as "a land *flowing with milk and honey*," plainly point out an altered state of things.

And not only do the facts them-

selves prove this change to have taken place, but the Scripture is not silent as to the time and manner in which God was pleased to remove the curse.

It has been conjectured by geologists that the surface of the earth, or at least that portion of it to which the first patriarchs were of necessity limited, was at that period little but a naked platform of stone; requiring obviously the most severe labour to produce even a scanty subsistence. The deluge, however, had its errand of mercy as well as of justice. It broke up the existing form and strata of the earth; reduced an immense mass of animal and vegetable matter into the condition of mud or slime, and then, on subsiding, deposited all this, as a new and rich soil, in the bosoms of all the vallies and low places of the earth.

The natural consequences of this great convulsion, then, tended to alleviate the operation of the original curse. Supposing the laws of nature to have been the same that they now are, it is plain that fertility would begin to visit many parts of the earth, heretofore unfruitful, and that this new soil, this rich alluvial deposit, would speedily yield to the hand of man a much more generous return than that which was heretofore characterised as 'sorrow.' At the same time it is clear, that all this immense collection of mud, the result of the destruction of all animated and vegetable existences, might have been swept to the bottom of the ocean, and might have left the earth with its former hard and barren surface. The decision rested with him alone, who "weigheth the mountains with scales, and the hills in a balance, and who taketh up the isles as a very little thing."

But this decision had been taken long before, and Lamech's prophecy had proclaimed it. It was the Lord's gracious intention to remove this curse. The prediction uttered under heavenly inspiration on the birth of Noah, was now to be accomplished. Six hundred years had passed away; Lamech himself had been gathered to his fathers, and nothing had yet been seen of that *rest* or *comfort* which was promised at the birth of his son. But it was now to be vouchsafed. The flood had done its work, first of judgment, then of mercy; and the earth, newly covered with a rich deposit of that productive soil which had been previously unknown, was teeming with life on every side. Noah went forth out of the ark, builded an altar unto the Lord, and offered burnt-offerings on the altar. "And the Lord smelled a sweet savour: and the Lord said in his heart, *I will not again curse the ground any more for man's sake;* for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." Gen. viii. 21.

Thus was this important prediction fulfilled. Thus was the *rest* from their previously severe toil vouchsafed. Thus was *comfort* granted where sorrow had unceasingly reigned, and the curse of barrenness, which had been felt for more than sixteen hundred years, was finally and for ever removed.

We are aware that many commentators of high and deserved reputation, have found no such meaning in these passages. But, then, unfortunately, missing this meaning, they supply us with no other. They do not give us the least explanation of the *rest* promised, through the mouth of Lamech, on the birth of Noah. Nor do they admit the plain and obvious meaning of the answer of God to the prayers and thanksgivings of the patriarch. They merge the whole of the latter passage in a promise never again to bring a flood upon the earth; whereas nothing can be clearer than two

distinct and separate pledges of mercy. "I will not again curse the ground any more for man's sake; *neither* will I again smite any more every thing living." The latter clause obviously refers to the judgment then passing away; but the former is even couched in the very terms of the original denunciation. The Lord had said unto Adam, "*Cursed is the ground for thy sake.*" By the mouth of Lamech it had been declared, that, "This child shall comfort us, concerning the work and toil of our hands, *because of the ground which the Lord hath cursed.*" And God now says to Noah himself, "*I will no more curse the ground for man's sake.*" How these words can be construed into a reference to the deluge, which is never called a curse upon the ground, and which, in fact, was not a curse upon the ground, but upon "every thing living," it is not easy to understand. It is true that the data afforded us by Scripture are scanty, and the interpretation we have adopted may be called a mere hypothesis; but on the whole we cannot but prefer that view which throws light upon Lamech's otherwise dark prediction, and also develops the real intent of the name given to his son.

But we must proceed to consider,

SECONDLY, THE PROPHECY OF NOAH, concerning the characters and destinies of his sons and their descendants. It is found in the ninth chapter of Genesis, and is full of matter for deep thought and admiring contemplation.

"*Noah awoke from his sleep, and knew what his younger son had done unto him.*

"*And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren,*

"*And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant.*

"*God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.*'

Two difficulties present themselves, on entering upon the consideration of this prophecy. The first is, why Canaan only is mentioned as being subjected to the curse, although Ham his father is expressly named as the transgressor, in the matter upon which the curse was founded. The second, whether the "dwelling iu the tents of Shem" refers to Japheth or to God—that is, whether we should read the passage, "God shall enlarge Japheth, and *he*, (Japheth) shall dwell in the tents of Shem," or "God shall enlarge Japheth, and shall dwell in the tents of Shem."

Bishop Newton, to obviate both these difficulties, would recommend a double alteration of the text, substituting the following new translation:

And Noah said,
Cursed be Ham the father of Canaan;
A servant of servants shall he be to his brethren.
And he said,
Blessed be Jehovah, the God of Shem;
For he shall dwell in the tents of Shem.
God shall enlarge Japheth;
And Canaan shall be their servant.

A modern translator, Mr. Boothroyd, gives another reading of this passage, which, however, substantially agrees with that recommended by Bp. Newton.

He then said,
Accursed shall Ham be in his son Canaan.
The most abject slave shall he be to his brethren.
And he said,
Blessed of Jehovah, my God, shall Shem be,
Yea, among the tents of Shem shall he dwell, and to Shem shall Canaan be a slave.
God shall greatly enlarge Japheth, and to him also shall Canaan be a slave.

There are certainly very strong temptations to the adoption of both these alterations. Ham was the transgressor, in the circumstance which is stated to have given occa-

sion to the utterance of this prophecy. Consequently, men have been at a loss to understand, why his name should have been omitted in the denunciation of wrath which followed. And finding that his race, in all its branches, has ever been a low, despised, and barbarous people; they eagerly conclude that this kind of fulfilment proves the true extent of the original denunciation, and shows that Ham, and not Canaan merely, must have been the object of the curse.

And in like manner, beholding such a remarkable event, in subsequent times, as the dwelling of Jehovah among the children of men, first in a tent or tabernacle, and afterwards in human flesh, and in each instance among the children of Israel, the unquestioned descendants of Shem,—they naturally feel strongly inclined to see, in this fulfilment, the real nature of the prediction, and to decide therefrom, that it prophesies the history of the Israelites, the Levitical dispensation, and the incarnation of the Son of God.

But, however tempting these speculations may be, we feel strongly bound to the original translation, and cannot easily consent to use that freedom in setting it aside, which some are ready, without hesitation, to adopt.

One reason for the protrusion of Canaan in the foreground of the picture, in place of his father Ham, may easily be suggested. The book of Genesis was doubtless written by Moses, and probably, during his sojourn in the wilderness, with the children of Israel. The people whom he was then leading against the Canaanites, were the people for whose use, more especially, he was forming these records. The prediction itself had doubtless been handed down to him through Isaac and Joseph. Joseph had died only about sixty years before the birth of Moses, and his descendants were doubtless known to the Jewish lawgiver. Joseph had himself been many years cotemporary with Isaac, and Isaac had lived in the lifetime of Shem. The prediction was therefore conveyed to Moses through only three or four persons; but in recording it for the instruction of the children of Israel, it was very natural that Moses should make that point the most prominent which most immediately concerned his own people. Even, therefore, when he first introduces the persons concerned, and states that the "sons of Noah were Shem, and Ham, and Japheth," he instantly adds, "*And Ham is the father of Canaan.*"

He then narrates the circumstance, again using the same phrase, and observing that "Ham, *the father of Canaan*, saw, &c." And in repeating the imprecation, he omits the father entirely, and makes it run thus, "*Cursed be Canaan; a servant*, &c."

Now to the Israelites this was a most important matter. An ancient and special curse upon Canaan and his descendants, condemning them to be servants to the sons of Shem, was obviously the greatest possible encouragement that the children of Israel, then proceeding to invade the land of Canaan, could possibly receive. As far, then, as we allow the personal character and circumstances of the narrator to have any bearing upon his narration, these circumstances seem to account for the bringing forward, thus prominently, the name of Canaan in the foreground of the prediction.

Still, however, we cannot be content to treat that word which we must receive as *the inspired word of God* or as *nothing*, in the unceremonious way in which commentators propose, in this instance, to treat it. The text runs, "*Cursed be Canaan*," and we cannot be content to read it, "Cursed be Ham;" however plausible the

suggestion may be, of possible error or omission on the part of the transcriber. We must believe that God keeps his eye upon his own revelation, and preserves it from being thus interpolated, curtailed, or otherwise injured, by the carelessness of men. To the received and authorized reading, then, we turn with a declared predilection; willing to receive that, until we can be furnished with one both equally authentic, and at the same time more intelligible.

Adhering, then, to the ordinary text, we have now to consider what instruction is to be drawn from it.

We are first introduced to the patriarch Noah in these words—"*Noah was a just man, and perfect in his generations, and Noah walked with God.*"

We may hazard the conjecture that the expression, "*perfect in his generations,*" has reference to the impious conjunctions of which the inspired historian had just before been speaking, when "*the sons of God saw the daughters of men that they were fair, and took them wives of all which they chose.*" We may venture a conjecture that it was in opposition to these impious marriages, that it was declared of Noah, that he "*was perfect in his generations;*" or, that neither in the case of his progenitors, nor in his own, was there that sinful intermingling to which the increase of the wickedness of the human race is so distinctly ascribed.

In the next place we are informed, that "*Noah begat three sons, Shem, Ham, and Japheth.*"

The first thing that strikes us here, is, the singular order in which these names are mentioned. We learn from Gen. x. 21. that Japheth was the elder of the three, and from Gen. ix. 24, that Ham was the younger, and yet we constantly find them enumerated as "Shem, Ham, and Japheth." This cannot be passed over as a light matter, when we remember the stress laid throughout the writings of Moses on the *first-born*, the *birthright*, and *the blessing*. See especially, Gen. xlviii. 17—22. for this point. In fact, we are almost compelled, though reluctantly, by this circumstance to consider Japheth as being placed lower in degree than even the condemned Ham. Or, it may be, that Moses names Shem, in the first place, as the progenitor of the Lord's people, Israel;—Ham, the father of Canaan, next, as the head of those against whom Israel was then marching, and leaves Japheth last, as representing a people almost unknown, the far-off isles of the Gentiles, whose mere existence was all that was then known to the Israelites, Egyptians, and people of Syria.

However, to recur to the actual history: About one hundred years before the flood, Noah became the father of three sons. Of these three, Japheth was the eldest. The name given him by his father,—and we must again observe that every recorded action of the patriarch has a distinct and a religious bearing, and that these names, like the name of Noah himself, conveyed a prophetic meaning,—the name, we repeat, given to this eldest son of Noah, signified *Enlargement*, or *Extension*. A name, which, at the time of the child's birth, when the habitable part of the earth was filled with inhabitants, could scarcely be understood to convey any intelligible meaning.

But a second son was born unto the patriarch; and to him the name of Shem was given. This word signifies, *a Name*, or *Renown*. Here, again, the latent meaning of the word would not be obvious; but it was left to the ages to come to observe both the prophecy contained in it, and its accomplishment.

The third son received the name of Ham, which, as it signifies merely *hot*, or *brown*, might either

be given with reference to the colour of the child, or might predict the tawny hue, or the torrid zone, to be possessed by his descendants.

We now approach the prophecy uttered by the patriarch, after Ham's transgression, and we shall observe, severally, how all its details have been minutely fulfilled.

First, of Canaan: it is said, "*Cursed be Canaan, a servant of servants shall he be to his brethren.*" We have already said that we are loth to take so great a liberty with the text, as to erase the name of "Canaan," and to put that of "Ham," in its room. We prefer the supposition that Canaan was an assistant of his father in the offence, and that Ham was punished in him. In fact, we would suggest to those who are anxious to spread the curse over the whole of the children of Ham, and who see in the present condition of his race, a fulfilment of the prophecy, we would suggest to them this query:—whether at the present moment, and for centuries past, there has not been more of independence, and independent sovereignty, amongst the children of Ham, than among the descendants of Shem? We are of opinion that there has.

But on Canaan the curse was pronounced, and on him it fell. Not merely did it extend to the territory afterwards called by his name, but to all the kingdoms founded by his descendants, among which Tyre and Sidon, and it is often supposed, Carthage, were included. These were first subjected by the descendants of Shem, and, in later ages, in strict adherence to the prediction, by the descendants of Japheth.

But now let us turn to the destinies of the patriarch's other sons. Shem received a designation at his birth, pointing him out as one possessing *a Name*, as one marked for *Renown*. The meaning of this designation was explained in the after-prediction. His name, his Renown, was to consist in this, that the Lord should be *his God*. "*Blessed be the Lord God of Shem!*" and blessed be Shem, in having the Lord for his God.

This was partly brought to pass in the glory put upon Israel, descended from Shem, by the peculiar choice and presence of Jehovah among them. "*The Lord hath avouched thee this day to be his peculiar people; to make thee high above all nations which he hath made, in praise, and* IN NAME, *and in honour.*" Deut. xxvi. 19. "THY RENOWN *went forth among the heathen for thy beauty, for it was perfect through my comeliness which I had put upon thee, saith the Lord God.*" Ezekiel xvi. 14. But, more especially, in the fulness of time it came to pass, that in the tents of Shem was raised up "*a plant of Renown.*" Ezek. xxxiv. 29. even *He*, whose "*Name was above every name.*" And thus through all the centuries since the flood, and to the present day, and through all the years which are yet in futurity, must this prediction remain in course of fulfilment, affixing to the race of Shem a Name, a Renown, and a Glory, which can never belong to the posterity of his brethren.

But in the last place, we must speak of the eldest born. Japheth preceded his brethren by birth, but the glory of his children arose in the latter times of the earth. They peopled the Isles of the Gentiles, and to the sacred writers they seem nearly unknown.

But his destiny was marked by the word '*Extension*,' or '*Enlargement*,' and the further prediction ran thus, "*God shall* ENLARGE *Japheth, and he shall dwell in the tents of Shem.*"

There is nothing more wonderful in the page of prophetic history, than the fulfilment of this prophecy. Japheth himself gave to one of his sons the name of *Magog*, which

denotes *covering* or *overspreading*; and yet, what, in the ordinary view, could be the propriety of these names? The earth was, at that time, already peopled. It was "filled with violence." Why should one of the holy race, one of those called "the sons of God," give to his child such a name as 'Japheth?' How, but upon the supposition of a prophetic view, can this circumstance be accounted for?

And how wonderful the specific nature of this view into the future. That Japheth, and not Shem, or Ham,—that the first, and not the second, or third, should be marked out as the individual whose race was to be characterized by *extension*, and that one of his sons again should be singled out as the *overspreader!*

And then observe the wonderful fulfilment. Ham, it is true, retains, in some measure, his allotted portion. And to Shem remains a *name* and a *renown* which will never pass away. But Japheth has been *enlarged* of God, till the earth is filled and ruled by his progeny. Europe, Asia, and America, are alike peopled and governed by the descendants of Japheth, and even Africa is invaded on all her coasts, by the same race. And the tribes of Magog, whose name denotes 'to *cover* or *overspread*,' have above all the other families of the earth, been terrible in overrunning, ravaging, and subduing, from one end of the Asiatic continent to the other.

Magog, as is well known, was the progenitor of the Tartar race. And what people have ever shewn themselves so dreadful in overrunning, *overspreading*, and *covering* the face of the earth, as the Tartars? Originally settled in the wilds of central Asia, they have subdued and possessed, in turn, every kingdom on that vast continent; Asia, Persia, and China, have been for centuries ruled by their Tartar conquerors. The Turks are of Tartar origin, and their conquests have reached even into Africa and Europe.

The tribes of Shem held formerly the fairest portion of Asia. But Japheth was to be *enlarged*, and to dwell in the tents of Shem. Most exactly has this prediction been fulfilled. Cast your eye over the whole continent formerly ruled over by the sons of Arphaxad, Ashur, and Aram, Shem's children, and you find that in every corner of their former dominion the sons of Japheth are now seated. What but the eye of Deity could foresee and foretell this result! What but the word of prophecy could forewarn us, that "God should *enlarge* Japheth, and that he should dwell in the tents of Shem!"

Thus far has this prophecy been wondrously accomplished:—something remaining behind, which, as it ranks among the "unfulfilled prophecies" of Scripture, must not on the present occasion occupy our attention.

Japheth was to "dwell in the tents of Shem:" an expression which hardly describes a permanent enslavement of the latter by the former; but rather an occupation which may not be continual. And we find in the thirty-eighth and thirty-ninth chapters of Ezekial, a prediction which no commentator has yet been able to explain, of a time when a part of the children of Shem, the descendants of Abraham, shall again inhabit their own land, and when the sons of Japheth shall be discomfited before them. We recommend our readers, before they quit the subject, to read over again these chapters, and to observe, that the distinction appears as apparent in "the latter days," the times which are still future, as it was four thousand years ago,—that to Japheth pertaineth *enlargement*, or multitudes, while Shem enjoys the distinction that the Lord is *his* God.

## ON THE MANNER OF ADMINISTERING THE LORD'S SUPPER.

MR. EDITOR—In the hope that some of your Correspondents may throw light upon a subject of no inconsiderable importance, and respecting which the parochial clergy are by no means agreed, I beg leave to submit the following query to their serious consideration.

'Is it, or is it not, lawful and expedient for the minister, at the celebration of the Holy Communion, to deliver, first the bread, and afterwards the cup, to the communicant, WITHOUT REPEATING THE WORDS (which are to accompany such delivery) TO EACH INDIVIDUAL?'

In *many* churches, as well in town as country, it is now usual to repeat the words *once only to a certain number*, as for instance, to *six*, *or more*—in OTHER churches, *to as many* as the rails will accommodate *at one and the same time*. In *few*, it is believed, (where the number is considerable) are the words *now* addressed to EACH OF THE COMMUNICANTS SEPARATELY. The *exhaustion* (so far as the minister is concerned) which is consequent upon the latter mode of administration, and the *inconvenient length* to which the service is protracted, (to say nothing of the irreverent haste with which it is, almost necessarily, some times, hurried over) are thus obviated; whilst the slow and *solemn* pronunciation of the appointed words, on the delivery of the consecrated elements to as many as have approached the holy table, appears well calculated to promote the edification of all. I have not forgotten the effect produced on my own mind, in attending the Sacrament of the Lord's Supper some forty years ago, at Cambridge, in the Church of the Holy Trinity. I then saw, for the first time, the approach of its excellent and exemplary pastor from the table to the rails, and heard him pronounce the words with his accustomed solemnity to *a whole railful at once*, then proceeding to deliver, *in silence*, first the bread, and then the cup, to each individual before him. No alteration whatever of the words is pleaded for. The substitution of the plural pronoun for the singular, is deemed unauthorized and improper. But may not, it is inquired, the officiating minister be considered as addressing himself with perfect propriety, to each communicant *separately*, whether *many or few?* The words spoken being *addressed*, and INTENDED to be addressed, no less to *every one*, than to *all those* who kneel around him. The Visitation queries, *seem*, indeed, to discountenance this mode of administering the Holy Sacrament, by requiring the Churchwardens to state whether their ministers address the words (when delivering the elements) to each communicant separately; whilst on the other hand, it may surely be considered as sanctioned by the example of our bishops themselves, in their 'Laying on of Hands' at the time of confirmation. The Churchwardens, however, it is believed, generally make *no reply* to the Visitation queries on this head; either, as not considering themselves bound to answer such interrogatories—or, as being satisfied that those ministers who contend for the more summary mode of administration, *do literally* comply with the direction given in the rubric, and consequently are, in no sense, presentable.

The serious discussion of this subject, and of others connected with it, in your valuable publication, will much oblige several of your readers, and one especially who, for very nearly a quarter of a century, has regarded it as one of

the most useful works which enrich his library.

I am, Mr. Editor,
Your's very faithfully,
PRESBYTER.

WE are not aware that the question of Presbyter has ever been *legally* determined. Some years ago a Bishop of Bristol required the clergy of that city to repeat the words separately to each communicant, but this was found impracticable; since it would have protracted the morning service so long, as to interfere with the afternoon service—would have completely exhausted the officiating ministers, and rendered it exceedingly inconvenient, if not impracticable, to many of the communicants to attend. These objections were stated to the diocesan, and a reference made to the departure from the rubric in the confirmation service alluded to above. We are not sure whether his lordship withdrew his requisition, but the Bristol clergy (than whom a more valuable, and regular body of pastors do not exist) deemed themselves justified in reverting to their original practice.

It appears to us that a minister is justified in delivering the elements to several persons while he repeats the words only once: but that he is not justified in substituting *you* for *thee*. The late Mr. Robinson of Leicester, proceeded deliberately from one communicant to another, delivering the bread, to six or eight persons while he repeated the sentence once. His assistant usually repeated the sentence once while delivering the cup to *four* persons, though sometimes it extended to *six*. The altar rails were filled with fresh communicants at the north end, by the time the minister arrived at the south, and thus the whole number of communicants received the sacred elements without a single pause. This is the *quickest* mode of administering the Sacrament to a large congregation that can be devised; and at the same time has no appearance of haste or disorder. If the blessing is repeated once aloud to the whole table, there must be *two* pauses to each party of communicants, and when there are three or four hundred communicants, filling the communion rails twenty or thirty times; these pauses will together occupy a very considerable time, which is saved by adopting Mr. R's plan—add to which we conceive, that if a minister should ever be brought into the Ecclesiastical Court, Mr. R's plan would admit of easier defence than that referred to by Presbyter.

Our correspondent will clearly understand, that we are here only giving an *opinion*. We believe no person can give an *authority*. The permission of a bishop given in writing might perhaps be pleaded in the Consistory Court; but we are not sure that it would afford a valid defence in the Court of Arches.

The great point here, as in other cases, is for ministers to do their duty as in the sight of God, as nearly in accordance to the rubric, as circumstances will allow; it is not probable that any very serious inconveniences will ensue, even if they should be troubled with a litigious or unreasonable parishioner. It is, however, of the utmost importance that a minister should take care and appoint, at least, one churchwarden on whom he can fully depend; since in some cases proceedings cannot be instituted against a minister in an Ecclesiastical Court, without the unanimous consent of all the churchwardens.

ED.

# REMARKS ON DR. ADAM CLARKE'S SENTIMENTS ON THE CHURCH OF ENGLAND.

SIR.—In your Number for December, I read with some surprise a communication from G. W. containing extracts from two letters received by him from the late learned and excellent Dr. Adam Clarke. There can be no doubt, whatever, that the venerable Doctor was perfectly sincere in all that he expressed; but I humbly conceive that whatever 'influence' these recorded sentiments of so great a man concerning 'our Zion,' may 'have over the minds of some who are evil-disposed' towards her, the public expression of them will tend to perpetuate a great error, namely, that the Wesleyan Methodists are not Dissenters from the Established Church, and moreover, that, *as a body*, they would rather rise up in its defence, than assist in its subversion. If I am not mistaken, it is almost universally the practice with this respectable body of Christians, to disclaim the charge of dissent, and to claim the title of members of the Church of England. Now I conceive that Dr. Clarke's letters will not only serve to confirm the Methodists themselves in their pretensions, (the sincerity of which I do not deny,) but also to mislead the minds of churchmen on this subject. May I therefore be permitted, with the highest respect to the memory of so excellent a person, to offer a few remarks on the Doctor's sentiments, as communicated by your correspondent?

Is there not some inconsistency in the Doctor's claiming to be considered a *thorough member of the Church of England?* He declares that he conscientiously holds, its doctrine and sacraments, that he reverences the Liturgy next to the Bible, that he proclaims its doctrines, and administers its sacraments in the same words, (as those of the church). All this is well, and all this might be the case with a conscientious, if enlightened and liberal, dissenter; but when the Doctor declares that he not only reveres the orders of the church, and highly esteems its hierarchy, but also that the divine call, on which he acted in assuming the ministerial functions, never lessened in his mind the human call, such as it exists in the orders of the Church of England, and that he could not with his faith and feeling receive any kind of dissenting orders, and also clearly shews that he considers all such orders as spurious, (for he declares that he is without holy orders, and without *pretended* holy orders;) when, I say, the Doctor declares all this, is there not some inconsistency in his assuming, I will not say the office of preaching, but that of administering the Holy Sacraments *as a member of the Church of England.* Surely the church herself, in her constitution and government, could not have recognised the Doctor's claim, and must, if consistent with herself, have regarded his proceedings as unlawful, or at least irregular. This revered person alleges, as a reason for his not having received episcopal orders, that not having gone through the regular course, he could not claim them. But surely he might have known that the regular course, (by which, doubtless he means a university education) is not, absolutely and universally, *a sine qua non,* in a candidate for orders; for according to the canons, he may be admitted to the sacred office, without 'a degree of school,' and only on 'the testimony of three or four grave ministers;' and there was far less difficulty in obtaining orders in the latter method, at the times alluded

to by the Doctor, than at the present; I conclude, therefore, that there was some neglect on his part; and especially as he declares that, for the reasons above, he could not, and therefore did not, apply for them. But surely in the long course of 'forty-three years,' during which this excellent man's views of episcopal ordination remained unchanged, he might have been received with open arms into the bosom of the church as a minister; and with the learning and talents which he possessed, have obtained such preferment as would have opened to him an extensive sphere of usefulness. If the Doctor's reason for remaining unordained, was, that he should not otherwise 'have the full liberty to preach Jesus, wherever he might find souls perishing for lack of knowledge,' as his words seem to imply, we can only lament that such a mistake could have been made with respect to the liberty enjoyed by the watchmen of our Zion; or, admitting the Doctor's reason to be well founded, there was a further inconsistency in his attachment to episcopal ordination, seeing that it abridged him of a privilege, highly important and necessary to the usefulness of a Christian minister.

On the whole, therefore, Mr. Editor, however flattering the testimony of so great a man as the late Dr. Clarke, to the purity and excellence of our church, may be, and undoubtedly is, to all her sincere members, I cannot think that in the above letter, he has fairly made out his claim to be considered a thorough member of the Church of England; nor, on the same principles, do I think that the Wesleyan Methodists at large, are at all consistent in their professions of communion with it. If they are members of our church, or say, if they are 'not dissenters' from it, allow me to ask, 1. Why have they divine service in their places of worship, at the very times in which service is performed in the church? 2. Why do they, *mostly*, perform divine worship in the same mode as Dissenters, that is offer extempore prayer, and not the prayers appointed by the church? 3. Why do their preachers, not being in episcopal orders, take upon themselves to administer the Holy Sacraments: and why do not the members of their congregations receive *at least* the Sacrament of the Lord's Supper in the parish church, *always*, and not merely *occasionally*? We might ask other questions besides these, and connected with these; but I presume the above will be sufficient. In short, can true membership with the Church of England consist in any thing short of frequenting her worship statedly and regularly, hearing the word of God from the lips, and receiving the Lord's Supper at the hands of her authorised ministers? The fact is, the Methodists, though they have altogether dissented from the practice of their forefathers, who, though they held separate assemblies, did not hold them in Church hours, whose preachers never administered the Sacraments, and who frequented the church, and partook of the ordinances at the appointed times, though, I say, they have dissented from the practice, yet they retain the claims of their forefathers; but I think, on every sound principle of church communion, they must be considered as a part and parcel of the dissenting body.*

With respect to the attachment, or friendly disposition of these our brethren towards the church which they have left, it may perhaps be

* *Many* churchmen might feel disposed to consider our Wesleyan brethren, as greater dissenters from the Church, than even the Independents; for the latter, *as a body*, dissent from the *discipline*, but not from the *doctrine* of the Church, whereas the former dissent both from her *discipline*, and from her *doctrine*, inasmuch as they deny the doctrines mentioned in our Seventeenth Article.

considered, that as a body, they are better affected towards us than other classes of dissenters; but if it be true that the Wesleyan Methodists are as eager in erecting new places of worship, and increasing the number of their members, as any other sect of Christians, and if there be any foundation for the numerous complaints of the parochial clergy, concerning their zeal in drawing away the attendants on church to their own places of worship, we may surely doubt whether the anticipation of Dr. Clarke would be at all realized, namely, that 'if the bodies of the various dissenters were to rise up against the church, the vast bodies of methodists would not hesitate a second to be our light infantry.' I do not mean to insinuate that the methodists would aid and assist in the demolition of our goodly fabric, but why should it be supposed that they have any more concern than other dissenters, in maintaining and upholding it. Doubtless some, nay, even many, of *all* dissenters, would deprecate such a catastrophe as a national evil; but it is one thing for some, or many, and another thing for 'vast bodies' to take such a view of the question.

But I must conclude this letter, only trusting that what has been written may be received in a spirit of Christian candour, and earnestly praying that the members of that Universal Church, of which our own is but a branch, may ever "live in unity and godly love," holding the common faith "in unity of spirit, in the bond of peace, and in righteousness of life."

R. F.

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## INSIDIOUS PROGRESS OF POPERY.

SIR,—I address you as a guardian of Christian truth, as one whose desire and aim is todefend the faith against the attacks both of liberalism and fanaticism. At the same time I am disposed to believe that the Christian Guardian would be very suitably and usefully employed in arousing Protestants to beware of, and purge out the leaven of Popery, which having been unwarily admitted, is now prejudicially working among them.

Your readers will, I think, unhesitatingly acknowledge, or at least those of them, "who by reason of use have their senses exercised to discern both good and evil," that all statements which impugn the holiness and immutability of the moral law, and the unalterable obligation of men to conform all their inward and outward actions to this law, are but too skilful pioneers of the papal army, arrayed though they be in Protestant uniform. When such statements have been listened to and approved, there is but one step to the reception of the papal distinction between sins, as mortal and venial,—to the belief that purgatory, penances, &c. may satisfy for sins, from which the blood of Christ could not completely cleanse the guilty,—that no one is now to be rejected for some particular transgressions, because our bodies are more frail than they were formerly. And when men have proceeded so far, they will soon uphold in credit, according to the example of the papacy, the decretals of Gratian,* by which the consciences of men may gradually become seared, and themselves be given up to strong

* Those who desire more particular information on these papal doctrines and practices may consult the Rev. Josiah Allport's Translation of an Exposition of St. Paul's Epistle to the Colossians, by the Right Rev. J. Davenant, D. D. Lord Bishop of Salisbury; a work well deserving the perusal of all lovers of sound doctrine.

delusion to believe a lie. Thus are they brought to consent that the Word of God should be made of no effect by the traditions of men.

If these things be so, Mr. Editor, we cannot be too much on our guard against misconceptions and misstatements of the nature of Divine law, and of human obligation. Whilst the purity, excellency, and authority of the Divine law are clearly stated and firmly upheld, we do not handle the word of God deceitfully, but rely only on the obedience and death of Christ, by which the law was magnified and made honourable, and are able by principles drawn from the doctrine which is according to godliness, to urge the necessity of good works. But if on the other hand our views of this subject are built on the opinions of men, and have been engendered by a spurious charity which confounds the mercy of a Being infinite in wisdom and justice, with the weak and blameworthy indulgence of a human parent, then are we in imminent danger of making shipwreck of faith and of a good conscience on the rocks either of popery, antinomianism, pelagianism, or socinianism. The least departure from the path of truth cannot be innocent: it will be attended with consequences in a greater or less degree injurious to the real interest of the individual, as well as to that of others, whose interest he is bound to promote. Perhaps, Mr. Editor, you will allow one who has had intercourse with various denominations of Christians, to publish his opinion, that one fruitful source of errors on the nature of the divine law and of human obligation is a determination to cleave to received hypotheses. This I think might be shewn without much difficulty. However, if a few additional remarks may be admitted, they will tend, I hope, to establish the reasonableness and propriety of the preceding observations.

The Church of Christ militant here upon earth, would indeed be much sounder in doctrine, and far less rent with divisions, if the statement made by papal doctors in order to defend connivance at sin, namely, *that our bodies are more frail than they were formerly*, had never been allowed by protesters against popery *improperly* to influence their reasonings. In some investigations the consideration of human depravity and of the φρόνημα σαρκὸς (the fleshly mind) which remaineth even in the regenerate, has a legitimate influence on our reasonings, in others, its influence ought in no wise to be admitted, and if it be admitted, the effect must be baneful. Of this latter kind are investigations on the nature of Divine Law, and of human obligation, and it is by following papal example in these matters, that too many Protestants have imbibed and promulged those erroneous views referred to above. Those views, I mean, which so disorder the mental vision, that men thus affected, walking onwards step by step, without knowing whither they go, are at length irrevocably entangled in the intricate meshes of the papal net.

Alas! the spirit of this statement, that our bodies are more frail than they were formerly, improperly influences the preaching of a part of the clergy of the Church of England, and the Theological views of many both in the Church of England and among the dissenters. The former expressly affirm in their public teaching that God, who is and can never cease to be, the Governor of all his rational creatures, whether angels, men, or devils, does not require *perfection* of us, which must mean, I think, that we are not obliged to conform *all* our words, thoughts, and actions to His holy law. The latter maintain that man must have something

more given to him than understanding and will, commands, persuasions, invitations, and threatenings, with freedom of choice, in order to render him inexcusable, and therefore justly punishable for not believing the gospel. Both parties, unless, through ignorance and the imperfection of language, I do not comprehend their meaning, express themselves just as if man's obligation to conform all his thoughts, words, and actions to the Holy Law of God, was in some degree *lessened* by that blindness, stupidity, and indisposition to obedience, which is the effect of transgression. One party therefore speak of a *remedial* law, as if God had lowered the standard which he originally set to the actions of men, and as if He would be tyrannical in requiring men unceasingly to obey that law, which He required Adam to obey, i. e. if any of God's creatures impiously think themselves wiser than their Maker, by supposing they shall benefit themselves through transgressing His holy, just, and good commandment, then God must relax His requirements, and not expect from them all that which he did before. In other words, when through a depraved disposition and habit, we have rendered ourselves incapable of obeying the law of our Creator and Governor, then he ceases to have a claim to our obedience. The other party object to the election of individuals to faith, justification, and eternal life, as a doctrine contravening God's justice. What can they mean by this objection, but that since man is through his sinful nature and habit indisposed to do what God requires, therefore God is bound to remove this indisposition, before man can be accountable and punishable. If this be not meant, then they must acknowledge that when God removes this hindrance by regenerating any person, he performs a *gracious* act, that is, an act which God might, without any injustice done to his creature, have not performed. "Therefore hath He mercy on whom He will."

Conceiving that these observations are not altogether undeserving of the perusal of your readers, and that they have some bearing on the object for which the Christian Guardian is published, I submit them to your judgment, and am,

Mr. Editor, Yours, &c.

EPHORUS TACITUS.

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## IRISH CLERGY AND EDUCATION.

DEAR SIR,—Ireland owes a debt of gratitude to England which she can never fully repay. Repeatedly has the distress of my countrymen been relieved promptly and munificently by British liberality; and—what should not be forgotten (however unfashionable it may appear to modern liberalism)—Irish Romanists have been preserved from the horrors of starvation by English protestants. At this present moment another class of persons of a very different description, impelled by dire necessity has been obliged to seek relief—the clergy of the Established Church in Ireland;—and perhaps upon no occasion has the cry of distress been more cheerfully or kindly responded to. They deeply feel the sympathy which has reached them and their families in positive acts of kindness, by which many have been kept from enduring the pangs of actual want. *To depict the distress of great numbers of them is beyond my power.* This is not my object in penning this letter, and to do so would be quite unnecessary,

for Christian benevolence is running in a deep and rapid stream, and it requires not a fresh stimulus. May all who have participated in it, be greatly humbled, and, under a grateful sense of the loving kindness of the Lord, be enabled to "fulfil the ministry which they have received of the Lord Jesus, and to testify the gospel of the grace of God."

But what are all our losses and privations, as far as it respects temporal things, when put in competition with the establishment of a Board of Education, which, whatever may be said to the contrary, directly opposes the general and unrestricted circulation of God's word—the Bible; refuses aid to the Protestants, without a sacrifice of their principles; and altogether shuts out the poor Roman Catholics from the book, which, *thousands of them are anxious to possess.* Even this is not sufficient. We are now threatened with the removal of ten of our bishops, without even being asked a question upon the subject. Our judgments, our feelings, and our experience are alike disregarded. In this crisis, which is so awful and portentous, we would say to our brethren and friends in England, "PRAY FOR US." *Pray* that we may stand in the evil day against the assaults of every adversary. *Pray* that no terror may influence us to deny our Lord, and that no specious lure may induce us to betray the cause of truth. *Pray* that while we would "contend earnestly for the faith once delivered unto the saints," we may, upon all occasions, evince the patience and submission of those who serve a meek and lowly master, and are looking forward to "the glory which shall be revealed." *Pray* that our sufferings may be of the Lord's appointment, and not of our own procuring. *Pray* that while in the furnace, we may enjoy the presence of our Lord, and partake of his "comforts which can refresh" the most sorrowful soul. *Pray* that our faith, not standing in the wisdom of man, but in the power of God, may be found unto praise, and honour, and glory; so that those who thirst for the entire spoliation of our temporalities, and for the destruction of our church, may recognize in us the influence of "pure and undefiled religion." *Pray* that "patience may have its perfect work" in us, and that we may never render "evil for evil, nor railing for railing, but contrariwise, blessing." *Pray* for us that we may possess the love that casteth out fear: and that with serenity of mind we may look down as from a lofty eminence upon the mists and exhalations of the valley which extends below, while we ourselves breathe a pure air, and enjoy the light of an unclouded sun. *Pray* that as our earthly props and stays are removed, we may lean with constancy upon the almighty arm of Jehovah; and remembering that we have no continuing city here, we may "arise and depart" in spirit, denying ourselves, taking up our cross, and following Jesus. Hitherto "the Lord hath helped us," and as he is faithful and true, we have no reason to doubt of the continuance of his love; but "the flesh is weak," and in our weakness we feel solicitous that his "strength may be perfected." I would still urge the request upon the servants of Christ in England, that when they approach the throne of grace, whether in secret—in the family—in the social circle—or in the congregation, they would remember their Irish brethren, who may truly be said to "sojourn in Mesech," and to "dwell in the tents of Kedar." Ps. cxx. 5.

Ever your's, dear Sir, with true regard,

PETER ROE.

*St. Mary's Glebe, Kilkenny, March* 14, 1833.

# Review of Books.

*DISCOURSES ON THE SABBATH.* By RALPH WARDLAW, D. D. 12mo. Pp. 295. Glasgow, 1832.

*THE REPORT of the Select Committee of the House of Commons, on the Observance of the Lord's Day: with the Substance of the Evidence.* Nine Tracts, in 1 vol. 8vo. Pp. 344. London, 1833. Sceleys.

IT is with peculiar satisfaction that we notice another production of Dr. Wardlaw. Of all the subjects on which his pen has been employed, to the edification and delight of the Christian public, we could not point to any one of more lively interest, and of deeper importance than that which stands at the head of this article. The *due* observance of the Sabbath lies at the root of every other Christian duty and privilege; the spirit in which its holy exercises are entered on, forms one of the most correct tests by which we can judge of the progress of the divine life in the soul of individual believers; while the general laxity or strictness of its celebration, is a never-failing indication of the prevailing character of national religion. In fact, THE SABBATH is the *fundamental* religious institution of the patriarchal, the Jewish, and the Christian dispensation.

The subject derives an additional interest at the present moment, from the circumstance that, during the last Session of Parliament, our legislators deemed it advisable to appoint a select committee, 'to inquire into the laws and practices relating to the observance of the Lord's Day, and to report their observations thereupon to the house.' This is a very encouraging fact, and we think there is good reason to hope that, while Parliament is engaged upon the difficult, but important business of a Reform in the National Establishment, it will not omit to enact those regulations which are so urgently needed, and so loudly called for by Christians of *all* denominations, with regard to the better observance of a day which is at present so lamentably profaned.

Dr. Wardlaw's 'Discourses' had their origin in the following circumstances. Several successive meetings had been held in Glasgow, by a number of ministers and private Christians, for the purpose of conversing on the subject of the profanation of the sabbath, and of consulting as to the most desirable means of counteracting the progress of this growing evil. Among other proposals it was resolved, that the ministers of Christ, *of all denominations*, in Glasgow and its neighbourhood, should be requested to call the attention of their congregations to the subject simultaneously, in order that by this concurrent and cotemporaneous testimony, a general impulse might be given to the public mind. We should be glad to find that a similar method of exciting attention to the subject, were adopted in populous places in England.

In his first discourse, Dr. Wardlaw enters on the question, Was the sabbath merely *a Jewish institution*, or was it a moral duty of *universal and permanent obligation?* In opposition to Dr. Paley, and other less eminent writers, he maintains, by incontrovertible arguments, that the observance of a day of rest was a command given to the progenitors of our race, and so obligatory on *all* the race, alike in *all* succeeding generations. The only wonder is, that any other conclusion should ever have been drawn from the simple language of Scripture, (Gen. ii. 1—3.) The very

nature of the thing, brings us to the same point—the sabbath being expressly stated to be a day commemorative of God's work of *creation*. The same is implied in the language of the Apostle, (Heb. iv. 3—5.) language utterly inconsistent with any other hypothesis, than that the sabbath was instituted, when "the works were finished," i. e. "from the foundation of the world." Subsidiary arguments are found in the septenary division of weeks, and in the terms in which the first mention of the sabbath is made by the inspired historian of the Exodus, and by the divine lawgiver himself, in the fourth precept of the decalogue.

The Sabbatical law just mentioned, (Exod. xx. 3—11.) is deservedly considered as of sufficient importance to form the subject of discussion in a separate discourse. Dr. W. strenuously and successfully opposes the notion, (we can call it by no better name) of some writers, that the law of the two tables has no obligation under the Christian economy; a notion which, we regret to say, has received a popular currency from the loose opinions on the subject recently promulgated in the writings of the present Archbishop of Dublin. Mr. Hallett, however, is the writer principally opposed by Dr. W. in this part of his treatise. Our author abandons, for a time, the exclusive consideration of the immediate subject of his little work, and goes at considerable length into the discussion of *the general question* respecting 'the continued obligation of the decalogue.' This discussion is conducted with admirable point, and an acuteness worthy of the writer; to *our* minds it is most conclusive; we venture, however, to think that it forms rather too long a digression (in so small a volume) from the main topic, and might have been introduced more appropriately into a separate work, for which it affords ample materials. We thankfully accept it, however, in the place which the judgment of Dr. Wardlaw has assigned to it, and most earnestly recommend it to those of our readers, whose minds may have been at all unhinged on the question, as the most valuable discussion we have met with, in so comprehensive a form, on the important subject it embraces.

We are brought back, in the third discourse, to the immediate consideration of the law of the Sabbath in the fourth commandment; and here again Dr. Wardlaw is compelled to take up the matter as a controversialist, in opposition to those writers who—whilst they do not question the permanence of the moral law *generally*—are disposed to regard the Sabbath as an *exception* to the general principle, and to consider it as belonging to the class of *positive* (and therefore possibly temporary) institutions, rather than of *moral* precepts, and therefore necessarily of permanent obligation. This is Abp. Whately's express assertion. It is justly remarked, that the commandment is of a mixed character. It is a *positive* and arbitrary institution, as respects the precise portion of time authoritatively demanded for divine worship. God might have created the world in seven, eight, nine, or any other number of days, and have made the succeeding day commemorative. But this admission cannot nullify the *moral* nature of the precept; for the worship of God is the first and highest of our moral duties.

It is time, however, that we should present our readers with a specimen of Dr. Wardlaw's manner of treating this interesting subject. The following extract will shew how beautifully he intermingles remarks of a spiritual character, with the controversial matter to which his discussion of necessity conducts him. With reference to those heartless professors of the

Christian name, who endeavour to shut up Sabbath duties in the smallest possible space, and who fancy that *the whole* amount of obligation connected with the Day of Rest consists in the duty of believers to meet on that day for worship in commemoration of the work of their Master, considering the remainder of the day as their own, he observes: —

Professors of the faith of Christ would do well to examine closely the principle, or the state of heart from which such a sentiment springs,—the disposition by which they are induced to argue away the observance of the Sabbath as an entire day of sacred rest and religious exercise. It is true, that we live under a new and more spiritual dispensation. But surely, never was implied argument more unfortunate and self-destructive—never were premises more fatal to the conclusion they were brought to support. We live under a spiritual dispensation: and is the secularizing of the Sabbath more befitting a spiritual dispensation than the religious observance of it?—more calculated to promote the divine life in the soul, than the dedication of it to the exercises of devotion and the means of heavenly mindedness? Is a spiritual dispensation, a dispensation of release from spiritual exercises? Or is there any one divine institution more eminently fitted for the advancement of spirituality of mind, than the day of God when duly observed?.... When I consider the spiritual constitution of the Sabbath, and its adaptation to spiritual improvement, and the fearfully antiscriptural consequences of its cessation, I cannot bring myself to imagine that such an institution should be ranked by the inspired Apostle among the worldly rites of a transitory ceremonial.... O! is there a child of God that would feel this a privilege?—a privilege to be released from the duty of consecrating so large a portion of his time as one day in seven to the service of God, to self-examination, and to the cultivation of fellowship with the world to come!.... That a Christian should be solicitous to add as much more of his time, for the cultivation of the principles and affections of godliness, as he can redeem from the necessary engagements of the world, I can readily understand. But that a man under the full influence of the spirit of evangelical piety, can listen with complacency to reasonings that would deprive him of a portion of his spiritual enjoyment, and abridge the instituted means of his advancement in grace,—'demands a doubt.' I could not desire a more convincing proof that a man's heart is not right with God,—that there is a secret spiritual declension, a "leaving of the first love," than the discovery of a disposition to insinuate doubts about the obligation of the Sabbath, and to do this with a listless *sang-froid*, and without any apparent shrinking or trembling of heart at the conclusion; nor can I fancy a clearer evidence of a church "having a name to live while it is dead," or a more ominous symptom of its approaching darkness and desolation, than the prevalence of such a spirit,—the rise and progress of a tendency to speculate about the abrogation, or even about the curtailment of the Sabbath.—Pp. 94—96.

The duty of observing the Christian Sabbath is thus deduced by Dr. Wardlaw, as by most writers on the subject; First, From the primitive institution of the Day of Rest, at the creation, being necessarily of a permanent character; Secondly, From the continued obligation of the express law on the subject which forms the fourth precept of the Decalogue; and Thirdly, From some passages in the New Testament, from which the fact of the celebration of the Lord's Day may be inferentially gathered. Upon such grounds the duty is most satisfactorily established. Still it may be asked, is there no passage in the New Testament, in which the permanence of this institution under the gospel dispensation is *expressly stated or recognized?* He well remarks that, 'although there were *not*, we should not at all admit the conclusion itself to be the less valid, or the duty the less imperative.' He thinks, however, that we have a preceptive injunction of an express and positive description, in Heb. iv. 9, 10; in which the privilege of the Christian Sabbath is stated, together with the additional ground

of its observance as commemorative of the finished work of the Redeemer:—"there remaineth, therefore, a sabbatism [or Sabbath-keeping] to the people of God; for He that is entered into His rest, [viz. Christ,] He also hath ceased from His own works [of Redemption], as God did from His [of Creation]." We have given the passage paraphrastically, in order concisely to exhibit the result of Dr. Wardlaw's elaborate discussion (in his fourth discourse) on the whole argument of the Apostle in Hebrews iv. 1—11. To many of our readers this version of the passage is, probably, new; and Dr. Wardlaw takes some pains to obviate a prejudice against its ready acceptance, arising from the previous habit of considering "the rest that remaineth for the people of God," as an expressive designation of the place of bliss. It would be impossible, in the short compass of our review, to give a fair account of the arguments by which the translation given above may be confirmed, if not established. It may be sufficient to say, that the author has exhibited those critical powers, in which he so much excels, to great advantage, and that his argument is deserving of serious attention. The learned Dr. Owen took the same view of this very difficult and intricate chapter; and those who wish to enter still more deeply into the matter, ought to consult his commentary, and to study his elaborate 'Exercitations' on the subject. It is certainly a very remarkable fact that the word rendered '*rest*' by our translators in verse 9, is in the original (Σαββατισμος) 'Sabbatism,' while the same word as it appears in the English version of the other parts of St. Paul's argument, is in the Greek (Καταπαυσις) '*repose:*' it does not seem probable that the terms were quite synonymous. While we incline to the view which Dr. Wardlaw takes of the subject, we are not disposed with him to fix upon this passage as 'an express and positive injunction' for the observance of the Christian Sabbath; it can scarcely be considered in that character, unless the proposed translation be so positively established as to exclude all controversy among candid scholars—which in our opinion it does *not*.

The remaining five discourses, constituting the larger part of this volume, (Pp. 138—295) are devoted by the pious author to the more practical department of his subject. He points out the duties included in its due celebration—the state of heart and mind necessary to the acceptable keeping of it—the modes in which the day may be profaned—some of the benefits resulting from its due observance, and some of the evil effects of its neglect and profanation—and the means to be employed for checking its profanation, and promoting its observance. These topics afford abundant scope for a Christian minister to expand his heart, and to give utterance to his feelings; and we can say, without flattery, that we envy the audience which had the privilege of listening to the pious effusions of its warm-hearted and eloquent pastor; his flock must have been delighted and edified; and though the spirit of such discourses can never be fully conveyed in the printed form, we trust that multitudes beyond the reach of his voice will benefit by his instructions as brought before the Christian public in this little volume. The following passage (and there are *many* like it) will shew the pious reader what he may expect in the perusal of this valuable treatise.

'THE LORD'S-DAY' can be celebrated in the true spirit of it by those only who rightly understand the design of the work which Jesus finished on the cross, and of his resurrection as the evidence of that design having been effected. The mere belief of the *facts* that Jesus died and rose

again, is not the faith of the Gospel; that faith including also the belief of the *true end or purpose* of the facts..... Unless we celebrate the Lord's Day as guilty sinners, indebted for their salvation to the finished work of Immanuel, trusting and rejoicing in Him in whom Jehovah is well-pleased; praising the glories of His person, character, and work; presenting our supplications and thanksgivings to God in His name: and, with humble joy, anticipating the everlasting repose of heaven, through Him, who, having finished His work, entered into His rest;—unless we *thus* observe it, the *spirit* of the day is gone: all is formal, cold, and dead; or, if there be fire, it is spurious, unhallowed fire, such as has not been kindled from the altar on which "the Lamb of God took away the sins of the world." The weekly return of the day reminds the people of Christ both of the cross and of the Crown. It humbles, and it animates,—humbles, by bringing sin to their remembrance,—animates, by assuring them that it is "sin atoned." It leads them back to the past, and forward to the future,—back to Calvary, and forward to heaven. It points to the open and empty sepulchre, and proclaims—"The Lord is risen indeed."—"Come, see the place where they laid Him." And while, with the voice of triumph, they sing—

> Christ is risen from the dead,
> High ascended as our Head,
> Enter'd heaven with his blood,
> Seated on the throne of God!

they hear in spirit, at the close of their song, the divine monition, "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Pp. 170, 171.

We will now accompany Dr. Wardlaw from the altar of the sanctuary, to the domestic hearth; and we shall find that he equally well knows how to touch the springs of the affections, whether it be his business to speak to the members of the church in general, or to individuals in the smaller circles of a Christian family. The following beautiful little picture, cannot, we think, be contemplated without the deepest emotion by any one who has ever himself formed a part of 'those pleasing domestic scenes' which the author describes as 'brought before his own mind by the tender recollections of childhood.' Treating on the domestic duties of the Sabbath, he sketches one of those sweet *home* views which open before us.

When the little group, with father, or mother, or both, assemble round the family fireside; repeat in succession their little tasks of verses, or questions, or psalms and hymns; read from the word of God, and are encouraged to inquire into its meaning for themselves, or stimulated to attention and understanding by queries addressed to them—simpler or more difficult, according to their years and capacities, with the alternate gravity of impressive seriousness, and the kindly smile, and the glistening tear of sweet affection; when they listen with rivetted interest, to the pleasing and instructive tales of Holy Writ; of Adam in Paradise; of the temptation and the fall; of the wickedness of men, and the patience of God; and the awful visitation of his judicial vengeance in the desolating flood; of Noah and the Ark, and the new beginning of the world; of Abraham, and Isaac, and Jacob; of Joseph and his brethren; of Moses in the bullrushes; of Jonah and Ninevah; of Daniel and the three children; and, above all, of the "holy Child Jesus,"—the incidents of his birth, and life, and death; the inimitably simple, and affecting narrative of Bethlehem, and Gethsemane, and Calvary: such domestic scenes are the delight of every pious heart. O let not Christian parents allow them to disappear from the earth!

We have not spoken more highly in praise of this excellent little treatise than it deserves. We regret, however, to notice *a few* passages which, we fear, are likely to impede its *general* acceptability. We allude to those parts of the volume in which the author unnecessarily allows his views, as opposed to all *Establishments*, to intrude into his discussions. For instance, he steps aside to an objection which, he thinks, may possibly be brought against a certain line of argument he is pursuing,

that 'it goes to establish the moral obligation and permanence of *tithes;*' and adds, that 'there is quite abundant evidence that the tithing system was peculiarly Jewish.' (p. 81.) We know not the individuals who are so foolish as to ground a claim to tithes upon such a basis; at all events, they could not be worthy of Dr. Wardlaw's notice, though many conscientious persons, from whom he would not wish to withhold the right hand of fellowship, may feel that the remark above quoted might well have been withheld. Again, he shews (we venture to think) too great a sensitiveness on the subject of its being the duty of governments to enact laws for the decent external observance of the Sabbath, lest he should be considered as compromising those principles which lead him to dissent from Establishments; (see pp. 157, 160—162, &c.) and is led to some observations, not required by his general discussion, which may render his volume less acceptable than we could wish it to be to the members of our own or any other establishment. *To his own flock*, the observations to which we allude may be considered as natural, and quite in place; but, if his work was intended for general circulation, they might have been omitted with advantage. We think, further, that he places the lawfulness of the magistrate's interference, to enforce the outward observance of the Sabbath, on too low a ground, when he states that the Sabbath is connected with *secular* advantages which the civil ruler is bound to secure to the subject. Surely the *spiritual* privileges of the Sabbath are as much a right of the subject, in the enjoyment of which he is entitled to protection from his governors. We fully admit indeed, with Dr. Wardlaw,

> 'all attempts to enforce attento spiritual duties, are as unul as they are unwise; but the *rights of private conscience* are fully reserved, even though men be restrained by the legislature from acts which disturb others in the enjoyment of those spiritual advantages which the day of rest brings with it; nor can we conceive how the principles of dissent are at all compromised by the admission of such a power in the state maintained on its highest grounds, the duty of securing to the subject the *spiritual*, as well as the *civil*, benefits of the Sabbath. In the following remarks we quite agree with Dr. Wardlaw:—

> It was a singular anomaly in Christian legislation (so called by a miserable misnomer) when, in the century before last, the celebrated 'BOOK OF SPORTS' was published, under the high sanction of royal and episcopal recommendation and authority, specifying and prescribing *the amusements* in which the good people of England might lawfully indulge on the Lord's day. The wisdom of the first James suggested the scheme, and the piety of the first Charles had the credit of reviving it. As it was dictated by aversion to puritanism, 'whose uncourtly strictness,' suited not the royal taste, its indulgences were sufficiently liberal, including, by express mention, 'dancing, archery, leaping, vaulting, May-games, Whitsun-ales, and morris-dances!' The royal mandate was laid upon all ministers, to read this Book of Sports to their congregations, and so to give it their express or tacit sanction; and, if the order was disobeyed, the consequence to the conscientious culprit, was prosecution, suspension, and imprisonment! The pretext for this plenary indulgence to the desecration of the Sabbath, (for, indeed, it was little better) was the prevention of excess—of excess, in the two opposite extremes, of puritanical dulness and unrestricted licentiousness... Had it been meant to devise a method for effectually obliterating all impressions of the sacredness of the day, and for erasing the lessons designed to be communicated by the reading and preaching of the word, one better adapted to the purpose could not well be imagined. You may form some estimate of the effect produced by it, from the following simple but graphic description from the pen of the justly

eminent Richard Baxter:—'I cannot forget,' says he, 'that, in my youth, in those late times, when we lost the labours of some of our godly teachers, for not reading publicly the 'Book of Sports,' and dancing on the Lord's day, one of my father's own tenants was the town piper, hired by the year, (for many years together,) and the place for the dancing assembly was not a hundred yards from our door. We could not, on the Lord's day, either read a chapter or pray, or sing a psalm, or catechize, or instruct a servant, but with the noise of the pipe and tabor, and the shoutings in the streets, continually in our ears. Even among a tractable people we were the common scorn of all the rabble in the streets, and were called puritans, precisians, and hypocrites, because we rather chose to read the Scriptures, than to do as they did; though there was no savour of nonconformity in our family. And when the people, by the Book, were allowed to play and dance out of the public service time, they could so hardly break off their sports, that many a time the reader was fain to stay till the piper and players would give over. Sometimes the morris-dancers would come into the church in all their linen, and scarfs, and antic dresses, with morris-bells jingling at their legs; and as soon as common prayer was read, did haste out presently to their play again.—Pp. 275—277.'

We rejoice to think that, much as the Sabbath is profaned, there is little danger of such scenes being again transacted in England, or of our Legislators making such pernicious enactments with regard to the Sabbath. Indeed, if the existing Parliament do but take up the subject, with the same wisdom and seriousness, with which the Committee appointed by the late House of Commons have collected the evidence, and made their Report, there is every thing to hope from the provisions for the more decent observance of the Lord's day, which we trust, will be speedily framed and pass into law.

We conclude with one more extract from Dr. Wardlaw:

It is a striking thought of the poet, [Graham,] that the man who hath attained his 70th year, has lived *ten years of Sabbaths*. Let all my hearers remember, that in every period of life there is the same proportion. Let them seriously ask themselves, how have they been using the sabbatical time with which a long-suffering God has been favouring them; and what account they will be able to give of it to Him, in the day of final account and retribution. If hitherto you have been wasting it, O waste no more of it; not another hour; it is precious. Let this very day be the beginning of a change. . . .And how, do you ask me, is it to be begun? . . . You must, with self-renunciation, make HIM the ground of your confidence, who "finished His work, and entered into His rest;" and you must look to the fulness that is in Him, for the spiritual supplies that are needful to 'stablish you and keep you from evil,' and to bring you to His heavenly kingdom. . . . In that 'everlasting kingdom,' the preparatory Sabbaths of earth shall be exchanged for the perfect rest, and purity, and joy, of the eternal Sabbath of heaven. And the greater the difficulties, the severer the trials, the fiercer the conflicts, through which they have passed in this world, the sweeter, from the power of contrast, will be the experience of that endless rest. 'Rest is sweet to the labouring man after the fatigues of a toilsome day:—rest is sweet to soldiers, when peace returns, after the hardships and perils of a long and harassing campaign.' So will the rest of heaven be sweet to the laborious servant and faithful soldier of Jesus Christ, when, having "fought a good fight, and finished his course, and kept the faith," he "enters into peace." The remembrance of the toils and dangers, the sufferings and sorrows of time, will contribute to give an enhanced zest to the repose of eternity.—Pp. 292—295.

Since the preceding article was written, Lord Brougham is reported to have said that 'the Lord's day is as well observed now, as at any former period in this country;' an opinion obviously calculated to discourage the hopes of those who are anxiously desirous of obtaining a legislative enactment for the better observance of that holy day. Such discouragements should quicken our prayers, and stimulate our efforts for the attainment of the desired object.

*DOMESTIC PORTRAITURE; or the successful application of religious principle in the Education of a Family, exemplified in the Memoirs of Three of the deceased Children of the Rev. Leyh Richmond.* 8vo. pp. xii. 408. Seeleys. 1833.

THIS volume constitutes a suitable and appropriate Appendix to Mr. Grimshawe's life of the late amiable Rector of Turvey: and will, as such, be read with deep interest by those who were honoured with the acquaintance of our valued and venerated friend. It must not however be regarded as a *mere* Appendix; since, besides several original letters and other productions of Mr. Richmond, there are many weighty and judicious observations of the anonymous Editor; and above all, an account of the last days and dying hours of Mr. R's second son, WILBERFORCE, from the same admirable pen which so inimitably delineated the closing scene of Mr. Richmond's life, and on which we continually dwell with renewed interest.

Mr. Richmond was a decided advocate for private, domestic, and almost secluded education. His ruling principle was love. Corporal punishment never entered into his system. His object was to treat his children as friends and companions; to render home delightful, by combining with severer studies the recreations of natural history, philosophy, music, &c. and above all, to maintain continually an atmosphere of holy and devout affections and dispositions. While, however, such was his system, he yielded so far to circumstances, as to place his eldest son, and at least one of his daughters, at school; and though the result, with reference to his son, was very contrary to his expectations, yet the failure arose so obviously from previous habits and associations, as in no way to impeach the propriety of the measure; while the final issue in each of the cases before us, affords the utmost encouragement to pious parents, to train up their children in the way they should go, with the assurance that when they are old they will not depart from it. Nugent, the eldest son, notwithstanding all his father's care, contracted acquaintance with some evil associates, was reluctantly sent to sea, and died after a few years, with encouraging evidence of true repentance. Wilberforce, the second son, was removed at the early age of nineteen, and has left behind him a most cheering and encouraging testimony. Mrs. Ayre, the third individual noticed in this volume, died about a week after the birth of her second child; and though less is recorded of her than we should have expected, and that little chiefly refers to the period prior to her marriage; yet she left such decided testimonies of her talents and piety, as induced one, no mean judge of human character and Christian attainment, to declare after her decease, '*I esteemed her, both for sense and piety, the first in her family.*'

It would be easy for us to adorn our pages with interesting and instructive extracts from the present volume; but we could only afford a brief, and therefore an unsatisfactory specimen, and wish rather to recommend our readers to peruse the work for themselves. We would especially urge upon them seriously to weigh the judicious remarks which the editor, from time to time, introduces with reference to Mr. R.'s system. The benefits of a religious education are incalculable, and the importance of alluring by love, rather than of coercing by suffering is obvious, wherever such a system can be adopted. We are by no means, however, clear, whether it is generally practicable; and are fully

convinced that the establishing a decided authority, even if needful by very early and even somewhat severe chastisement, will be found in most cases a far more merciful procedure than that entire exclusion of the rod which Mr. R. adopted. Where a judicious and temperate system is adhered to in early childhood, there will very rarely be occasion to resort to the rod after the age of eight or ten. 'I have done with correction,' said the late venerable Mr. Scott, 'before most people think of beginning.' Where children at the age of ten or twelve do not make that proficiency, and exhibit those dispositions under domestic instruction which might reasonably be expected, it will be found usually adviseable to lose no time in placing them either at school, or under the care of an able and judicious instructor: but when such a step is postponed to the age of fifteen or sixteen, it will, generally speaking, be found too late; while the allowing a youth of headstrong and ungovernable passions at that age to go to sea, is a most hazardous experiment, and should never be resorted to except in extreme necessity.

We deem it right while commending this interesting volume to the notice of our readers, thus to suggest our doubts in some respects, of the expediency and the practicability of Mr. R's system. It is an evil world in which we live; and nothing but Divine grace can preserve us or our offspring from being seduced into the path of the destroyer. Could entire seclusion be maintained until our children grew up to men's estate, they would doubtless be exempted from many temptations; on the other hand, that very exemption would prevent religious and moral principles being from time to time called into action, and would thus generate a feebleness of Christian character, which might eventually expose its owner to imminent danger. Some of the most lamentable cases we have known, have occured among young persons who had been brought up with the utmost care and the strictest seclusion, who, when released from restraint, have been carried away with the sudden violence of temptation; and who, if not finally wrecked, have yet most awfully disgraced themselves, and inflicted the most agonizing misery and distress on pious and affectionate parents.

We would especially recommend to the attention of young men who are about to commence residence in our Universities, the letter to a young friend on going to College. It professes more especially to apply to a person matriculating at Cambridge, though the writer is obviously more acquainted with Oxford, to which University some of its observations more especially apply; while there are one or two remarks with which we should not entirely accord. It can scarcely, however, be read by a serious student at either University, without advantage; and it has this peculiar excellence, that it points out how a well-disposed individual may improve existing advantages and opportunities, without wasting his time in Utopian speculations, and desires after improvements which, if at all practicable, are never likely to be adopted, until the education of the individual is terminated, and he is called to public and active exertion.

The diligent student in either university may now acquire considerable proficiency in every department really conducive to ministerial usefulness; while a very large proportion of the complaints so loudly made against our universities, proceed from those who have either never resided within their walls; or who, while resident, wasted their time in idleness, &c. and thus practically rebelled against that authority which they were in duty bound to obey.

# Intelligence.

## ADDRESS OF CONVOCATION.

THE following address of the Clergy of the province of Canterbury, was presented to his Majesty upon the throne, on February 22, by the Archbishop of Canterbury and the other Members of the Convocation.

'TO THE KING'S MOST EXCELLENT MAJESTY.

'Most Gracious Sovereign,—We, your Majesty's dutiful servants, the Archbishop, Bishops, and Clergy of the province of Canterbury, in Convocation assembled, most humbly desire permission to express to your Majesty our sentiments of loyal and respectful attachment to your Majesty's throne and person.

'Since last we had the honour of addressing your Majesty, the disposition to violence which, in some parts of the island, had shown itself in tumults and outrages of a highly criminal character, has given way to better feelings; and the cessation of these alarming enormities affords reason to hope that through the blessing of Divine providence on the paternal cares of your Majesty, progressive relief may be obtained from the evils which still continue to act with injurious influence on the peace and morals of the community.

'But, Sire, we cannot dissemble that, whether from the peculiar complexion of the times, or from some fault in our social economy, the country does not reap all the advantages which might be expected from the purity of our national religion, and the zeal and ability of its members.

'Among the various causes which disappoint the hopes of the pastor, and counteract the effect of his example and precepts, we venture to specify the intemperate use of intoxicating liquors, the assiduous distribution of immoral and impious writings, and the neglect and profanation of the Lord's-day. The distresses of the poor are thus greatly increased, the passions inflamed, and their feelings embittered; while the day, set apart by the commandment for the public worship of God, and instruction in his holy Word, affords more unlimited scope for the indulgence of vicious pleasures, and the propagation of wicked principles.

'In making these representations to your Majesty, we are actuated, not so much by the desire of vindicating ourselves from unmerited censure, as by a sense of duty to your Majesty, as the supreme Governor, under Christ, of our church. We do not imagine that, for evils so great and extensive, an immediate cure can be found in mere legal provisions, since laws will have little effect, if they are not in accordance with the prevailing sentiments of the community. Yet we humbly conceive that much might be done for the protection of the ignorant from error and vice, and for the encouragement of piety and virtue, by discreet legislation, advisedly directed to the improvement of the public morals, more especially if seconded by that reverence for religion and regard to propriety of conduct, on the part of the higher orders, which are prescribed alike by duty and interest, to men of all classes in society.

'The obligations peculiarly incumbent on us to lead the way in all that is good, in all that is holy, not confining ourselves to the bare discharge of our professional duty, but assiduously seeking opportunities of fulfilling the will of our Lord, we feel and willingly acknowledge. And we venture to assure your Majesty that we shall be anxious at all times to concur and assist in any safe and effectual measures which, on mature consideration, shall appear to be calculated to advance the great work for which the Church was established, by removing whatever impediments may be found to obstruct the free course of our ministry, and by enlarging the channels through which the benefits of our pure and holy religion are distributed to the several portions of the community.

'By our conduct we desire to be tried; if we shrink from the performance of our duties, we give up our title to the character of faithful ministers of Christ, or useful servants of the State; if, in spite of discou-

ragements, we labour in our calling with zeal and fidelity, we humbly venture to hope for the continuance of that protection and countenance which we have hitherto so largely received from your Majesty's favour, and which at present are more than ever required for the preservation of the Church.

'We avail ourselves of this opportunity of respectfully offering our grateful acknowledgments for the concern which has been evinced by your Majesty for the distresses of our brethren in Ireland, who, from no fault of their own, are exposed to the most grievous calamities. Your Majesty's goodness to these exemplary ministers of the United Church, will not only contribute to the relief of their sufferings, but will operate as a cordial to their sorrows.

'That your Majesty's councils may be directed at all times by the spirit of wisdom, which cometh from above; and that your Majesty may long be preserved in the full and uninterrupted enjoyment of every blessing, is, Sire, our earnest prayer.'

## IRELAND.

An article appears in the Irish papers, stating that complaints have been forwarded to government by a Romish priest, in consequence of two itinerant preachers having taken up their abode at Mr. Synge's, in the county of Clare, from which they issued to wakes, funerals, &c. to preach, as opportunity offered; Sir William Gossett, has replied in a letter, addressed to the Rev. P. O. Gorman, *Roman Catholic Rector* of Rath, in which he intimates that the conduct of the persons alluded to, has been very improper, and that if persevered in, the police guard at the house they occupy will be withdrawn.

We have here the Under Secretary for Ireland distinctly recognizing a Popish Priest as Roman Catholic Rector of Rath—on the accusation of this Popish Priest without any further investigation, the conduct of two Protestant itinerants is censured—and should these individuals see fit to persevere, the protection given to Mr. Synge's house and property is to be forthwith withdrawn.

Now be it remembered, that Mr. Synge is a loyal, generous, devoted Christian. That he lived long in Clare, and spent his time and money in doing good:—establishing schools—employing Scripture readers—encouraging preachers, and circulating religious tracts; that he in consequence incurred the mortal hatred of the Popish party—his house was repeatedly attacked,—and at length when open violence failed, he was sent for by a treacherous message to visit a sick person, when no such individual was in existence, and on his return was fired upon from an ambuscade; his servant killed by his side; himself dangerously wounded in the thigh by a ball, from which he still suffers, while a second ball was intercepted by a small Bible in a side pocket, which, through God's mercy, prevented its penetrating his heart. Yet such is the man whose property at least is exposed to imminent jeopardy, unless he will consent to leave his tenants and neighbours in subjection to Popish superstition and tyranny!

## GLASGOW VOLUNTARY CHURCH SOCIETY.

A Society has lately been established at Glasgow, under the above title, whose object is to expose, and endeavour to remove, the grievances under which dissenters labour.

The following view of its principles, accompanied with notes by a valuable correspondent, appears deserving of notice. The Society maintains that the interference of the secular power has not been appointed by Jesus Christ for the support and propagation of Christianity:—That, on the contrary, he has *expressly appointed other means* for the accomplishment of these ends, viz. the *voluntary* exertions, individual and combined, of the professed friends of his religion, (1) by which means alone, under the influence of the Spirit of God, Christianity was successfully propagated in the first ages: (2)—That a departure from this simple divine appointment, by the substitution of legal *force* in its place, is in itself dishonouring to the wisdom and authority of Christ, and tends to produce, and has, in fact, produced, evils of great magnitude, among

which the following may be enumerated (3)—civil governments arrogating to themselves the right of judging for their subjects in matters of religion (4)—corruptions of Christian doctrine and worship re-receiving the sanction of public law, perpetuated under that sanction, and supported by a sinful appropriation of the national resources (5)—opposite forms of belief and worship countenanced and upheld by the same legislature—the rights of conscience violated (6) by compelling the contributions of those who dissent on principle from the established sects (7)—a lure held out to persons having the most opposite views in religion, and not less opposite in their religious and moral deportment, to unite hypocritically or inconsistently in the profession of the established faith (8)—the subordinating of religion to purposes of worldly policy (9)—the preventing of the progress of true religion, and the promoting of infidelity and immorality, by this most unfavourable position of the religion and church of Christ (10)—the infliction of perpetual injustice on those who separate from the established communion (11)—the alienation of Christians from one another by arrogant assumptions and encroachments on the one side, and by unavoidable dissatisfaction on the other (12)—and the weakening of civil government itself by the infusion of mischievous ecclesiastical influence, by disuniting the subjects of the same empire, and by the favouritism and injustice of its administration: (13)—That the good which has been effected in the Established Churches by the ordinances of Christ, would have been attained to an indefinitely larger amount, and with incomparably less of debasing alloy, had Christianity been left, as at first, to make its way by its own divine energies and resources: (14)—And that these evils can never be removed except by a return to the original appointment of Jesus Christ, and thus leaving Christianity to the voluntary support of its friends, and the favour of its Divine Author. (15)

On the paragraphs thus numbered, our correspondent observes,

1. What other than "*voluntary*" means could be appointed, when the existing government decidedly opposed Christianity?

2. Unless it can be proved (which cannot be done) that the Christians of the first ages were *offered* the support of the civil government, but *refused* it, the argument for Dissent from the Established Church, founded on the mode by which Christianity was *then* upheld and propagated, is totally inconclusive.

3. No '*legal force*' is authorized by the British government to promote Christianity, through the medium of the Established Church.

4. Our government leaves every one at liberty to judge for himself, and to follow the dictates of his own conscience in religion.

5. Corruptions of Christian doctrine and worship may, and do take place amongst Dissenting congregations, as well as in the Church.

6. The Church of England is not responsible for the Legislature's sanctioning opposite forms of belief and worship. If the Legislature act improperly for doing so *now*, what would be its guilt if it sanctioned *all* religions?

7. Did Jesus Christ violate the rights of conscience, when he commanded his Disciples to render tribute to a *Roman* Government, or St. Paul when he commanded Christians to do the same thing, when the tyrant Nero was on his Anti-christian throne?

8. Whenever this is done, it is in violation of the requirements of the Established Church. It is the *abuse*, and not the *use*, of her discipline, and consequently she ought not to be blamed for it.

9. The object of uniting the Church with the State, is to make the State and the Nation religious, and not for 'purposes of worldly policy.'

10. This assertion is flatly contradicted by matter of fact.

11. See No. 7. above.

12. Is not alienation rather effected by those systems which are perpetually engendering divisions of Christian bodies?

13. All this may with much greater reason be laid to the charge of dissent.

14. An assumption without the least shadow of proof.

15. The very way of increasing 'these evils,' miraculous influences not being now granted as in the first ages of Christianity.

## CHURCH MISSIONARY SOCIETY.

### NEW ZEALAND.

VERY favourable intelligence has recently been received from the Church Missionaries at New Zealand. A great part of the island, indeed, is in a very convulsed state, but in the immediate neighbourhood of the Missionaries, the people are paying great attention to the word of truth; many appear to be inquiring the way to Zion, with their faces thitherward, and others are evidently growing in grace. The chapel built by the Missionaries, though scarcely finished, is found too small, and must be immediately enlarged. The schools are going on well; and an Infants' School containing about forty children has been established; meanwhile, civilization is rapidly advancing. Several natives have entered into the marriage state, and are conducting themselves with great propriety; the call for Missionaries is increasing; and though the efforts of the Missionaries have not been successful to the desired extent in promoting peace between contending parties, yet their interference has in various respects proved beneficial. The natives display great dexterity as sawyers, carpenters, bricklayers, &c. and considerable progress is making in agriculture, and in the construction of ploughs, harrows, &c. and from the last accounts, the Missionaries appear to be attempting the construction of a waggon, and are making preparations for the erection of a water mill.

We are desired gratefully to acknowledge the receipt by Mr. BROUGHTON, of above a THOUSAND garments for the New Zealand female children, together with FOUR HUNDRED yards of printed cottons, &c. for the women. Mr. B. will be thankful to receive for the use of the men and boys, a supply of long carter's frocks, or of corderoys, fustians, thicksets, &c. which may be forwarded as before, to *Swan Yard, Holborn Bridge, London.*

## POOR PIOUS CLERGY SOCIETY.

WHILE an outcry is raised in various quarters against the exuberant wealth of the church, it may not be unadvisable to request the attention of our readers to the following extracts from the last publication of the Society for the Relief of Poor Pious Clergymen.

'The fact, however, is obvious,—a fact more easily to be deplored than completely remedied—that, in a very considerable number of cases, the pious and unwearied diligence of parochial Clergymen is most inadequately remunerated. Large sums have been expended usually on their education; their natural abilities and acquired qualifications commonly fit them for the honourable pursuits of any *secular*, and it may be *lucrative*, profession; their responsibility is almost unequalled, for to their official care the religious and moral improvement of the population of the country is, in a great measure intrusted. Yet in HUNDREDS, if not in THOUSANDS of instances, the pecuniary remuneration assigned to men, so educated and so circumstanced, is fixed at a rate below the earnings of an ordinary artificer, and of course far below that which is adequate to the comfortable or even decent subsistence of a minister's family—of a family from which usually much is expected, and on whose respectability of appearance, as well as excellence of character, no inconsiderable part of a pastor's usefulness in his parish may indirectly depend.

'When therefore, besides the daily occupation of a minister's time and talents for the benefit of his people, his mind is almost incessantly agitated by the pressing want of the COMMON NECESSARIES of life; when the support of a wife, perhaps of numerous children, becomes an hourly subject of perplexing consideration; when the hours devoted to his studies, or his pastoral visits, are imbittered by the obtrusion of heart-rending anxieties, as to the manner in which he may discharge existing debts, or avoid an addition to the amount of them which is already overwhelming; when these follow him into his closet, and almost appal him in his pulpit—an accu-

mulation of human misery is occasioned, such as can scarcely be described, but which the benevolent inquirer into the distresses of his fellow-creatures, will find too often realized in the case of some faithful laborious Clergyman.

'The contemplation of such cases led to the formation of this SOCIETY in the year 1788. Its object is sufficiently explained in the title which it bears. In its proceedings, it has invariably pursued ONE DESIGN, viz. the promotion of the cause of vital religion, by relieving the wants of accredited Ministers, so as to render their parochial labours more useful and respected.

The following are extracted from the correspondence.

'I served this parish, of which the population is 700, twenty-one years, at a stipend of £50. per annum; but through the residence of a new incumbent, who does not employ a curate, I am now thrown out of clerical employment, and am reduced to the greatest distress. I have a wife and EIGHT children; one of whom, a son, is at sea and almost able to maintain himself; two daughters are at the Clergy Daughter's School at ——, a third at a friend's house, and so at present adding nothing to my expenses; but four, all under five years of age, are at home. One curacy offered to me, I have been constrained to decline, because of public service to be performed during part of the year, by candle or lamp-light, for which, the state of my eyes, owing to a severe complaint in them, unfits me. I find much difficulty in obtaining a suitable situation; and the privations to which my family is reduced are very painful.'

'My income from clerical services, (and I have no private fortune) is now about ninety-five pounds per annum. I have a wife and *nine* children: one of these I was obliged to take from school, on account of illness, about six months since; she has as yet been unable to return, and I have my fears as to her ever being able to do so. Some of the other children have been afflicted also, but are through mercy recovered; but my wife's health has, through the cares and labours arising from so large a family, declined for the last two or three years, and I am afraid that she is not likely to regain her former strength.'

'The situation of my numerous family—six children, five of whom are wholly dependent upon me—and the long continued illness of my dear wife, who *for the last six months* has been in a *low, nervous, and very weakly state*, compel me to disclose my necessities to you. My income is ninety pounds per annum, arising from two curacies, neither of which furnishes a parsonage house, so that I am compelled to hire a dwelling in this village, situated at a mile and a half distance from each. Even when our family is blessed with good health, our burden is not light; but when it pleases God, as now, to visit us with sickness, we do indeed feel the chill hand of poverty.....It has been a painful thing to me to choose between the expense of calling in a physician (who lives at a distance, an expense which I am wholly unable to meet) or the neglect, in this respect, of a faithful partner, who far twenty-five years has consoled my sorrows. I thought it right to prefer the former; but it threatens to overwhelm me, unless assisted by charity.'

Facts like these require no comment. Are not, we would, ask the wealthy lay members of the church, guilty of grievously withholding those contributions, which the word of God requires them to give, for the support of a gospel ministry. The more we consider the subject, the more painful it appears to us, and in this respect the men of the present day appear worse than their fathers.

## THE REV. E. COOPER.

WE have to announce with feelings of deep regret, the death of the Rev. E. Cooper, Rector of Yoxall and Hampstal Redware, so well known and esteemed as the author of several volumes of excellent sermons. Mr. C. had been for some years subject to serious mental depression, but we are happy to state, that prior to his closing days, the dark cloud was removed, and he was enabled to depart hence rejoicing in hope of the glory of God.

# Register of Events.

THE time and attention of Parliament has been principally occupied since our last publication, with the discussion of questions relating to Ireland. The bill for the coercion of that country, introduced into the House of Lords by Earl Grey, having been adopted, was sent down to the House of Commons, where the debate on the first reading occupied five nights, it was eventually carried by a majority of 377; the numbers being 466 in its favour, and 89 for its rejection. This decided majority leaves no doubt of its eventual adoption, especially as its necessity becomes daily more apparent; though the opponents seem determined to avail themselves of every expedient which can occasion delay.

We have already stated, that the measures recommended by Government, and introduced into this bill are very decisive, and by some regarded as needlessly severe. We are, however, of a different opinion. The practical suspension of the Habeas Corpus Act, the subjecting offenders against the public peace to trial by Court Martial, and some other provisions of the Bill, can only be justified on the ground of extreme necessity; but when that necessity is demonstrated, it would be, in our judgment, criminal weakness, not to entrust the executive with adequate powers. The present policy of the *popish* faction in Ireland is, if possible, to persuade the public that our existing laws afford adequate protection to the subject, and hence a few poor Whitefeet and other Irish criminals will be convicted, and perhaps executed; but the instant the decided measure now introduced into Parliament is withdrawn, or its powers materially diminished, fresh scenes of violence and outrage will be enacted, with all their fearful accompaniments, under the oppressive and cruel tyranny to which Ireland is at the moment subjected.

Some of our friends imagine, that the administration will not venture to use the extraordinary powers which the Bill provides, and they infer this from the continuance of the Marquis of ANGLESEA, as Lord Lieutenant. The probability is, that when Government is actually possessed of these powers, the existing tyranny will cease; the leading Agitators being as conspicuous for cowardice, as for impudence, and that thus Government will have no immediate occasion to act upon the provisions of the Bill; but if tranquillity is not restored by the passing of the Bill, its provisions must be enforced. The Minister, who, possessed of the powers which the Bill provides, should allow the existing violences to continue, would *deserve* IMPEACHMENT; and would most assuredly be impeached.

Measures for the Commutation of Tithes, both in England and Ireland; for Church Reform; for the termination of Slavery, &c. are in preparation; and may very probably be announced before these pages appear; it is, however, strongly asserted, that considerable diversity of opinion exists in the Cabinet on some important points, and that at least a partial change in the Administration may be expected. Under existing circumstances, however, we regard the prospect of any immediate change with considerable apprehension: while public opinion remains in its present agitated and unsettled state, it is difficult to conceive how any Administration can be formed, which can permanently conduct the affairs of the country.

SUNDAY, April 14, is appointed as a Thanksgiving-day, to acknowledge the Divine goodness, in mitigating and removing the Cholera from our land. We could wish that some other than the Lord's Day had been appointed for this especial service.

Mr. O'Connell's influence in Parliament has, we are happy to say, received a very severe blow, in consequence of his own indiscretion; in stating at a public meeting, with immediate reference to the House of Commons, that if one scoundrel attempted to rob a man, he might resist him; but if SIX HUNDRED SCOUNDRELS made a similar attempt, resistance would be in vain. When called upon to retract the offensive expression, Mr. O'C. is reported to have said, that he did not mean to characterize the House in terms which would condemn himself; as how-

ever, Mr. O'C. and his friends appear to be not more in number than forty, if even these are ALL GOOD MEN AND TRUE, there are still SIX HUNDRED MEMBERS to whom his unjustifiable language may be supposed to apply.

Petitions have been presented to Parliament, for the complete Emancipation of the Jews; these have been opposed by Mr. Cobbett, on the ground of the measure being of an unchristianizing tendency. It is singular to find Mr. C. advocating in any way the cause of Christianity.

Sir A. Agnew introduced a Bill into the House of Commons to alter and amend the laws relating to the observance of the Lord's Day, which, after a feeble opposition from Mr. Warburton, was read a first time, and is appointed to be read a second time early in May. The claims of religion and benevolence alike require that something should be done to emancipate an immense body of Tradesmen, &c. from the serious inconveniences to which they are at present exposed, by the general system of Sunday Trading. Those of our readers who are desirous of advancing the interests of religion, will do well to lose no time in petitioning the Legislature on this important topic.

Mr. Fowell Buxton has been induced, at the request of Lord Althorp, to postpone his intended motion on Colonial Slavery: Lord A. having announced, that Government would be prepared on Tuesday, April 23, to state their views on the subject.

The Irish Church Bill has been delayed, in consequence of an informality in its introduction to the house. This will, however, only postpone for a few days a measure which appears to us in various respects most pernicious. We fear, that no effectual resistance can be opposed to the projected enactments.

It appears from a debate in the House of Lords, on the new system of Irish Education, that 86,000 children are under instruction in schools patronized by the new board; that FORTY-NINE schools under this board are conducted upon *exclusively Roman Catholic principles*, and *Roman Catholic tenets* are *openly and undisguisedly taught*, and that in one case there is in the body of the school an altar, at which *Mass is celebrated every morning*; yet this is the system supported by British money—brought forward by a Protestant Archbishop, and advocated by the majority of Protestant Dissenters!!

Very liberal collections are making in every part of the country on behalf of the persecuted Irish clergy. It is at the same time melancholy to reflect that the timid concessions and unaccountable negligence of those who ought to have known better, should have reduced so many valuable characters to such painful extremities.

Efforts are making to introduce a modified system of Poor Laws into Ireland. The mal-administration of those laws has indeed been productive of mischievous effects in this country; yet, in the actual state of Ireland, it is probable that a system may be adopted which will materially alleviate the existing evils.

Affairs in Portugal, Belgium, &c. continue in the same unsettled state as they have now been for some time. Negociations are actively carrying on between the Allied Powers and the Sovereigns of Holland and Belgium, but no information on which we can depend has yet transpired.

The contest between the Government of the United States and the province of South Carolina, is for the present suspended, and the Tariff Law, which has occasioned the misunderstanding, is now under revision; though the proceedings in the American House of Representatives, are as yet far from satisfactory. We hope and trust, however, that the miseries of civil conflict may be avoided.

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## Notices and Acknowledgments.

Received—G. Y.—J. W.—LINES BY A MOTHER.—E. N.—T. W.

The Obituary sent by the Rev. J. M. will most probably appear in an early number, though we fear it must be abridged.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

MAY 1833.

## MEMOIR OF THE REV. DAVID BRAINERD.

THE encouraging scenes adverted to in our last, were by no means of a transient nature; but continued to the close of Mr. Brainerd's ministry. Strangers who arrived from a distance were often seized with an immediate and abiding concern for their souls, became deeply convinced of sin, and anxiously inquired what they must do to be saved. In some instances their deep convictions were accompanied with tears, and sighs, and groans; while those who obtained comfort were usually distinguished by deep humility, seriousness, devotion, and peculiar tenderness of conscience, and holiness of life. Observing a woman one morning very sorrowful, Mr. Brainerd inquired into the cause of her grief, and found she had been angry with her child the evening before, and was now afraid, lest her anger had been immoderate and sinful. This had so vexed her, that she awoke before daylight, and continued weeping for several hours. A man, who some time before had put away his wife, and taken another woman, a practice common among the Indians, was now much concerned about this circumstance in particular, being fully convinced of the evil of his conduct, and anxious to know what was his duty. Inquiry being made into the cause of his leaving his wife, it appeared she had given him no just occasion to desert her; and, as it was found that she was willing to forgive his past misconduct, and to live peaceably with him in future, he was told it was his indispensable duty to renounce the woman he had last taken, and to receive back the other, who was properly his wife, and to cleave to her alone as long as she lived. With this advice he readily complied, a striking proof of the power of religion on his mind; for a few weeks before, the whole world would scarcely have induced him to conform to the law of Christianity on the subject of marriage.

Several of the Indians having thus afforded satisfactory evidence of conversion, Mr. Brainerd proceeded to explain to them the nature and privilege of baptism, and in August 1745, administered that sacred ordinance to fifteen adults and ten children. After the spectators had withdrawn, many of whom were white persons, Mr. Brainerd observes, I called the baptized persons together, and discoursed to them in particular, at the same time inviting others to attend; I reminded them of the solemn obligations which they were now under, to live to God; warned them of the evil and dreadful consequences of careless living, especially after this public profession of Christianity; gave them directions for their future conduct; and

encouraged them to watchfulness and devotion, by setting before them the comfort and happy conclusion of a religious life.

'This was a desirable season indeed! Their hearts were cheerful in duty, and they rejoiced that they had in a public and solemn manner dedicated themselves to God. Love seemed to reign among them. They took one another by the hand with affection, as if their hearts were knit together, while I was discoursing to them: and all their deportment toward one another was such, that a serious spectator might justly be excited to cry out with admiration, "Behold how they love one another!" Sundry of the other Indians, at seeing and hearing these things, were much affected, and wept bitterly; longing to be partakers of the same joy and comfort that these discovered by their very countenances as well as conduct.'

On the following day, Mr. B. preached from John vi. 51—55. 'After I had discoursed some time,' he says, 'I addressed those in particular who entertained hopes that they were *passed from death unto life*; opened to them the persevering nature of those consolations which Christ gives his people, and which I trusted he had bestowed upon some in that assembly, shewed them that such have already *the beginnings of eternal life*, and that their heaven shall speedily be completed, &c.

'I no sooner began to discourse in this strain, but the dear Christians in the congregation began to be melted with affection to and desire of the enjoyment of Christ, and of a state of perfect purity. They wept affectionately and yet joyfully, and their tears and sobs discovered brokenness of heart, and yet were attended with real comfort; so that this appeared to be the genuine effect of a spirit of adoption, and very far from that spirit of bondage that they not long since laboured under. The influence seemed to spread from these through the whole assembly, and there quickly appeared a wonderful concern among them. Many who had not yet found Christ as an all-sufficient Saviour, were surprisingly engaged in seeking after him. It was indeed a lovely assembly. Their number was now about ninety-five persons, old and young; and almost all affected either with joy in Christ Jesus, or with the utmost concern to obtain an interest in Him.'

After these joyful events, Mr. Brainerd intimated to the new converts, his intention of visiting again the Susquehanna Indians, and telling them that he earnestly desired the gracious influence of the Spirit of God, asked if they were willing to spend the remainder of the day in prayer for him, that God would go with him, and prosper his endeavours for the conversion of those benighted souls. His Indians cheerfully complied; and, soon after he left them (it then wanting about an hour and a half to sunset) they began, and continued praying all night, till near break of day; never suspecting, as they told him, till they went out and viewed the stars, that it was later than common bed-time.

The following day was distinguished by an extraordinary occurrence, which Mr. B. thus records.

'This day an old Indian, who has all his days been an obstinate idolater, was brought to give up his rattles (which they use for music in their idolatrous feasts and dances) to the other Indians, who quickly destroyed them; and this without any attempt of mine in the affair, I having said nothing to him about it: so that it seemed that it was nothing but just the power of God's Word, without any particular application to this sin, that produced this effect.

'Thus God has begun, and thus

he has hitherto surprisingly carried on, a work of grace among these Indians. May the glory be ascribed to Him, who is the sole author of it!'

On this journey Mr. Brainerd visited his former people at the Forks of the Delaware, and preached to them with encouraging effect. After discoursing from the parable of the sower, he says, 'I conversed particularly with sundry persons, which occasioned them to weep, and even to cry out in an affecting manner. Some of these persons had been with me to Crosweeksung; and had there seen, and I trust felt, the power of God's Word in an effectual and saving manner. I asked one of them, who had given hopeful evidence of being truly religious, why he now cried. He replied, that when he thought how Christ was slain like a lamb, and had spilt his blood for sinners, he could not help crying, when he was all alone; and thereupon burst out into tears and cries again. I then asked his wife, who had likewise been abundantly comforted, wherefore she cried. She answered, that she was grieved that the Indians here would not come to Christ, as well as those at Crosweeksung. I asked her if she found a heart to pray for them, and whether Christ had seemed to be near to her of late in prayer, as in time past; which is my usual method of expressing a sense of the divine presence. She replied, that he had been near to her; and that, at times, when she had been praying alone, her heart loved to pray so, that she could not bear to leave the place, but wanted to stay and pray longer.'

On proceeding to the Susquehanna, Mr. B. was kindly received and entertained by the Indians, but was unable to produce any serious impression upon them by his ministrations; he returned therefore under much discouragement to his Indians at Crosweeksung. 'Oh,' says he, 'what a difference is there between these and the Indians whom I lately treated with on the Susquehanna! To be with those, seemed like being banished from God and all his people; to be with these, like being admitted into his family, and to the enjoyment of his divine presence! How great is the change lately made on numbers of these Indians; who, not many months ago, were many of them as thoughtless and averse to Christianity, as those on the Susquehanna! and how astonishing is that grace that has made this change!'

Here his ministerial labours were accompanied with the same surprising energy, and saving effect: 'The word of God seemed to fall on the assembly with a divine power and influence, especially toward the close of my discourse. Christians were refreshed and comforted; convictions revived in others; and sundry persons newly awakened who had never been with us before: and so much of the divine presence appeared in the assembly, that it seemed *this was no other than the house of God, and the gate of heaven.* All that had savour and relish of divine things were even constrained to say, *Lord, it is good for us to be here!* If ever there was among my people an appearance of the New Jerusalem, *as a bride adorned for her husband,* there was much of it at this time; and so agreeable was the entertainment, where such tokens of the divine presence were, that I could scarce be willing in the evening to leave the place, and repair to my lodgings. I was refreshed with a view of the continuance of this blessed work of grace among them; and its influence upon strangers of the Indians that had of late, from time to time, providentially fallen into these parts.

On Sunday November 3, I baptized fourteen Indians; six adults, and eight children. One was near

fourscore years of age, and I have reason to hope God has brought her savingly home to himself. Two were men of fifty years old, who had been singular and remarkable, even among the Indians, for their wickedness: one of them had been a murderer; and both notorious drunkards, as well as excessively quarrelsome: but now I cannot but hope that both are become subjects of God's special grace. I deferred their baptism for many weeks after they had given evidences of having passed a great change, that I might have more opportunity to observe the fruits of those impressions under which they had been, and apprehended the way was now clear: and there was not one of the adults whom I baptized, but what had given me some comfortable ground to hope that God had wrought a work of grace in their hearts; although I could not have the same degree of satisfaction respecting one or two of them, as the rest.'

In speaking of the effects produced by a sermon on the Rich Man and Lazarus, (Luke xvi. 19—26.) Mr. B. observes, 'the word made powerful impressions on many in the assembly; especially while I discoursed of the blessedness of *Lazarus in Abraham's bosom*. This, I could perceive, affected them much more than what I spoke of the Rich Man's misery and torments. And thus it has been usually with them. They have almost always appeared much more affected with the comfortable, than with the dreadful truths of God's word: and that which has distressed many of them under convictions, is, that they found they wanted, and could not obtain, the happiness of the godly; at least they have often appeared to be more affected with this, than with the terror of hell. But, whatever be the means of their awakening, it is plain that numbers are made deeply sensible of their sin and misery, the wickedness and stubbornness of their hearts, their utter inability to help themselves, or to come to Christ for help without divine assistance; and so are brought to see their perishing need of Christ to do all for them, and to lie at the foot of sovereign mercy.

'These observations deserve the serious attention of every minister and missionary of Christ. It should be remembered, that all the alarming truths of Scripture are to be insisted on, in order to drive men from sin, and self, and the world, and to endear Christ to them; and it is by the full display of his *unsearchable riches*, the soul is, through the grace of the Holy Spirit, brought to a vital union with, and an increasing conformity to him.'

Mr. Brainerd's life and journals abound with most striking instances of the effects produced on the poor Indians by the preaching of the gospel. On one occasion he remarks:—

'A divine influence,' he says, 'I am persuaded, accompanied the word. The power of God appeared in the assembly; not by producing any remarkable cries, but by shocking and rousing at heart, as it seemed, several stupid creatures that were scarcely ever moved with any concern before. The power attending divine truths seemed to have the influence of the earthquake, rather than of the whirlwind, upon them. Their passions were not so much alarmed, as has been common here in times past; but their judgments appeared to be powerfully convinced, by the masterly and conquering influence of divine truths. The impressions made upon the assembly in general seemed not superficial, but deep and heart-affecting. Oh how ready did they now appear universally to embrace and comply with every thing they heard and were convinced was duty! God was in the midst of us of a truth, bowing

and melting stubborn hearts! How many tears and sobs were then to be seen and heard among us! What liveliness and strict attention! what eagerness and intenseness of mind appeared in the whole assembly, in the time of divine service! They seemed to watch and wait for the dropping of God's word, as the thirsty earth *for the former and latter rain.*'

'On another occasion, after a sermon on the new birth, many of the Indians followed Mr. B. to his lodgings, and begged to be further instructed in the way of salvation; but he had not spoken long, when they were so affected with what he said, that the house was filled with their cries and groans. Almost all whom he apprehended to be still in an unconverted state, were seized with concern for their souls; it seemed as if none, whether old or young, would now be left. No pen can describe the interesting scene. Numbers might be seen rejoicing, that God had not taken his Holy Spirit from them, and delighted to behold so many of their countrymen "striving to enter in at the strait gate." Others, both men and women; both old and young, might be seen dissolved in tears, some of them so overwhelmed with anguish, that they seemed like malefactors on the way to execution. The whole scene exhibited a striking emblem of the day of judgment; of heaven and hell; of infinite joy and of inexpressible misery.

'Here it may not be improper to remark that the concern of the Indians about their souls, was not only very great, but perfectly scriptural and rational. Though some like the jailor, were made to tremble under a sense of their sinfulness; though others were forced to cry out from a view of their perishing condition; though many were for a time, deprived in a great measure of their bodily strength, through the anguish of their minds; yet the awakening among them was singularly free from those disorders corporeal and mental, which often accompany remarkable revivals of religion. For a considerable time there was no appearance of convulsions, screamings, swoonings; no pretence to visions, trances, revelations; no symptoms of censoriousness, ostentation, or spiritual pride; no tendency, in short, to any thing like display. Afterwards, indeed, when the awakening became so general, and acquired such universal credit among the Indians, that Satan could have little hope of counteracting it, in the garb of the spirit of darkness, he transformed himself into an angel of light, and made some vigorous efforts to introduce turbulent commotions of the passions, in the room of genuine convictions of sin, and imaginary notions of Christ appearing to the mental eye in particular forms and postures, instead of spiritual discoveries of his glory and excellence. Some individuals, who had been deeply impressed with divine things, wished on that account to be thought truly converted, and manifested considerable resentment against Mr. Brainerd, when he expressed his doubts and apprehensions about their spiritual state. There were one or two persons whose concern seemed in a great measure affected; or who discovered an undue disposition to become teachers of others. But though some disagreeable things of this kind made their appearance, they never acquired any footing among the Indians. Mr. Brainerd, than whom few men were ever more free from enthusiasm, was careful to observe the first symptoms of these evils, and to check them in their commencement.'

Mr. B. now commenced a series of catechetical lectures among the Indians, examining them at some times on the most important points of divinity, and at others on the Assembly's Shorter Catechism.

It was truly surprising to see

how readily and scripturally the Indians answered the questions proposed to them: their knowledge of the principles of religion was found on trial far more extensive and correct, than could reasonably have been expected. When Mr. Brainerd began this exercise, he was apprehensive it would necessarily prove of so doctrinal a nature, as merely to enlighten the understanding, without impressing the conscience, or affecting the heart. But in this he was mistaken, for it was remarkably blessed for promoting their progress in experimental, as well as in theoretical knowledge. The serious attention, the tender affection, the many tears which often appeared at these catechetical meetings, would have been deemed very extraordinary, had not these things been now so common, that they ceased to excite surprise.

Hitherto Mr. B. had not called upon his people to partake of the Lord's Supper; but being now fully satisfied that several of them were in every respect proper subjects for the reception of that ordinance, he proceeded to instruct them more particularly in its nature and design, and having appointed in the preceding week a special day for solemn fasting and prayer, proceeded on the Lord's Day to administer the holy communion, to twenty-three Indians.

During the administration of the sacrament, especially in the distribution of the bread, they were affected in so lively a manner, that it seemed as if "Christ Jesus had been set forth crucified among them." Mr. Brainerd afterwards walked from house to house to converse with the communicants; and he was happy to find that almost all of them had been refreshed "as with new wine." Never did he witness such an appearance of Christian love among any people: even among the primitive Christians, there could scarcely be greater tokens of mutual affection, than what appeared among these poor people. In the evening, he preached on the design of Christ's death, "that he might redeem his people from all iniquity." On this occasion, many of the Indians were much refreshed. So delightful was their frame of mind; so full were they of love, and peace, and joy; so ardently did they long to be delivered from the power of sin, that some of them declared, they had never felt the like before. It seemed almost grievous to them to conclude the exercise; and even when it was closed, they appeared loath to leave a place which had been so endeared to them by the sacred services of that day.

'What a sweet and blessed season was this,' says Mr. Brainerd, 'God himself, I am persuaded, was in the midst of his people, attending his own ordinances! And I doubt not but many, in the conclusion of the day, could say with their whole hearts, 'Verily, a day thus spent in God's house, is better than a thousand elsewhere.' There seemed to be but one heart among the pious people. The sweet union, harmony, and endearing love and tenderness subsisting among them, was, I thought, the most lively emblem of the heavenly world that I had ever seen.'

Mr. Brainerd began now to consider how far it might be his duty to settle among the people whom he had been the honoured instrument in God's hands of bringing to the knowledge of the truth. He had endured severe hardships as a Missionary, but notwithstanding these trials he contemplated the probability of being placed in a somewhat permanent situation, with considerable apprehension.

'Having apprehended for several days, that it was the design of providence I should settle among my people, I had in my own mind

begun to make provision for it, and to contrive means for furthering it. My heart was somewhat pleased with the prospect, hoping I might then be in more comfortable circumstances than before; yet I was never fully determined, never quite satisfied with the thought of being confined to one place. Nevertheless, I seemed to have some freedom in that respect, because the congregation I thought of settling with, was one which God had enabled me to gather from amongst pagans: for never since I began to preach, could I feel any liberty to "enter into other men's labours," and settle in the ministry where the gospel was preached before; but God having made me instrumental in gathering a church from among the Indians, I was ready to think it might be his design, to grant me a quiet settlement and a stated home of my own. This, considering the late frequent depression of my spirits, the need I had of some agreeable society, and my great desire of enjoying opportunities of useful study, was not altogether disagreeable to me; and though I still wished to go about far and wide, spreading the gospel among the benighted Pagans, yet I never had been so willing to settle in any one place for more than five years past as of late. But now this prospect seemed wholly dashed in pieces, not of necessity but of choice; for it appeared to me, that the dispensations of providence towards me, had fitted me for a life of solitude and hardship; it seemed to me I had nothing to lose, nothing to do with earth, and consequently nothing to sacrifice by a total renunciation of it; it appeared to me quite right, that I should be destitute of house and home, and many comforts of life, which I rejoiced to see others of God's people enjoy. I saw, at the same time, so much of the excellency of Christ's kingdom, and the infinite importance of its extension in the world, that it swallowed up every other consideration, and made me not only willing, but even rejoice, to be a pilgrim or a hermit in the wilderness to my dying moment, if I might by this means promote the interest of the Redeemer. The language of my heart was, 'Here am I, Lord, send me; send me to the ends of the earth; send me to the rough, the savage Pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in thy service, and to extend thy kingdom.' At the same time, I had as strong and lively a sense of the value of worldly comforts as ever I had, only I saw them infinitely surpassed by the worth of Christ's kingdom, and the propagation of his gospel. The quiet settlement, the certain place of abode, the tender friendship I had the prospect of enjoying, appeared as valuable to me as ever before, considered absolutely in themselves, but, comparatively, they seemed as nothing, they vanished like the stars before the rising sun. I was constrained, yea chose to say, 'Farewell, friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls it. Adieu, adieu! I'll spend my life to my latest breath in caves and dens of the earth, if the kingdom of Christ may thereby be advanced.' Oh! with what reluctance did I find myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the service of God, and extending the kingdom of Christ to my latest, my dying moment.'

While such ardent desires occupied the mind of Mr. Brainerd, earthly labours were rapidly approaching to their close. The conclusion however of this brief narrative, must be postponed to our next number.

# THE HISTORY OF PROPHECY.

## No. II.

### THE PROPHECIES CONCERNING ABRAHAM AND HIS FAMILY.

IT will occur to us not unfrequently, in our progress through the sacred writings, to meet with prophecies of so simple and decided a character, and whose nature, bearing, and ultimate fulfilment, have been so constantly kept before the public eye, as to render it altogether useless, and in a certain degree fatiguing to our readers, for us to enter minutely into their particulars, or repeat again the circumstances of their fulfilment. Such in an eminent degree, were some of the prophecies vouchsafed to Abraham. In speaking of such, therefore, we shall briefly state the prediction and its fulfilment, and not attempt to enlarge upon points with which all our readers must necessarily be well acquainted.

We propose on the present occasion to advert, very succinctly, to, 1. *The prophecies concerning Abraham.* 2. *The prophecies concerning Ishmael;* and, 3dly. *The prophecies concerning Esau.*

1. THE PROPHECIES CONCERNING ABRAHAM are of that class to which we have already alluded, namely, predictions whose fulfilment has been so clear, so obvious, and of so simple a nature, as to make all comment or explanation appear at the present moment altogether unnecessary.

It was, we apprehend, about the year B. C. 1921, according to the general acceptation,—that Abraham, being then in the 75th year of his age, received that call from God which is narrated in the 12th of Genesis in these words: "*Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*"

It is further added in the 7th verse, that "*the Lord appeared unto Abram, and said, Unto thy seed will I give this land.*"

And more specific information was given to the patriarch a few years afterwards, when, in a vision narrated in the 15th chapter, God further deigns to tell him, "*Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*

The peculiar blessing to Abraham's "*seed*" was also repeated in the 22nd chapter, in the following words, "*And in thy seed shall all the nations of the earth be blessed.*"

We see then, here, three distinct predictions, and their fulfilment need only be alluded to in the briefest manner; seeing that our readers will be already well acquainted with the particulars of each.

*The first prediction* was, "*To thee and to thy seed will I give this land.*" The fulfilment of this promise has become matter of history, and of universal notoriety. The

seed of Abraham did possess Canaan; and not only did they come into possession of it, but it was visibly and remarkably "*given*" to them. After they had occupied the land, Joshua called the tribes of Israel unto him to Shechem, and there rehearsed to them the mercies of the Lord. He there tells them, "*Thus saith the Lord God of Israel, I have given you a land for which ye did not labour, and cities which ye built not, and vineyards and oliveyards which ye planted not.*"

And the people answered and said, "*The Lord our God, he it is that brought us up, and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God.*"

Such was the primary fulfilment of this prediction. And although, for their sins, the seed of Abraham have been again driven out of this land which God had specially promised them, and into which he had wondrously led them—still, "*the Lord, the God of Israel, saith, that he hateth putting away;*" and upon this and many other manifestations of his character we rest, when we incline to interpret literally those passages of holy writ which speak of Canaan as still the home of the children of Israel, and which promise them another and more permanent restoration to "*their* OWN *land.*"

But *the second prediction,* or the second point adverted to, was this, that the promised settlement of Abraham's seed in Canaan should be preceded by their remaining in a state of pilgrimage, servitude, and estrangement, for a period of above four hundred years. The fulfilment of this part of the prophecy is equally well known. It is clearly marked in Exodus xii. wherein it is specifically stated that "*The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.*"

This passage dates the period of the sojourn of the seed of Abraham, from the call of the patriarch himself. That call was given in the year B. C. 1921, and the Exodus (or Departure) of the Israelites took place B.C. 1491.

The *third circumstance* predicted, was the coming of the expected Saviour, in the line of Abraham's seed. "*In thy seed shall all the nations of the earth be blessed.*" This promise was of that striking and extensive character, that its intent could not be mistaken. The promised "seed of the woman," who should bruise the serpent's head, was the object of expecting faith with all those among Abraham's progenitors, who "called on the name of the Lord." To be the chosen individuals, in whose line the expected Messiah should appear, was of itself the highest privilege; but more especially so, as it seemed to hold out the reasonable hope, that the family so selected would be favoured with the more especial care and protection of God.

And the event justified this expectation. His seed or family became the chosen people of the Lord; and, finally, the prediction was fulfilled in the birth of HIM, on whose appearance the angels sang the joyful hymn of "*Peace on earth, good will towards men.*"

II. But we have next to speak of THE PROPHECIES CONCERNING ISHMAEL.

Ishmael was the eldest son of Abraham. He was not the child of the promise, but "the son of the

bond-woman." Nevertheless, as the son of Abraham, the "friend of God," a blessing, though of an inferior degree, was reserved for him. God said unto his father, "*Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.* Gen. xvii. 20. And again he said, "*And also of the son of the bond-woman will I make a nation,* BECAUSE HE IS THY SEED." Gen. xxi. 13.

But some particulars are also added. It is said, "*He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.*" Gen. xvi. 11, 12.

Most exactly and literally was this prediction accomplished. The "sons of Ishmael" were "twelve princes," and Moses describes them with great particularity. Gen. xxv. 16. "*These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.*" "*And they dwelt from Havilah unto Shur, as thou goest towards Assyria.*"

But the more wondrous part of this history remains to be told. The prediction also stated, "*He shall be a wild man; his hand shall be against every man, and every man's hand against him.*" This description would doubtless apply, to a certain extent, to every barbarous and uncivilized people, in the earlier periods of their existence. But every other known nation, in the advancing stages of their history, has been found to lose this character, and to become more or less civilized, settled, and interwoven with its neighbours. The Arabs, on the contrary, after three thousand years, are still found—to use the words of Gibbon—'armed against mankind.' Their friendly alliance has never been obtained, and indeed, scarcely ever been sought, by any of the nations around them. Their forbearance is all that has been hoped for or solicited. 'And,' to use the words of Sir R. K. Porter, 'that an acute and active people, surrounded for ages by polished and luxurious nations, should from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren, unsubdued and unchangeable, is, indeed, a standing miracle; one of those mysterious facts which establish the truth of prophecy.'[1]

It is said of Ishmael, that "*he dwelt in the wilderness and became an archer,*" and the like has continued to be true of his descendants for three thousand years. The Itureans, descended from his son Jetur, are famed through all the writers of classic antiquity, for their prowess with the bow; and "the children of Kedar," another of his sons, are alluded to as noted archers in Isaiah xxi. 17. And the general character of the Arabs, the unquestionable descendants of Ishmael, has been in other points equally unchanged. They live, and ever have lived, in a state of constant hostility with all mankind. They are equally plunderers on land and at sea. Commerce and intercourse with the rest of the world they have had, but nothing has modified their fixed national character. During their conquests under Mahomet they overran a great part of the earth, and were for centuries masters of most of the wealth, grandeur, and learning then known, but amidst all, they remained and still remain the same fierce, unruly, and intractable people that all history describes their ancestors in every age to have been. Ishmael lived in tents in the wilderness, shifting from place to place; and so do they, his descendants, to this day. He was an archer of the desert, and so are they. He was the father of twelve

[1] Sir R. K. Porter's Travels, p. 304.

princes or chiefs; and they live in clans, under their chiefs, to this day. He was a wild man, his hand against every man, and every man's hand against him; and they live in the same state of war, up to the present moment. 'Their skill in horsemanship, and their capacity of bearing the heat of their burning plains, give them also a superiority over their enemies. Hence every petty chief in his own district considers himself as a sovereign prince, and as such exacts customs from all passengers. When they plunder caravans travelling through their territories, they consider it as reprisals on the Turks and Persians, who often make inroads into their country, and carry away their corn and their flocks.'*

Their *unchanged and unchangeable national character*, then, constitutes one great standing miracle; and must ever be acknowledged a miracle far beyond the power of man to account for, on any rational principles. Consider the principal nations which figure in history. Look at the Persians, first the hardy and enduring and temperate conquerors; then, in a few centuries, the effeminate slaves. Remember the wild and savage Greeks, so soon becoming the orators and sculptors and poets of all ages. Or turn to the Romans, first an assemblage of thieves; then priding themselves on their honour and integrity: now becoming the masters of the world, and then falling a prey to swarms of naked barbarians. Meanwhile the sons of Ishmael—not hidden in some remote corner of the globe, but existing in the very midst of all these changes—are found to this hour, traversing the very same wilds, and following the very same pursuits which their first progenitor, the "son of the bondwoman," was especially destined to adopt.

But here a second miracle is discernible—namely, in the *continued national existence and independence* of the Arabs, surrounded as they have ever been by powerful enemies, and never knowing or seeking a friend. The promise ran thus, that although "*every man's hand should be against him*," yet in spite of all attacks, he should continue to "*dwell in the presence of all his brethren.*" The infidel historian, Gibbon, while he aims to escape from the force of this evidence, is compelled to admit its substantial truth. He says,

'The perpetual independence of the Arabs has been the theme of praise among strangers and natives; and the arts of controversy transform this singular event into a prophecy and a miracle, in favour of the posterity of Ishmael. Some exceptions that can neither be dissembled nor eluded, do render this mode of reasoning as indiscreet as it is superfluous: the kingdom of Yemen has been successively subdued by the Abyssinians, the Persians, the Sultans of Egypt, and the Turks: the holy cities of Mecca and Medina have repeatedly bowed under a Scythian tyrant; and the Roman province of Arabia embraced the peculiar wilderness in which Ishmael and his sons must have pitched their tents in the face of their brethren. *Yet these exceptions are temporary or local;* the body of the nation has escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke and fruitless to attack.'*

Stronger attestation than this we could not require. The prediction went not to hold out the hope that no '*temporal or local*' advantage should ever be gained over them; but it did promise that these advan-

* Hanway's Travels, vol. iv. p. 221.

* Gibbon's Decline and Fall. Chap. 50.

tages should be *only* 'temporary and local.' Some of their cities might be captured, one of their provinces might become for a time nominally a part of the Roman empire; but in the midst of all these vicissitudes the nation remained independent; and while the Assyrian empire fell before the Persian, the Persian before the Greek, and the Greek before the Roman, the sons of Ishmael, "dwelling in the face of all their brethren," maintained their independence in despite of each and of all. All the greatest conquerors of ancient and modern days have in their turn failed to subjugate the sons of the "*wild man.*" Sesostris and Cyrus, Pompey and Trajan, alike returned without accomplishing their object. No less than five great efforts of the mighty Roman empire are recorded, in which these conquerors of the world bent all their energies to the subjugation of the Arabs; but in every instance without success. And after this we need hardly say that no modern power has had any greater success. Three thousand years have passed away, and it remains as true at this moment as it has been in each successive century,—that "Ishmael is a wild man; his hand against every man, and every man's hand against him;" and yet he "dwells in the presence of all his brethren."

And be it observed, to use the words of Bishop Newton, that 'These are the only people besides the Jews, who have subsisted as a distinct people from the beginning; and in some respects they very much resemble each other. The Arabs as well as the Jews are descended from Abraham, and both boast of their descent from the father of the faithful. The Arabs as well as the Jews are circumcised, and both profess to have derived that ceremony from Abraham. The Arabs as well as the Jews had originally twelve patriarchs or heads of tribes, who were their princes or governors. The Arabs as well as the Jews marry among themselves and in their own tribes. The Arabs as well as the Jews are singular in several of their customs, and are standing monuments to all ages of the exactness of the divine predictions, and of the veracity of scripture history. We may with more confidence believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day. This is having as it were ocular demonstration for our faith. This is proving by plain matter of fact, that "the Most High ruleth in the kingdoms of men," and that his truth, as well as his "mercy, endureth for ever."'

IIIdly, however, we must speak of THE PROPHECIES CONCERNING ESAU. These are of that simple character, and their fulfilment of that general notoriety, to which we have referred at the commencement of this article: and our notice of them will therefore be very succinct.

It was revealed of the Lord to Rebecca, the wife of Isaac, that "*two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*"

And in agreement with this prediction, was the prophetic blessing pronounced by Isaac over Esau. "*Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.*"

We see, in the fulfilment of this prediction, the extensive view which prophecy ever takes. It glances from the present moment, and the interests of individuals, to the destinies of nations, and the

changes of centuries. Esau, in his own person, did not serve Jacob. The younger, on the contrary, stood even in dread and awe of the elder. A hasty and profane critic, might therefore have questioned the character of the whole prophecy. But history has now confirmed it to the very letter.

The sons of Esau, like Esau himself, seemed for some years to be the stronger and more powerful of the two. There were dukes and kings in Edom, (Gen. xxxvi. 31.) before the Israelites knew any such heads or leaders. The Edomites also were, to all appearance, like their progenitors, a warlike and hardy people. They refused the Israelites, when returning from Egypt, so much as a passage through their land, and they doubtless were prepared to resist any attempt to force an entrance.

But "the Scripture must be fulfilled," and fulfilled it was. Under the reign of David, the Israelites made an entire conquest of Edom, and completely subjugated that people. It was promised, "the elder shall serve the younger;" and accordingly we read that David "put garrisons in Edom; throughout all Edom he put garrisons, and all they of Edom became David's servants." (2 Sam. viii. 14. And this subjugation is again alluded to, about a hundred and fifty years after, when, in the reign of Jehoshaphat, it is said that "there was no king in Edom: a deputy was king." (1 Kings xxii. 47.) This deputy was doubtless a viceroy appointed by the king of Judah. And although, in the days of Jehoram, they revolted "and made a king over themselves," yet they appear to have been frequently worsted in various conflicts with the children of Judah. Amaziah "slew of Edom, in the valley of salt, ten thousand," "and other ten thousand did the children of Judah carry away captive," &c. Their city, *Selah*, was taken from them by Amaziah; his son Uzziah deprived them of *Elath*; and generally they appear to have been worsted in their contests with the descendants of Jacob.

But there was a little hope held out to Esau. "*It shall come to pass when thou shalt have dominion, thou shalt break his yoke from off thy neck.*" This was fulfilled with equal exactness. In the reign of Jehoram, son of Jehoshaphat,—"the Edomites revolted from under the dominion of Judah, and made themselves a king." Jehoram made various efforts to reduce them to their former condition, but these efforts were not successful. "So the Edomites revolted from under the hand of Judah unto this day." 2 Chron. xxi. 8, 10.

But the end of the race of Esau was foretold in another prophecy, at the date of which we have not arrived. Still, however, we must briefly allude to it. Having fulfilled one great end of their being, in accomplishing the word of the Lord to Rebekah and Isaac, and having testified to the faithfulness of God for several centuries, the race of the elder brother was now to expire or vanish out of sight. The prophet Obadiah was commissioned to denounce sentence against Edom in these words,—"*For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.*" And again, "*There shall not be any remaining of the house of Esau, for the Lord hath spoken it.*" Obad. x. 18.

Accordingly, after being severely handled by Judas Maccabeus and Hyrcanus his son, who took from them most of their cities, and compelled them to embrace the Jewish faith, the Edomites became gradually merged, partly amidst the Jews, and partly amongst the Nabathean Arabs, and the very name became extinct and obsolete, before the end of the first century after Christ.

# THE PLACARDS OF 1534, OR THE COMMENCEMENT OF THE REFORMATION IN FRANCE.[1]

THE Reformation had commenced in the city of Meaux, whose then Bishop was William Briçonnet: filled with zeal for the new doctrines, he spared no pains, in spite of the censures of the Sorbonne, to propagate them in his diocese; not only did he preach himself, which was not his usual custom, but he also invited to his assistance various learned and pious men, and among others, William Farel, James Fabre, Martial and Girard Ruffi. The Cordeliers of Meaux excited a persecution against them; and Briçonnet, alarmed at their menaces, and fearing to be accused of heresy, assembled a synod in 1523, in which he condemned the doctrines of Luther. The learned men whom he had assembled, dispersed: some returned to the bosom of the Romish church; others remained in France, under the protection of Marguerite, sister of King Francis I. and afterwards Queen of Navarre, or retired into Switzerland, where they disseminated the doctrines of the reformation.

The sheep were not scattered abroad like the shepherds: the little flock which was formed at Meaux, and which consisted chiefly of wool-carders, manufacturers of cloth, and other operatives, continued so stedfast, as to serve for an example, through its admirable constancy, to the churches which were established in other parts of the kingdom. These pious artisans, animated with an ardent desire to know the way of salvation, used to converse together about the word of God, while they were working at their handicrafts. They passed their sundays and festival days in reading the Holy Scriptures, and in seeking the will of the Lord. In many of the neighbouring villages the same was done, so that the diocese of Meaux might afford an idea of what the regenerate church would be: numerous acts of charity were performed; morals went on reforming from day to day, and superstitions ceased.

One of the members of this flock, named John Leclerc, was the first French martyr. He was arrested in 1523, for having put up a placard against indulgences on the wall of the cathedral, whipped on three several days, and branded in the forehead with a hot iron. His mother, who shared his faith, was present at her son's punishment, exhorting him to take courage, and glorifying the name of the Lord. This young man, having retired to Metz, founded a church there; but the year after, he was torn with pincers and burned alive. In the midst of his torments, he sang some verses from the hundred and fifteenth psalm.

Different executions took place in the following years: in 1525, a young man named James Paranes was burned alive on the Place of the Grève, *(Strand,)* and a man named the hermit of Livry, at the court before the church of Nôtre Dame; the great bell was rung during the execution, and the doctors informed the people, that it was a condemned person being carried to the fire of hell. In 1528, Denis de Rieux was burned at Meaux; while he was drawing to the stake on a hurdle, he kept exhorting the people to praise God. These three martyrs had belonged to the church of Meaux. The year following, a gentleman named Lewis de Berquin, who was reputed very learned, and who had enjoyed the king's favour, was strangled on the Place Maubert, and his body was afterwards burned.

[1] Translated from the French.

The doctor Merlin, who accompanied him to his execution, exclaimed that for a hundred years, perhaps there had not been a better Christian than Berquin. In 1534 a surgeon named John Poinset, who had been so courageous as to reproach the priests with their debaucheries, was burned at Paris.

While the Gospel had its martyrs at Paris, and in the neighbourhood, it was making equal progress in other parts of France. The blood of these faithful witnesses served, as was anciently said, to dress the vineyard of the Lord, so as to increase its fruit. A Cordelier, who had been in Saxony, for the purpose of hearing Luther, preached the truth at Annonay. Three towns possessing universities, Orleans, Bourges, and Toulouse, became so many fountains, from whence the waters were dispersed all over the kingdom. Calvin, who studied the law in the two former, contributed above all to kindle a desire there for knowing the Gospel. In 1534 he came to Paris, and there gave a powerful impulse to the Reformation.

The queen of Navarre, whom God had favoured with some rays of the light of the Gospel, did all in her power to propitiate the king her brother; she even brought to Paris three excellent preachers, Girard Ruffi, of whom we have already spoken, and two monks of the Augustine order, named Berthaud and Couraud, who announced the truth with boldness. Their sermons were followed by the faithful, who found them a great source of edification. But this could not last long; the doctors of the Sorbonne exerted themselves so as to succeed in preventing them from preaching. Ruffi and Couraud replaced their sermons by private assemblies, where they explained the books of holy Scripture; but their assemblies were also forbidden, and they were committed to prison, from whence however they were soon after released.

The issue of this affair, which was much milder than that of the former accusations, seemed to announce that recourse would no more be had to violent means for rooting out the Reformation. The queen of Navarre employed all her influence with the mind of the king, in disposing him to favour the protestants, and she had even obtained leave from him to bring Philip Melancthon to Paris, to hear him set forth his doctrines. If the Protestants of Paris had but had patience, it is probable that the king would have become their protector; but some inconsiderate steps having occurred on their part, in 1534, they drew a new and more cruel persecution upon themselves.

In the month of October in this year, some of them, against the advice of Couraud and other discreet persons, who saw that this would only tend to irritation, caused some placards against the mass to be printed at Neuchâtel in Switzerland, which they posted up all over Paris, and in the principal cities of France. They even carried their audacity so far, as to fix one against the door of the king's chamber, who was then at Blois. He fell into so great a passion in consequence, that, by the advice of the grand-master and the cardinal de Tournon, he ordered all persons who were suspected of heresy to be arrested. The lieutenant of police, John Morin, a man as unfriendly to religion as he was dissolute in his conduct, displayed great zeal for carrying this order into effect: with the assistance of a wretch, who being condemned to the flames, had purchased his life by promising to betray the secret prayer-meetings, he managed in a few days to fill the prisons with a great number of men and woman of all classes.

The king returned to Paris in January following, and ordered a general procession for the 29th of that month, at which he attended in person with his three children. He followed on foot, bareheaded, and with a taper in his hand. He went afterwards to dine in the grand hall of the bishop's palace, where were assembled the ambassadors, a great number of the clergy and nobility, and all the parliament in scarlet robes. He exclaimed with anger, during the repast, that if he knew that any one of his members was tainted with this doctrine, he would sever it for fear of infecting the rest. But if his fury was great, the constancy of the martyrs was greater still. Six of the prisoners arrested by John Morin were burned alive, while the procession was moving through Paris. These were Bartholemew Milon, Nicholas Valeton, receiver of Nantes, John Dubourg, a merchant-tailor, and Henry Poille, a poor mason of a village near Meaux; Stephen de la Forge, a rich tradesman who printed a number of copies of the Holy Scriptures at his own expense, and distributed them among the poor, and a schoolmistress named Cadelle. The history of one of these persons is as follows.

Bartholemew Milon, called the paralytic, was the son of a shoemaker at Paris. He had been remarkable for his good constitution, and for the natural sagacity with which he was gifted, but had early given the rein to his licentious passions. Having one day broken several of his ribs, by overviolent exercise, and not having recourse to the necessary remedies in time, the upper part of his body became deformed, and the lower parts were completely paralysed, so that he retained the use only of his arms and his tongue. Bartholomew Milon was accustomed to remain in his father's shop; and seeing a believer pass by, he ridiculed him; but the other coming near, said to him, 'Poor man, why do you ridicule the passers-by? Do you not perceive that God has thus bent your body on purpose to make your soul straight?' Milon was struck by this observation, and listened attentively to the man, who gave him a New Testament immediately, saying, 'Look into this book, and a few hours hence tell me what you think of it.' Milon was pleased with what he read; he applied himself to it day and night, and betook himself to teaching his father's household, and such as came to see him. This great and sudden change astonished all who heard of it; those who used to visit Milon, to hear him play music, (for he was a good performer) wondered beyond measure at hearing him talk in a different language. Six years before his death, his malady grew so severe, that he could no more leave his bed; however he knew how to occupy himself in various ways, teaching some young persons to write, engraving on knife and sword blades, and executing difficult pieces of work for goldsmiths. He devoted all his gains to maintaining poor families who were acquainted with the gospel. He was never weary of instructing such as came to see him, on account of the curious pieces of work he executed; his room was a real school of piety, where the praises of God were celebrated from morning to evening. He had been once imprisoned already, on account of his faith, but the Lord delivered him, that he might administer consolation to the poor in these difficult times for a while longer. The lieutenant of police, John Morin, did not forget him in this new persecution: he entered, full of rage, into the chamber where the poor paralytic lay stretched, and exclaimed, 'Come along, get up.' The sufferer replied without dismay, 'Alas, sir, it requires one stronger than you

to make me rise.' He was immediately carried off by the serjeants; but Morin did not retire, till he had stripped the chamber of all its moveables, as it was his practice to do. The presence of Milon strengthened and consoled the other prisoners powerfully. He shewed the greatest calmness both in prison and before the judges; he endured the worst treatment without complaining, though formerly pain had made him utter violent cries, when he was tended by persons who were not accustomed to lift him up in his bed. He was condemned to be burned alive by a slow fire on the place of the Grève, and in taking him thither, he was made to pass by his father's house. The enemies of the truth were amazed at the constancy with which this faithful servant and witness of Jesus Christ was animated both in his life and in his death.

The year 1534, in which this horrible persecution began, was called *the year of placards*, on account of the papers posted up in Paris and other cities of France, from which circumstance the name was derived.

In translating the above important narrative, which every protestant must feel interested in reading, the object is not to excite enmity against the Romanists, or to hold up the conduct of the French converts for imitation in every particular. While the Christian makes it his earnest care, not to deny his Master in word or deed, it also becomes him not to *let his good be evil spoken of*, through precipitation or indiscretion, which is often merely self acting under the name of religion. But the constancy of these martyrs deserves our praise and emulation; and Protestants will do well to beware, how they put further influence into the hands of Romanists, without a full and explicit disavowal of the sanguinary deeds of former times, lest ere long they *fill up the measure of their fathers*. M

## ON A FUTURE APOSTACY.

SIR—I have sometimes been at a loss to ascertain the foundation on which some very generally received opinions rest, and when I have ventured to inquire, have occasionally met with a reply which at least appeared to insinuate that I was either very ignorant, or very indisposed to submit to conviction. Will you, Sir, however, bear with me if I venture to ask for some information on the subject of that apostacy which many persons apprehend is certainly to take place before the introduction of the millenial dispensation. Some eminent commentators have predicted a revival of popery; and reference is not unfrequently made to the scenes which are enacting in Ireland, and to the increase of popish chapels in this country, as affording a decided symptom of such revival. Others again imagine that infidelity is to prevail throughout the world, and our attention is called to the blasphemies of some notorious characters amongst ourselves, and the encouragement given to these blasphemies by some who occupy public stations in our land, as affording strong reason to conclude that the infidel will shortly triumph, and subvert the faith of multitudes. Now, Sir, I am not satisfied with the correctness of these interpretations; I am not sure that either popery or infidelity is really increasing in the empire, though the importation of Irish papists into Great Britain, and the encouragement given by

recent legislative measures to the professor of Romanism, has induced many to come out boldly, who once walked in silence and obscurity. Nor can I discover any ground for that general apostacy which is so commonly assumed. St. Paul speaks in his Second Epistle to the Thessalonians (ii. 3—10.) of "a falling away," and a revelation of "the man of sin," which should take place prior to the day of Christ; but it seems to me that the apostacy of which the Apostle speaks has already taken place; and if my view be correct, I see no reason which can be given why we are to expect a SECOND falling away.

I am the more emboldened to institute an inquiry on this subject, because I lately heard a preacher maintain, that the falling away spoken of by the apostle, commenced with the Christian Empire of Rome, that the man of sin was now in the progress of destruction by the word of God, which he considered as synonymous with *the spirit of his mouth*, and by the extension of the redeemer's kingdom in these latter days, which he considered *the brightness of his coming:* he said the man of sin was wounded, when Luther stumbled on the bible in his Augustinian monastery, that he was further injured at the Reformation, at the establishment of Bible Societies, and especially, the introduction of scriptural education into Ireland, and he thence drew motives of consolation to those who are alarmed at the dark and discouraging appearance of the times.

Perhaps, Sir, you will allow this inquiry to appear, and afford a little space in some future number, to those who may entertain a different view on the subject, than that which I have been led to adopt.

Believe me to be your's truly,

INVESTIGATOR.

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## EVENING REFLECTIONS AMONG THE TOMBS.

No sight of human form here meets my eye,
Nor sound of kindly greeting strikes my ear,
And yet, these sleeping tenants tarried here,
Once thought, and felt, and sinn'd as well as I.

Worldlings would call this place a spot of gloom,
But Christian pilgrims love to linger where
They hope to find a rest from ev'ry care,
In the sweet, solemn, silence of the tomb.

For ever precious, in thy holy sight,
Dear Lord, are those who in thee sweetly sleep:
Thou wilt their slumbering dust in safety keep,
Until they rise, in robes of glorious light.

Then, when the trump shall sound, from shore to shore,
And God's almighty wrath destroy the land,
The soul of man, amidst the wreck shall stand,
When time, and earth, and sin shall be no more.

And those who sleep in Jesus, first shall come,
But trembling sinners too, must meet their doom;
And when alas! they are consign'd to gloom,
Jesus will gather all his children home.

H. M.

## ON THE LAWFULNESS OF EXCHANGING A LIVING.

SIR,—I presume it is generally allowed, that a clergyman is not bound to remain attached to any particular parish, where he may have been appointed to a cure of souls. The general lawfulness of changing his situation, when his motives are legitimate, must be admitted. In your case, pecuniary motives, and as far as now appears, all secular motives are out of the question; the question is consequently reduced to two points, whether want of success may be a lawful motive for desiring a change; and whether you may relinquish your church to a clergyman whose instructions will not be quite agreeable to your own sentiments.

I do not think that want of success is a satisfactory ground for quitting our station. We are responsible for the nature of the exertions which we may use in executing our duty; but the attainment of the end is not in our hands. A prospect of being more useful is not a valid reason for change; since this maxim, urged to its full extent, would subvert the whole order of civil and ecclesiastical establishments. Want of success may, however, furnish a subordinate inducement to relinquish our situation, where no evident moral obligation opposes it. I confess, that thus far, I see nothing that binds you to the unfruitful soil of B——. The character of your successor forms the next object of consideration. Let me here propose a question. If a living of considerable value, in a large and populous district were offered to you, would you accept it? In case of your acceptance, your present living would revert to the patron, and you could have no influence in the appointment of a successor. If this would be lawful, and few would deem it unlawful, the same reasoning which would prove its legality, would serve to prove your meditated exchange lawful. The views of your successor would not exactly accord with yours in some doctrinal points, confessedly of importance. But are his views so contrary to yours, that he would teach erroneous doctrines; so that his instructions would tend to mislead, rather than to benefit his hearers? If so, the point is decided: but your statement does not authorize me to impute this to him. I would by no means lessen the importance of doctrinal purity in a teacher; yet, where, in the main, he holds the truth, I am not sure that we ought to regard it as an essential article, that he should express himself precisely in our language. Perhaps this gentleman may be better suited to edify the people of B—— in his way, than you may with a more correct view of evangelical truth. I confess, no good reason for confining your ministry to B—— presents itself to my mind, and I see nothing unlawful, or improper in the exchange.

I would beg leave to add a few words connected with the subject. In making any great and important change, it is desirable for our comfort, though perhaps not essential for our direction, to see something like the guidance of divine providence in the course of our pilgrimage. Something of our own will must have place in all our determinations; but when that bows down meekly before the will of our heavenly Father, where there is no eagerness nor earnest desire to attain the possession of a specific object; but an honest dereliction of our own wishes and interests, we may reasonably hope that we shall be preserved from any dangerous mistake; or be pardoned and blessed, if our mistake were involuntary, or through defect of competent instruction. J. P.

## A FATHER'S MEDITATION ON THE SEVENTH ANNIVERSARY OF THE DEATH OF A BELOVED CHILD.

THINE image, my darling child, still appears in vivid colours before my mind, and carries me back to scenes which, although painful to flesh and blood, yet exhibited the rich grace of a covenant God, in the bright illumination of thy delicate mind—in thy patient endurance of long and severe affliction—in thy tender, unceasing anxiety to make all around thee happy—in the serenity and composedness of thy soul amidst the grief of those who surrounded thee in thy last moments—and in the victory which thou didst obtain over death itself. In thee has been illustrated the meaning of the words, "out of the mouths of babes and sucklings thou hast perfected praise." In thee a proof has been given, that the word of God "maketh wise the simple." To thee were revealed the things that are "hidden from the wise and prudent." Thy short life was one continued exhibition of the holy—subduing—peaceful influence of genuine godliness. It was impossible to know thee without loving thee, and being led to bless God for the great things which he had done for thee. Regret for the removal of such a child is natural—but the word of eternal truth declares that all is right, and just as it should be; while faith laying hold upon the promises, enables the soul to acquiesce in the wise ordering of providence, and submissively to ask, "Shall not the Judge of all the earth do right?" "Shall we receive good at the hand of the Lord, and shall we not also receive evil?" Faith whispers in accents that cannot be mistaken, "thy daughter is not dead, but sleepeth"—thy separation from her will be but short, there is "a resurrection of the just"—and in that resurrection, she will shine gloriously in the glory of her Lord and Saviour. O that I may now be privileged to see through the surrounding gloom, and daily indulge the blessed hope of meeting thee where trouble is unknown—where bliss is ever on the increase—where unutterable joy swells the soul, and where the tongue ceases not even for a moment to ascribe "salvation, and honour, and praise, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever." If there be conflict here, there will be victory hereafter. If there be uneasiness here, there will be rest hereafter. If there be a blasting of hope here, there will be a soul reviving fruition of it hereafter. If there be here a mixture of good and evil in the true believer and in every thing with which he has to do—there will be the absence of all evil and the perfection of all good hereafter. If society here tends to lower the standard of Christian love—the society of heaven will cement and strengthen, and extend it. If separation from those we love, and to whom we are united in the bonds of Christian fellowship be a source of regret while we are here in the body—that will cease when all the redeemed of the Lord, obedient to the sound of the last trump will rise incorruptible, and partake of the glory prepared for them before the world was. Enough is written respecting this glory to excite the attention of the thoughtless, and to encourage the heirs of salvation to quicken their pace while travelling along the heavenly road—to give increasing diligence to make their calling and election sure—and in pressing to the things which are before, to forget those which are behind, and

in the midst of the opposition of enemies, and the defection of false friends, still to keep the prize in view! Great is the cloud of witnesses with which the militant church is encompassed while on this theatre of her conflict—and this consideration is employed by the apostle to encourage her members to "run with patience the race set before them"—and, if need be, enter with a fearless mind upon every fight of affliction to which they may be called. Oh! that I may, after the example of my much-loved child, follow in lowliness and meekness my adorable Redeemer. P. R.

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## A CALL TO THE MINISTRY.

Am I called to the ministry? is a question which has frequently occasioned much anxiety and perplexity in the minds of serious and devoted characters; it may not therefore be inexpedient to republish on this side the Atlantic some observations on the subject which have appeared in a respectable American Journal. Circumstances indeed in America differ very widely from those in this country, and therefore several remarks inserted in the original, are here omitted.

'It may not be amiss,' says the writer, 'to make a few general statements before we enter into particulars.

The first is, that the subject, although plain in theory, is yet of exceedingly difficult application. Modest, humble, pious men are very apt to be deterred from all thoughts of entering the ministry, by many considerations, which naturally present themselves; while others of doubtful piety, having in their compositions a degree of self-conceit, and forwardness, frequently derive encouragement from such things as have in truth no application to their cases. Most men must have witnessed such occurrences. Notwithstanding this difficulty, it is our duty to state scriptural principles with all possible plainness, and endeavour in practice to guard carefully against the abuse of them. The inquiry, 'Who ought to study the question—Am I CALLED?'—admits of several answers. The first is, *That no person who is without piety need give the matter his attention.* The first thing for him to do, is, to "think on his ways and turn his feet to God's testimonies;" "to repent and believe the Gospel." Again —*No female is bound to study this subject for personal decision and action.* "I suffer not a woman to teach." 1 Tim. ii. 12. Lastly, *it may be a safe rule for every male member of the church to inquire,* 'AM I CALLED?' In a great majority of cases, even an hour's reflection may show clearly that a negative answer should be given.

'*But let us proceed to consider the nature of a call.*

'A call, then, is either extraordinary or ordinary. An extraordinary call to the ministry is one given under such circumstances as, in a marvellous and clear manner, show the will of God. Thus the call of the four fishermen was extraordinary, not merely because it was given by Christ, the head of the church, (for all genuine calls proceed from him) but because it was given by him in person, and in terms so unequivocal and so plain as to remove all ground of doubt. So also the calling of Barnabas and Saul would seem to have been extraordinary. "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Paul for the work whereunto I have called them."

Acts xiii. 2. An extraordinary call, in its very nature, is confined to the days of miracles.

'An ordinary call differs from an extraordinary in this, that in ascertaining its reality and genuineness, we pursue the usual course by which duty becomes known, without any supernatural or marvellous indications of the will of God. Such are all calls given since the days of miracles. An ordinary call may be as clear as an extraordinary; yet it must require more patience and longer time to ascertain it. An ordinary call is distinguishable into a general and a special call.

'A *special* call to the work of the ministry is *such a concurrence of qualities and events on an individual as, if explained by the principles of the Bible and of common sense, will make it manifest that the will of God is that he, on whom the concurrence is, should enter the ministry.* This is the call which every man must have, if he would enter the ministry in an acceptable manner. In determining whether we be thus specially called, we are to give good heed to the word and providence of God, as they *separately* shed light on each other, and *unitedly*, on this subject; and we are not to give any heed to strange fancies, and unaccountable impulses, and supposed visions.

'The leadings of providence are as various and as remarkable, as the striking diversity of occasions requires. In general, however, they relate to the things following, namely,—

'The disentangling of an individual from such engagements or pursuits, as would interfere with the duties of a minister, or with due preparation for the holy office:—

'The furnishing of the means of acquiring the necessary knowledge, and discipline, by raising up liberal, and perhaps unexpected friends; by giving success in lawful business; or by disposing some one to instruct us in the rudiments of a suitable education:

'Or if we already possess the means, perhaps God's will is indicated by defeating our worldly plans; by sending afflictions upon us; or by making us acquainted with the history, written or oral, of some one who has felt and acted very much like ourselves. In many ways, may God indicate his will by his providence. Now, acts of providence, rightly interpreted, are of vast importance in directing the humble in all the affairs of life; and why should not their guidance be especially looked for in this great matter?

'A few words of caution and warning belong to this subject. It is not given to every man to see clearly far before him, though many think they do. "The pillar of cloud and of fire," (a striking emblem of God's providence,) gave not, on one day, any pledge as to the course to be pursued the next day. The question to be decided is this, 'Can I lawfully take a step towards the holy ministry?' If you can, and if it be God's will, that you should succeed, the way will, in due time, be opened for you to proceed further and further, until you shall find yourself in that office, at which you had been grasping with pious eagerness for so long a time.

'Again, judge nothing before the time. The acts of Divine Providence, until finished, are holy enigmas; and some of them remain such through our whole lives. If, therefore, God seem for a while to frown on your purposes, be not hasty in inferring that he is about to defeat your plans; but wait, and learn the end of the matter. And if he shall so hedge up your way, as that for a time you cannot proceed, wait and learn whether he will not open it again. When the hosts of Israel had the Red Sea before them and the Egyptians behind them, the unbelieving wished

that they had remained in bondage, saying, they had only come out to "die in the wilderness." You must learn to "stand still," if you would "see the salvation of God." The obstructions of your way may only be intended as trials of your faith and patience.

'To the foregoing evidences of a call must be added the *necessary qualifications, or the capacity, means, and desires of acquiring them.* * * *

'As to what the qualifications for the ministry are, let it be remembered that among them, *an experimental acquaintance with the truths to be taught,* is indispensable. This piety must be real, not feigned. "Woe unto you hypocrites," did Jesus often say. It must be practical and consistent. "Thou, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" Rom. ii. 21, 22. The piety required must also be somewhat matured. A minister must be "not a novice (a young convert) lest, being lifted up with pride, he fall into the condemnation of the devil." 1 Tim. iii. 6. This piety must also be unimpeached by the world. "Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. iii. 7.

'*As the last evidence of a call, may be noticed a conviction of duty, founded on the due consideration of matters already discussed.* This conviction may not, need not be so strong, as that a man will be able to employ in their entire import the words of Paul, when he says, "necessity is laid upon me; yea, woe is me if I preach not the gospel." 1 Cor. ix. 16. Indeed, no man can use this language, as Paul used it, until he is *assured* of his call. Yet his conviction of duty may be as *real,* though not as *firm* as that of Paul. By a *real conviction of duty* in this matter, is meant something like this: that when a man humbly, seriously, and candidly, thinks of entering the ministry, his mind inclines to the judgment, that in so doing, he would please God; and that in declining to do so, guilt would be contracted. This conviction, from its very nature and basis, grows or diminishes, according to the aspect of things as controlled by providence. Yet it must have permanency, though it may not be exceeding strong. *If it be genuine, it will prove itself such by the fact that it is strengthened by the desirableness, and weakened by the undesirableness, of our religious state and sentiments.*

S. Y.

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## A WORD TO PARENTS.

"Now I pray to God that ye *do no evil.*"

How expressive of the pious solicitude of godly parents for their dear children. Nothing grieves like sin—nothing can give so much joy, as to see children walking in the truth. Oh, the blessedness of those parents who are favoured with their dear little ones *early in life,* asking the way to him, and seeking the Lord Jesus and his great salvation. Favoured children! early planted in the house of the Lord, they *shall flourish* in the courts of the God of their fathers; bring forth the fruits of holiness while young, and if spared to old age, they shall testify the goodness of the Lord, his faithfulness and love, to those who remember him in the days of their youth. Happy favoured pa-

rents also—honoured to rear up plants of "the Father's own right hand planting," who having blessed the world by the fragrance of their graces, shall be transplanted to the paradise of God, there to bloom with unfading verdure, and to rejoice together with the authors of their being, and the spiritual benefactors of their souls, through endless ages.

But perhaps these remarks may be read by some parent, who has never yet breathed one prayer to God for the souls of his children, or sent up one desire for their salvation. Oh, if such is the case, may this attempt be honoured, as the means of drawing forth paternal solicitude, of convincing of the evil of sin, of the worth of the soul, and of the awful weight of responsibility which will be laid to the account of such parents another day. The writer would not discourage any such character, but while warning him of the awful consequences of neglect, would urge, with all possible affection and entreaty, an immediate application to the Friend of sinners. Not many years ago, a faithful minister[1] of Christ addressed parents on this subject, and as an argument for the consideration of the souls of children, urged the necessity of *personal religion* for their sakes. 'What,' said he, 'if you care not for *your own* souls, will you not care for the souls of your children; if you are regardless of eternal misery yourselves, are you equally so as it regards your children? can you bear the thought of meeting them in eternal torments, and hearing their reproaches of you there? to say, Ah, my father, ah, my mother, by neglecting your own souls, you neglected mine also. I saw nothing in your example to warn me of the wrath to come. You never prayed with me, you never told me of a Saviour, and here we meet to add to our miseries in this place of torment.' It is gratifying to know, that this address was blessed, to the heads of two families, and the writer saw them within twelve months from the time it was delivered, united to the church of which they remained honourable members for many years. Parents, let it be your *immediate concern* to seek the Lord for *yourselves*; and then the souls of your dear children will be precious in your eyes, then your prayers on their account will be, that "they may do no evil"—that their lives may be useful, and that God your Redeemer may be glorified.

Nor is the subject without encouragement to those who have prayed long for their children, without having to rejoice in their conversion. You cannot offer a better prayer, a more kindly wish in their behalf; this was Job's practice, he feared evil for his children more than any other calamity; and not a few who have had their faith exercised even to their dying moments, have long since rejoiced in heaven, in meeting those children there, whom on earth they left in nature's darkness and sin. A young lady who lately died in Russia, was a striking proof of this kind; she had been early taught the truths of the Bible; her godly mother had told her of a Saviour, and urged her to seek him, but at her death, the daughter she tenderly loved and cherished, remained a stranger to the grace of God; many years afterwards, these early impressions were revived, and these prayers were answered: far from the land in which they were offered, and in another quarter of the world, this wandering daughter was brought "back to the shepherd and bishop of souls." Reader, be encouraged: "pray," for your children, "without ceasing," in "due time you *shall reap* if you faint not,"—"your work shall be rewarded."

G. Y.

[1] Rev. S. Kilpin, late of Exeter.

# Review of Books.

*THE LIFE OF WILLIAM COWPER, Esq. compiled from his correspondence, and other authentic sources of Information; containing remarks on his writings, and on the peculiarities of his interesting character, never before published.* By THOMAS TAYLOR. 8vo. Pp. xvi. and 368. Smith.

This is, on the whole, the best narrative of the life of Cowper which has yet appeared, and ably demonstrates what indeed every impartial inquirer must long since have discovered, that Cowper's unhappy malady, so far from being occasioned by, was, in reality, for a time suspended, by a serious attention to religion. The tale of his sufferings and his sorrows, is painfully interesting, and it is indeed humbling to the pride of man to contemplate such powers of intellect as Cowper unquestionably possessed, perverted and enslaved during a long period, to the most unfounded delusions. Well may we exclaim, while contemplating such weakness, "Lord, what is man!"

In compiling this volume, Mr. Taylor has made considerable use of Cowper's private correspondence, which Mr. Hayley was induced, partly from delicacy, and partly from his defective views on religious subjects and experience, entirely to lay aside, and Mr. T. has thus afforded a solution of some difficulties, which had previously been without explanation; though he has at the same time overlooked some sources of information to which he might have resorted, and has, possibly from very praiseworthy motives, passed over in silence, some points on which more explicit statements would have been desirable. Thus for instance, Lady Austen's hasty removal from Weston, has an air of mystery thrown around it, which is very unnecessary. The fact appears to be, that Cowper was enchanted and fascinated with Lady Austen's person and talents, and that her longer continuance in his society, would only have fanned a flame which must have led to the most painful results. To marry an individual who was at least partially under the influence of insanity, was impossible; and to have allowed him to entertain any such unfounded hopes, would most probably have issued in irremediable madness. Lady Austen therefore wisely withdrew, and left the poet to the maternal care of Mrs. Unwin. We are not sure, however, whether full allowance has yet been made for the effect on Cowper's early character of that malady, which broke out and embittered his riper and declining years. Throughout the whole of his course, his feelings were morbidly sensitive, and communicated a tint to every object which came before him. Where his personal interests were no ways concerned, he exhibited very minute observation, sound judgment, and correct reasoning, but the instant he became personally interested in any object, some delusion or other appeared to arise, and induced him to adopt the most incorrect conclusions. His disposition however was most amiable and affectionate; his personal afflictions must ever call for sympathy and compassion, while his valuable works will at once instruct and entertain multitudes in successive generations.

We are obliged to Mr. Taylor for the present interesting volume, and would only suggest that in the next edition, the omission of a few adjectives would improve the general effect. Cowper was indeed interesting, admirable, exalted, &c. but the repetition of such characteristics may be sometimes carried too far.

*THE Text of the English Bible, as now printed by the Universities considered, with reference to a report by a Sub-Committee of Dissenting Ministers.* By THOMAS TURTON, D. D. Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough. 8vo. Pp. 44. Parker.

WE noticed in our number for March, page 106, a pamphlet by Mr. Curtis, animadverting on the Bibles recently published by the Universities, &c. and expressed our conviction of the unfounded nature of its animadversions. We have subsequently been favoured with the perusal of the present pamphlet, which clearly proves that many of the variations from the mode of printing adopted by King James's translators in 1611, and which were specifically complained of by the Sub-Committee of Dissenting Ministers, are made in strict accordance with the principles adopted by those translators themselves, and were indispensably requisite on the ground of consistency; while at the same time it shews that the standard editions of King James are not by any means immaculate, and consequently need correction. On these points the venerable Dean's pamphlet is, we conceive absolutely conclusive, and we therefore strongly recommend it to the serious attention of those whose minds have been in any degree disturbed by Mr. Curtis's unguarded assertions, or by the countenance afforded them by the Sub-Committee of Dissenting Ministers.

Since reading this pamphlet, our attention has been called to a letter addressed to the Editor of the Times, by the Sub-Committee referred to in the Dean of Peterborough's pamphlet, and which clearly points out their dissatisfaction with Mr. Curtis's proceedings. It is as follows:—

SIR,—In consequence of the publication of Mr. Curtis's pamphlet upon the state of the text in the current editions of the English Bible, and your remarks on that subject, the members of the sub-committee, appointed to examine and report on the authorized version feel it their duty, to make the following statements:—

In publishing the resolutions of the 13th of June, Mr. Curtis has not only acted without our concurrence, but in direct opposition to the written injunction of one of the committee,—the positive declaration made to him by another, who was also of the sub-committee, that such an act would be a gross breach of faith,—and the obvious design of that part of our fourth resolution in which it is declared "expedient to wait till the reprint edition of 1611, now printing at Oxford, be before the public, ere any further correspondence be entered upon with the Universities."

We do not consider ourselves responsible for any statements which Mr. Curtis has made in his pamphlet, or which he may hereafter make; and he is no longer secretary to the committee by which we were appointed, or in any way connected with that body.

As our design was not to implicate character, but to secure the integrity of the text of the authorised version, we consider the reprint of the standard edition, now commenced at Oxford as the first step towards the advancement of the object we had in view.

J. BENNETT,
F. A. COX,
E. HENDERSON.

Though not of the sub-committee, I am happy to be permitted to add my signature.

*March* 26. J. PYE SMITH.

How far the respectable individuals have been induced to publish this letter by the very able pamphlet above noticed, or by a valuable production of Dr. Cardwell in defence of the Oxford Press, is somewhat uncertain; but it is obvious that in consequence of Mr. C.'s proceedings, these gentlemen have been placed in a false position, and are desirous of withdrawing from a controversy in which they had somewhat indiscreetly engaged, and which for the present, at least, is most probably at an end.

*EXPOSITORY DISCOURSES on the Gospels for every Sunday in the year, and the principal Festivals of the United Church of England and Ireland.* By the Rev. JOHN HALL, B. D. Rector of St. Werburgh's, Bristol. 8vo. 2 vols. Pp. viii. 484, and viii. 480. Hamilton. 1832.

'OUR method of preaching,' says the late Mr. Cecil, 'is not that by which Christianity was propagated, yet the genius of Christianity is not changed. There was nothing in the primitive method set or formal. The primitive Bishop stood up and read the gospel, or some portion of Scripture, and pressed on the hearers with great earnestness and affection, a few plain and forcible truths evidently resulting from that portion of the Divine Word: we take a text and make an oration. Edification was then the object both of speaker and hearers; and while this continues to be the object, no better method can be found. A parable, or history, or passage of scripture thus illustrated and enforced is the best method of introducing truth to any people who are ignorant of it, and of setting it home with power on those who know it.'*—The general truth and importance of these observations will be readily acknowledged by those who are acquainted with the records of Ecclesiastical History, or have had much experience in the work of the ministry, though we may perhaps doubt whether Ignatius, Polycarp, or Chrysostom, would have exactly adopted the same style in preaching to a British audience, as they used to the men of their own day. This passage however recurred with considerable force to our minds while reading these expository discoures of Mr. Hall. They may not indeed be exactly such as would meet the *beau ideal* of Mr. Cecil; nor perhaps such as the eloquent and venerable Chrysostom might have prepared had he appeared in these later days, but they evince very considerable talent, and devoted piety: and are admirably adapted for the purposes contemplated by their author, namely to supply families in the middle ranks of society with plain discourses which may be suitable for reading on Sunday evenings, particularly in country places where there is no service in the parish church.

Mr. Hall is already known to the Christian public as the author of a volume of Parochial Discourses on the doctrines of Christianity contained in the Articles of Religion of the United Church of England and Ireland; and is highly and deservedly esteemed in the city of Bristol, as a faithful diligent parish-minister: perhaps no proceeding of the present Lord Chancellor has afforded more unreserved satisfaction than his appointment of Mr. Hall to the Rectory of St. Werburgh's, of which parish he had been for many years the laborious Curate. Nor will the publication of these Discourses in the least diminish, but on the contrary extend, we trust very widely, the reputation and usefulness of their pious author. There are indeed some few passages to which a critic may object, and an occasional interpretation to which we should not entirely assent, but as a whole, the volumes before us appear at once eminently interesting and instructive.

The plan which has been usually adopted in the following discourses, is, to give, in the first instance, a familiar explanation or commentary on the whole passage appointed as the Gospel for the day; and then to make some remarks upon the verse which is placed at the head of each Sermon as the text, with the view of bringing home the subject to the hearts and consciences of the hearers.

The manner in which Mr. H. has carried this plan into execution will appear from the following

* Cecil's Works, iv. 113.

discourse, which we have been induced to adopt, not so much on account of any peculiar excellency, as on the ground of its developing our author's views on a subject of considerable interest in the present day. It is on the Gospel for the Sixth Sunday after the Epiphany, and is entitled, THE SIGN OF THE COMING OF THE SON OF MAN.

MATTHEW xxiv. 30, 31. *And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

In the beginning of the chapter from which these words are taken, an account is given of a prophecy delivered by our Lord Jesus Christ respecting the destruction of the temple at Jerusalem; in consequence of which His disciples asked Him, *Tell us when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?* The disciples of Christ seem to have supposed that the temple, being a house erected for the worship of the true God, would last as long as the world itself; and therefore connected the one with the other. Our Saviour answered the question in the way that it was proposed: first informing them of *the sign of* His *coming* to overturn the Jewish polity, and destroy the temple; and then proceeding to mention the signs of His second *coming*; *and of the end of the world.* To this latter part of the subject, the Gospel appointed for this day seems to refer.

Our blessed Lord had forewarned His disciples, that when the time of the destruction of the Jewish nation should draw near, many *false Christs* would arise; men would set up themselves as some great ones, and give out themselves to be the long-expected Messiah: which accordingly came to pass. It seems as if impostors of a similar description would arise previous to the second coming of Christ. The impostures of Popery and Mahometanism have long subsisted, and deceived the greater part of the civilised world. But when the appointed time for the conversion and restoration of the Jews shall draw nigh, it is likely that *false Christs and false prophets* will again arise among them, and endeavour to prevent their nation from believing in Jesus of Nazareth; and that considerable success will attend their efforts. Trouble, and distress, and perplexity will be the result of the unwearied exertions of the enemies of Christ and his gospel. Some of these *false Christs* will lead their followers into the deserts, and revolt openly against their rulers. Others will act more in secret, and privately stir up the people to take part with them.

In reference to these pretenders, our Saviour exhorted His disciples, in the Gospel for this day, *Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.* Perhaps, the showing *great signs and wonders* may mean only that they will pretend to do these things; that they will act in a very plausible manner; and also will in reality strike terror into the minds of many, as the latter word intimates. And their plausibility on the one hand, and the dread of themselves which they will excite on the other, will lead *many* to *follow their pernicious ways*: and even some who were supposed to be the most cautious, and least likely to be deceived; but at the same time it is intimated that the elect, or the chosen people of God, would not be deceived, though some who had the reputation of being numbered among them would fall from their profession. Such observations were made by our blessed Saviour, in order to induce self-examination among those who should make a profession of being his disciples.

It is needful indeed to beware of self-deception in a matter of such vast importance. We cannot be too diligent in examining ourselves, *whether we be in the faith*; or whether we are truly believers in Christ, who being reconciled to God by a reliance upon the obedience unto death of His beloved Son, are made partakers of the sanctifying influences of the Holy Ghost; and are thereby enabled to walk humbly with our God, so as to maintain continual intercourse with Him in the spirit of our minds, and to walk circumspectly before him, in obedience to his holy will and commandments, day by day. These are the *called, and chosen, and*

*faithful*, who alone will be owned by the Son of man at his appearing.

That his disciples might not be seduced by deceivers, our Saviour warned them, *Behold, I have told you before* of the manner in which these false Christs will act. *Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth.* For the Son of man will not collect his followers together in desert places. And again, if they say, *Behold, he is in the secret chambers; believe it not.* For he will not appear to merely a few select persons as the Messiah, as he did at the time of his first coming. *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.* His glory will at once be displayed far and wide with splendour and majesty; swiftly and manifestly as the shining of the lightning, which at once illuminates the whole face of the sky. There will be no concealment, and no secret collecting together of his forces, in the way that conspirators act; no dark plots of people meeting in private rooms; no place of assembling together appointed in the desert. For the Son of man will then publicly appear in his own real character, to the dismay of his enemies; and to the joy of his people, who will hail his coming with delight, and be attracted to him, in like manner as *wheresoever the carcase is, there will the eagles be gathered together.* But this similitude may not only denote the public and instantaneous assembling of the people of God to their Lord and Saviour at the time of his appearance; it may also be made use of to intimate the self-interested views of the *false Christs, and false prophets*; whose only concern would be about the prey that they might obtain; who would seek only their own worldly advancement and emolument, as eagles fly to a carcase.

The appearance of these pretenders to a character which they are unable to sustain, will be in a time of great tribulation and affliction to the world; and will be the forerunner of great changes in it. For *immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken.* What is spoken of the sun and moon and stars, is generally supposed to refer to the great ones of the earth, its kings and princes. But it may relate particularly to the subversion of Popery and Mahometanism; and other false religions, the profession of which is less extensive. St. Luke speaks on the subject in still more awful language: *There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.* In the midst of all this agitation of the world, the Son of man will appear. At such a time, his second coming will be announced. *Then shall appear the sign of the Son of man in heaven.* He will be manifested in the way that has long been foretold. *The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire. And then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.* And before the assembled world he will own them to be his peculiar treasure, and then will take them to be with himself, to enter into the joy of their Lord.

Let us now consider more particularly, the subjects to which the text directs our attention; in the

*First place*, The manner of the second coming of Christ.

*Secondly*, The effect that will be produced by it upon the people of the world in general. And

*Thirdly*, The special purpose for which he will come.

In the consideration of each of these topics we may find something applicable to ourselves, by the blessing of the Spirit of God. Let it be our prayer that he may be pleased by his grace to bring home the subject to each of our hearts and consciences.

*First*, With regard to the manner of the second coming of Christ; it is said, *They shall see the Son of man coming in the clouds of heaven with power and great glory.* We have reason to believe then that as he went up to heaven in a human form, and was seen ascending until *a cloud received him out of* the *sight* of his astonished disciples; so he will descend in a human form. The clouds of heaven will open, and disclose to the wondering view of the children of men the judge of all the earth, as the Son of man, appear-

ing in human nature, and as the Son of God, invested with Divine power and glory. When he came to dwell with men on earth at his first advent, he appeared only in the lowest state of abasement and humiliation. Then he *made himself of no reputation*, he emptied or divested himself of the splendour of his divine Majesty, *and became obedient unto death, even the death of the cross*; for then *he appeared to put away sin by the sacrifice of himself*. This was the errand of mercy which brought the Son of God into our world, which led him to condescend to be the Son of man. But when he shall appear again, although he will retain the same human form, that he may be recognised as the same Person who *was crucified through weakness*, and may be known as such, both by his believing people, and by his enemies; yet He will not then appear in weakness, he will not appear as a sufferer, he will not come to be treated as a malefactor, he will not be the object of ridicule, the scorn and contempt of his enemies, as he was before; but *they shall see the Son of man coming in the clouds of heaven with power and great glory*. For *the Son of man shall come in his glory, and all the holy angels with him*, and *then shall he sit upon the throne of his glory*. The splendour of the glory and majesty which he will then display, none can conceive. Three of his disciples were favoured with a glimpse of it, when he *was transfigured before them* in the holy mount, *and his face did shine as the sun, and his raiment was white as the light*; and they were so overpowered with it, that *they fell on their faces and were sore afraid*. The beloved disciple St. John had again a view of it when he *was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ*; and it affected him so deeply that *when* he *saw him* he *fell at his feet as dead*. The prophet Isaiah had a vision of it also, when he *saw the Lord sitting upon a throne, high and lifted up*; and it made him cry out, *Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts*. This language of the prophet, on his vision of the King of glory, may lead us to consider—

*Secondly*, The effect which will be produced upon the people of the world in general by the second coming of our Lord Jesus Christ. *Then shall all the tribes of the earth mourn*. Each will cry out, *Woe is me! for I am undone*. For *behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen*. But what will be the reason of their wailing and mourning? It will be because *before him shall be gathered all nations; and he shall separate them one from another*, each individual from his neighbour, *as a shepherd divideth his sheep from the goats*. And he will take *vengeance on them that know not God; and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*. The success of Satan and his emissaries in deceiving the whole world that lieth in wickedness, will then appear to have been great indeed. And the awful consequence will be, that *the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man*, will endeavour to *hide themselves in the dens, and in the rocks of the mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?* Oh! what *lamentations, and mourning, and woe* will then fill the inhabitants of the earth, that they should have *despised and rejected* the Saviour of sinners; that they should have refused to come unto him for life and salvation, when they were graciously invited to partake of these blessings freely, *without money and without price*. Those who would not be won by his love, will then be terrified by His power. Those who would not rejoice in his salvation, will then mourn over their own condemnation. Those who have not mourned over their sins here, will then mourn over the consequences of them; but their mourning will be of no avail, their distress will be without remedy; for they *shall go away into everlasting punishment*, and be banished from the blissful presence of the Son of man, to take up their dire abode in *the blackness of darkness for ever*.

With what seriousness of mind does it become us to hear these solemn truths of the word of God. When the Lord Jesus Christ shall appear in his glory, *then shall*

*all the tribes of the earth mourn.* They shall mourn from a consciousness that they had despised and rejected him, that they would not have him to reign over them. Let us bring the subject home to our own consciences, and ask ourselves, What will be our condition in this great and awful day of the Lord? Were our souls this night required of us, should we be prepared to meet him? Have we humbled ourselves before him? Have we sought his mercy? Have we received him as the Saviour of sinners, the Saviour of our souls? Have we sought for the pardon of our sins and reconciliation with God, and the enjoyment of the Divine favour through his humiliation, and death, and intercession? None of those who in that great day cannot recognize him as the Redeemer in whom, through his grace, they have put their trust for pardon and salvation, will be able to endure the sight of him when he shall appear *with power and great glory.* They will be conscious that they have slighted his mercy and grace, and that they have therefore to look for *the wrath of the Lamb.* And when *the great day of his wrath is come, who shall be able to stand?* His wrath will be insupportable by those who have rejected his mercy and despised his grace. It is our wisdom in this our day of his merciful visitation, in which we are graciously invited to believe in him that we may be saved, to seek after the things which belong to our peace, that they may not be for ever hid from our eyes. May we be numbered among those who are now *looking for the mercy of our Lord Jesus Christ unto eternal life.* While the door of mercy is yet open, may we *flee from the wrath to come.* The text sets before us,

*Thirdly,* The purpose for which most especially the Son of man will come; and that is, to *gather together his elect from the four winds, from one end of heaven to the other.* For as the Apostle says, *Unto them that look for him, shall he appear the second time, without sin unto salvation.* Then *he shall come to be glorified in his saints, and to be admired in all them that believe in that day.* And therefore our Lord directed his disciples, *When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.* Such being the blessedness which awaits believers in the Lord Jesus Christ at his coming, they are described as those who *love his appearing;* who are *looking for* his *glorious appearing* with a *blessed hope,* that will not make them ashamed; who are *looking for and hasting unto the coming of the day of God.* It is to be observed that the *elect* of God are called *his saints,* and *them that believe.* They are termed his *elect, because it pleased the Lord to make* them *his people.* As our Saviour said to his disciples, *Ye have not chosen me, but I have chosen you;* so it was not because they chose him, but because he chose them, and called them by his grace to believe in his name, that they became his people. This character is given them to show that every blessing they enjoy is the gift of God. They are indebted to him for all. All is derived from his unmerited goodness, and therefore to him they are to ascribe the glory. His distinguishing grace should fill their hearts with love to him. His mercy should ever excite their most grateful feelings of praise, and most humble devotedness to his service. They are known to God as his elect, peculiar people, whom he has formed for himself to show forth his praise: they are known to the world by their profession of being believers in Christ, and by their conduct as saints or holy persons; who desire and endeavour by his grace to live and walk according to the holy law and word of God. *When the Son of man shall come in his glory,* he will gather together his elect to himself. He will say to them, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And then they *shall go into eternal life; and so shall* they *ever be with the Lord.* Such will be the blessedness of the saints of God, of believers in Christ, at his coming to *judge the quick and the dead, at his appearing, and his kingdom.*

Let us ask ourselves, Are we among those who shall then be blessed by him? Are we truly believers in the Lord Jesus Christ? Is he our hope? Have we peace with God through faith in his name? Do we walk humbly with our God, being accepted in his beloved Son? Have we not merely a name to live, but do we really *live the life which* we *now live in the flesh by the faith of the Son of God.* Does our conduct manifest that we are influenced by His Spirit? Are we saints of God, holy persons, set apart to his service, living to his glory? If so, we have reason to trust that when he *shall send his angels, and gather together his elect,* we shall be found

among His chosen people, and partake of their eternal blessedness. But if not, what is our prospect for eternity? It is an awful one indeed. If we are living without the knowledge and love of Christ, or in disobedience to his holy will and commandments, the gospel which we have heard will not prove the means of our salvation; but *the wrath of God* which *is revealed from heaven against all ungodliness and unrighteousness of men*, will abide on us for ever. May God of his infinite mercy deliver us from the everlasting destruction which is denounced against his enemies. Let it be our earnest prayer that we may be numbered among the elect believing saints of God, whom he shall gather together to himself, whom he shall own before the assembled world, and bless for evermore.

We apprehend that after this specimen it is not necessary for us to add a single word. We can only express our hopes that the volumes before us may meet with an extensive circulation; and that their valuable author may long be spared to produce many similar discourses, and to labour with abundant success in that important station to which it has pleased God in his Providence to appoint him.

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*HINTS to Young Mothers, on the early management and education of Infants.* 18mo, pp. iv. and 140. Seeleys.

THIS is a very judicious, sensible, and pious little volume, every way deserving of extensive circulation. We could wish that a copy of it were put into the hands of every mother at her first confinement, and would earnestly recommend its introduction, together with the Bible, Prayer Book, &c. which are now frequently inserted in the boxes of linen lent to poor women at those trying seasons. We know few works on which *eighteen-pence* can be better expended.

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*BASKETS OF FRAGMENTS; or Notes from Sermons preached by the Rev. Thomas Jones of Creaton.* By the Author of 'Scripture Stories.' 12mo. pp. viii. and 242. Nisbet.

THE history of this small volume lies in narrow compass. A lady who was for some years an attendant on Mr. Jones's ministry, and was in the habit of taking notes of his discourses, became desirous that they should not be wholly lost, and has accordingly, with Mr. J.'s consent, committed a selection of them to the press. They are short, but will be found interesting and instructive, and especially calculated to assist those who have some experience in divine things in their private meditations. We are happy to announce that their venerable author is in very advanced years, still favoured with a considerable portion of health, and experiencing the goodness of the Lord in the land of the living.

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*ESSAYS ON THE CHURCH, with some reference to Mr. James's Work, entitled 'Dissent, and the Church of England.' Reprinted, with additions, from the Christian Guardian.* 16mo. Pp. xii. and 180. Seeleys.

WE doubt not that many of our readers have been so much gratified with the perusal of these Essays as they appeared in our pages, that they will be happy to find them now collected in a neat pocket volume; and will gladly embrace any opportunity which may offer of placing them in the hands of some who are not unfrequently in the habit of objecting to our church, without being at all aware af what this able advocate has advanced in her defence.

# Intelligence.

## KILDARE PLACE SOCIETY.

We have lately been favoured with a copy of the last report of this valuable institution, and of the speeches delivered at its annual meeting in Dublin in February last, which appear to us most instructive and important.

It will be recollected, that to the close of 1831, this society was almost entirely supported by a Parliamentary Grant, and that in the year 1831, it received from government no less than TWENTY-FIVE THOUSAND POUNDS. In 1832, this grant was, without any previous notice, withdrawn, and placed at the disposal of a new board of education. The Directors of the Kildare Place Society, however, did not feel themselves justified in relinquishing their schools, or in turning them over to the new board, and they therefore exerted themselves to the utmost, to provide funds; with great exertions they succeeded in raising in Great Britain and Ireland, donations and subscriptions to the amount of £4237, and though their income was reduced to less than one fifth of the sum formerly placed at their disposal, they have still been able to retain in connexion with their society, 1508 schools, containing about 127,000 scholars.

The committee, says the report, feel themselves fully warranted in stating, *that at no former period were the schools of the society more fully attended, or in a higher state of efficiency; and further, that while scriptural instruction forms a more prominent feature than ever in your plan of education, the schools were never attended by so large a proportion of Roman Catholic children.*

Among other interesting statements, the report contains the following extracts, from the communications of the inspectors.

'In the course of my inspection during the past year, I endeavoured to make a strict inquiry into the extent of the scriptural instruction which the schools supply. This subject occupied my attention more than any other. I left no schoolwithout recommending it to the particular notice of the teacher, and in no case omitted to advise the keeping a daily record of the portions which may have been read. I aimed at ascertaining if the scholars were capable of reading *intelligently*, and afterwards how far they were acquainted with Bible and Gospel History: in every school I examined, I heard the scholars, who had committed portions of the scriptures to memory, repeat them, and uniformly gave notice of the society's intention, to pay the most marked regard to these subjects in future.'

'I have examined thirty schools, particularly with regard to the scriptural knowledge attained by the scholars, and in no instance where a proper field was presented, have I contented myself with a mere examination on the part of the scriptures read to me; I have felt it my duty to see if the scholars had a recollection of the Old and New Testament; and to effect this, have examined them generally in several books in each. The result has afforded me the most lively satisfaction, and fully convinced me that the schools *have already supplied more scriptural instruction than could have been imagined*, unless this trial had been made. In several instances, the managers have expressed their surprise and pleasure at the correct answering of the scholars, *even in places where no sunday schools were established*, and where the scholars were consequently altogether indebted to the daily schools, strictly on your original plan, for their education. In every school I have caused the scholars, who have committed portions of the scripture to memory, to repeat them, and have awarded premium cards for superior proficiency in scriptural information. I am happy to state, that the managers are determined to act firmly up to the Society's Rules, and in almost every instance they appear resolved to defray the whole of their local expenses, should they no longer obtain aid from the society. A clergyman stated to Mr.

Mills the gratifying fact, that almost the poorest of the people were ready to subscribe, and did contribute, towards the support of the school under his patronage.

The great majority of the local managers of the schools under the society, remain decided in their determination of adhering to us, convinced that both the system and working of the institution, are the best that have yet been submitted to public observation in this country. To keep up the schools for the present, as well as they can, many of them have made additions to their usual subscriptions, and in general, the peasantry have willingly raised the rates of payment for tuition, to enable the teachers to hold on. It is, however, at the present extremely difficult to find funds in the country for any purpose; and the withdrawal of the parliamentary grant has been so severely felt, that *many valuable teachers*, no longer able to procure subsistence from the schools, *have left the kingdom, rather than depart from a scriptural plan of instruction*, notwithstanding the tempting offers made to them by the New Board of Education. I have this year travelled over the greater part of three of the provinces, and part of the fourth. In examining the schools in my route, I have found the attendance of the scholars larger than it ever was; less opposition from the Roman Catholic clergy; and the improved system of instruction generally carried into effect with the greatest precision. I have made the subject of Bible education in our schools one of cardinal importance in my inquiries, and the result of my investigations has been highly satisfactory. But it is to the future we must look for the happy effects of this valuable enlargement of our system, against which, it is important to observe, not a solitary objection has been raised by patrons, parents, or teachers. In scriptural examinations, I have found the Roman Catholics, generally, to answer as well, in some schools much better, than any other denomination. Largely as I ever had reason to think our schools deserving of commendation, I was, I confess, unprepared for this general result of the first *minute* inquiry ever made into the subject. I have found them in even better condition than upon any former occasion.

These facts, resting upon an examination of more than 500 schools, in all parts of Ireland, suggest important, and at the same time cheering reflections.

They exhibit the firm resolution with which a really Scriptural education for the lower classes is maintained—they shew how generally the system of the Kildare Place Society is approved of—and, what is the most important, they prove that the amount of scriptural information given in your schools to all denominations of the scholars, is even greater than had been imagined; and may be carried as far as in country schools is practicable or desirable.

In fact, the children who are educated at a school conducted *bona fide* and to the full extent of the Kildare Place System, cannot but be fully prepared for the instructions which their pastor may feel it his duty to extend to them. You hold forth "the lantern unto their feet, and the light unto their paths;" and thus, through the Divine assistance, they will obtain such knowledge of God's word as shall make them wise unto salvation.

We regret that our limits will not allow us to insert some striking extracts from the speeches delivered at the annual meeting; and the more so, since those speeches clearly demonstrate the mistaken policy adopted by the New Board of Education. The Roman Catholic people of Ireland are ready to be instructed in the Holy Scriptures. The Kildare Place Society, the Hibernian Society, and other institutions, are anxious to afford them scriptural instruction. The Popish Hierarchy alone desire to prevent this instruction, and however specious may be the arguments advanced, the New Board of Education are clearly strengthening the hands of the Popish priests and devoting the money granted by a British Parliament, to a system highly injurious to the Protestant cause. We doubt not that this will be fully demonstrated at the different Irish meetings now about to be held in the metropolis, and shall endeavour ourselves to recur to it at a future period.

## M. JEAN DANIEL KIEFFER.

We noticed, in our number for March, the death of Professor Kieffer; the following particulars relating to this distinguished individual, are extracted from a narrative in the *Archives du Christianisme*, printed at Paris in February last.

'M. Kieffer was born at Strasburg, in the year 1767; where, after losing his father at an early age, and surmounting many difficulties, he prosecuted his studies with success at the Gymnasium, and was admitted as one of the scholars of the College of St. William. By giving lessons to young persons, he was enabled to assist his mother, of whom he ever took a filial care. The study of languages, and particularly of the oriental tongues, afforded a lively attraction to him. His acquirements and general conduct interested several celebrated Professors, such as Oberlin and Schweighauser, in his behalf; and he even lodged with the latter, and assisted him in his literary works. After spending some time at Paris, he obtained a place in the Foreign Office; and in the year 1796 was despatched to Constantinople, as Interpreter and Secretary to the French Embassy. His stay in that capital lasted eight years; and when the war broke out with Egypt, he was confined in the prison of the Seven Towers, together with the French Chargé d'Affaires, whose assistance in the study of several Oriental languages, and more especially the Turkish, to which he devoted the greatest part of his time, was of essential benefit to him. In 1803, M. Kieffer returned to Paris, having been appointed to accompany a Turkish Ambassador to the court of Napoleon; and, on his arrival, was nominated Secretary and Interpreter of the Oriental Languages in the Foreign Office. Shortly afterwards he was called to fill the chair as Deputy Professor of the Turkish language in the College of France, which had been vacated by his friend M. Ruffin, who continued to act as Chargé d'Affaires at Constantinople; and on the demise of the latter, he was regularly installed as Professor. In 1818, he was appointed First Secretary and Interpreter of the Oriental languages to the King; but in 1829 he was dismissed from that post, by M. de Polignac.

'M. Kieffer soon became one of the most useful members in the Consistory of the Lutheran Church at Paris. From the first formation of the Protestant Bible Society at Paris, he took an active and distinguished part in the labours of the Committee, and, up to the time of his death, was one of the most assiduous and useful members. The Protestant Missionary Society at Paris was, at its first commencement, a favourite object of his attention: and he was one of the most zealous members of the Committee, seeking by every possible means to contribute towards its success.

'His activity and determination to work day and night, (for he frequently consumed whole nights in writing letters to his numerous correspondents) at length undermined a constitution which would long before have sunk under the effects of similar exertions, had the habits of M. Kieffer been less regular or less retired; and had he not been sustained by the delight which he derived from the dissemination of the word of God, which led him recently to exclaim, 'My whole life is wrapt up in it!'

'When his friends, and especially his wife and son, frequently implored him to take care of himself, with a view to be the better able to continue those important labours which were so dear to him—'How can I?' was uniformly the reply: 'It is my duty to go on working —nay, it is my delight; yes, my soul's delight!'

'During the last days of his life, he was scarcely able to speak, from exhaustion: from several fervent exclamations, however, and by an expressive elevation of his eyes, those who surrounded his bed felt assured that "his conversation was in heaven," and that his hopes and his faith rested on Him who is true to the end, in whom he had believed, and from whom neither tribulation nor life nor death can separate us.

'The funeral service was per-

formed on the 31st of January, in the Lutheran chapel. The Rev. M. Stapfer addressing the audience, observed,

'To M. Kieffer the Christian world is indebted for one of the most powerful means for conveying the glad tidings of salvation, that message of pity and love, to extensive nations who are still groaning under the yoke of masters as cruel as they are barbarous, and whom the sword of the word of God will more effectually deliver from their present increasing troubles than that of any earthly power. By his skilful and laborious revision of a version of the Bible in the Turkish language, it has at length been adapted to the wants of the Turkish population of the Ottoman empire.

'Nor was it only on distant countries, and a people degraded by principles hostile to civilization, that the friend whose loss we now deplore conferred the inestimable benefit of the word of God. He was—more especially in the latter part of his earthly career—the privileged instrument appointed by God to disseminate the Holy Scriptures throughout France. In one year alone, between the 1st of April 1831 and the 1st of April 1832, M. Kieffer actually circulated no less than 176,139 copies of the Holy Scriptures in France. With a view to economy, in respect to the expenses entailed on the generous benefactors of those of our countrymen who are destitute of the word of God, he formed, as it were, a Society in himself, performing at once all the duties of correspondent, clerk, and depositary. In fact he seemed to be lost in ecstacy and pleasure, when, in reality, he was overwhelmed with a weight of minute and fatiguing occupations.

'Doubtless, the Master whom he served, he who had conquered death, and is the Author of eternal life, has addressed to our reverend brother those words of ineffable delight: "Well done, thou good and faithful servant! thou hast been faithful over a few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord!"

'May we all, my dear hearers, be able one day to appear with the same lively hope at the tribunal of Him who judges righteously; and to recognise in the grave which has received the mortal remains of our departed friend, nothing but the gates of heaven, and the entrance to the mansions of eternal glory!

## DEATH OF THE RIGHT HON. ADMIRAL LORD GAMBIER.

We regret to announce the death of this great and good man, which took place at his house near Iver, on Tuesday April 16. His Lordship commanded the Defiance, which first broke the French line, on June 1, 1794. He afterwards commanded at Copenhagen, and distinguished himself on various occasions. But his removal will especially be felt by numerous religious institutions, to which his Lordship was attached, at whose anniversaries he presided, and to whose funds he liberally contributed. His Lordship was especially President of the Church Missionary Society, and it was truly delightful to observe the interest which his Lordship evinced at each succeeding Anniversary, and the fervency with which he implored the divine blessing, and joined in singing the Doxology at the close of the meetings. His Lordship was in his 77th year. The title we believe is extinct.

## THE REV. ROWLAND HILL.

This eminently distinguished and faithful minister was removed to his eternal rest, after a short illness, on Thursday, April 11, in the 89th year of his age. Mr. H. possessed commanding talents, and evinced considerable eccentricity, but his love, and zeal, and unwearied exertions, were beyond all praise; he walked with God, and maintained a holy, honourable, and consistent character from early life to a dying day. He was interred in Surrey Chapel, April 19, amidst the tears of an immense assembly, who were subsequently addressed by the Rev. W. Jay of Bath.

## FRANCE.

The French Protestant minister, M. Renous, signifies that an excellent spirit is beginning to manifest itself in the department of Vaucluse, formerly composing part of the Papal territory. Having arrived, on October 31, at Malaucene, he was invited by a Romanist to his house, where he met an assembly of twenty persons, desirous of hearing the gospel. The meetings were renewed for several days, and the minister describes it as most delightful, to hear these persons exclaim, how pleasing it was to approach God by his Son, without the intervention of the saints, and to hear the gospel preached without human alloy. The next day he went to the mayoralty, to make known the intention of thirteen heads of families to live and die in the Protestant faith, and to constitute themselves a reformed church.

He preached three times a day, on the 1st. 2nd. and 3rd. of November, once in the country, and twice in the town. The third day was devoted to an examination of the errors which have crept into the Church of Rome. The meetings became daily more numerous, for while the first day they reckoned from twenty to thirty persons, no less than two hundred were assembled on the last, who all listened with the greatest attention. Since the time of the Counts of Toulouse, who were harassed out of an evangelical faith by the Pope and the King of France, in the thirteenth century, so encouraging a prospect has not been known. Avignon, the capital of this district, was for a long time the residence of the popes. We cordially join our prayers to those of the worthy minister, that this work may prosper; and we would add, that it may neither relapse into ignorance, or degenerate into indifference.

## GERMANY.

PRAYER meetings on the first Monday in every month, have been established for some time at Frankfort on the Maine. An anonymous contributor has sent, after the second assembly, a donation of fifty pounds, which is there a more costly gift than the same amount would be in England. The money collected, is divided between the Missionary Societies of Paris and Lausanne. Most of the persons who meet on this occasion, are also subscribers to the Missionary Institution at Basle.

## HUNGARY.

A CHRISTIAN traveller who has lately visited Hungary with a scientific object, and has travelled accordingly in the environs of Schemnitz, Bemnity, Herrsohl, Hernngrund, &c. celebrated for their mines of gold, silver, copper, and lead, has furnished some interesting particulars. ‘ In these different towns, there are Lutheran churches which date their existence from Melancthon, the reformer of this part of Hungary. A village situated in the forests near Schemnitz, still bears the name of *Melongo bonya*, (the word *bonya*, means village.) The protestants retired thither during the persecutions. There are Calvinists in the south and east of Hungary, who are attached to the Helvetic confession of faith. I have also seen at Kremnitz, a pastor of the military colony, established on the Turkish frontier; he has related several facts, which clearly prove that there are some real Christians existing in that country. At all events, God has every where reserved to himself some children who have not bowed the knee to Baal.’

## VALLIES OF PIEDMONT.

WE regret to state, that a persecution has broken out among the Vaudois. This community, which has excited such sympathy while suffering persecution from without, is now afflicted by internal dissentions. The religious meetings have been barbarously attacked, but the aggressors have been arrested. An old law, which forbids strangers to preach in the vallies, has actually been turned by nominal protestants, against their brethren, who have availed themselves of two foreign ministers, to hold a private assembly.

# Register of Events.

The labours of Parliament have been partially suspended since our last publication, by the Easter recess; they are now however resumed, and are contemplated with considerable anxiety by those who are sincerely attached to our constitution in Church and State.

The Irish Church Reform occupies of course a prominent place in these deliberations, and occasions at the same time considerable alarm in the public mind, both as affecting so important a part of our Established Church, and affording a precedent for ulterior proceedings. We regard the proposed reduction of the Irish Sees from *twenty-two* to *twelve* with decided disapprobation. The Irish Bishops are not by any means too numerous, though the proportion for Ireland far exceeds that provided for England. In this country, however, it is generally acknowledged that several of the Dioceses are too large to allow of that habitual and vigilant superintendance, which is on many accounts important; and hence an increase in the number of English Sees, rather than a diminution of the Irish, is desirable. The estimating however the number of either bishops or clergy which are requisite, by the number of lay professors of their communion, without inquiring the extent of country over which they are dispersed, leads to the most fallacious results. Every one knows that a clergyman can minister in holy things to a population of one or two thousand persons residing in the narrow limits of a country town, or large village, with far more facility and advantage, than he can to one or two hundred scattered over a wild and extensive district.

If the reduction of the Irish Sees has been adopted through motives of economy, it is obvious that the same end might have been answered in various other ways. At present, four Irish Bishops, taken in regular succession from the whole number, attend Parliament each Session; now, if this attendance on Parliament were confined to Four Sees, endowed with an adequate income, the incomes of the remaining *eighteen* bishopries might be reduced without either hardship or inconvenience; and very possibly the affairs of the Irish Church might be more efficiently superintended than they are on the existing system. But the diminishing the number of the bishoprics, evidently leads to the conclusion, that Protestantism in Ireland is still to continue in its present depressed state, and in fact is calculated to impede those exertions by which the influence of the Established Church may be increased and extended. Nor can we see either the justice or the propriety of abolishing the Church Cess, and laying the burden of repairs, servants, lights, &c. upon the clergy who are already in a most depressed and melancholy situation. We hope, however, that these expences may be provided for from the unappropriated fund which is expected to be obtained from the Bishop's leases, and which many fear is intended to be applied in aid of the Popish clergy. The applying this money to the necessities of the State, appear to us an uncalled for spoliation; the diverting it to the service of the Romish Priesthood, would combine robbery, perjury, and political insanity.

A Bill for promoting the better Observance of the Lord's Day has been introduced into the House of Commons by Sir A. Agnew, which is calculated to repress Sunday trading, travelling, sports, and other profanations of that Holy day. The clamour, however, excited against it, renders us apprehensive that it will either be rejected, or deprived of some of its most important clauses. It is however, we are happy to say, decidedly advocated by many innkeepers, stage coach proprietors, and other tradesmen whose worldly interests at first sight may appear to be affected, but who on mere temporal grounds desire the relief which the Bill is calnulated to afford.

The Chancellor of the Exchequer moved, on Thursday April 19, for leave to bring in a bill for the commutation of tithes. His lordship stated that the income of the church had been very much overrated. That the incomes of the bishops, including Sodor and Man, amounted to £158,527,

those of the Deans and Chapters to £236,658, and those of the parochial clergy about £3,000,000. There are 11,400 parochial clergy, of whom 9,960 had made returns of income which amounted to £2,759,767, and if the remainder averaged the same, the gross incomes would be £3,226,000 which equally divided would be about £285 for each clergyman. If the Chapter property was added, the average would be barely £300 per annum for each. So that the whole amount of the revenues of the church which had been estimated at NINE MILLIONS, barely amounted to THREE MILLIONS AND A HALF. His lordship then proposed a perpetual commutation of tithe, adjusted at a corn rent. If the parish do not call for such commutation within twelve months from the passing of the bill, any individual may require it. The average of tithes for the seven preceding years is to be taken as the guide to the valuation, but the valuers are allowed to vary as far as five or ten per cent. Valuers are to be appointed, one by the Bishop and another by the Quarter Sessions. The principle of this plan seems generally approved, though some objections were taken to the details. His lordship intimated that government intended to introduce a measure for the abolition of pluralities, and intimated that every incumbent's income ought to average £300 per annum; and that every parish where the income amounted to such sum should have a resident minister. These positions seemed to meet with general approbation.

Application has been made to Parliament by Mr. R. Grant for the emancipation of the Jews from all the existing restraints, and their complete admission to all the privileges of British subjects. This proposition was supported by Mr. Macauley, and opposed by Mr. Cobbett; judging however from present appearances, we conclude it will be adopted by an overwhelming majority so that we may ere long expect to see Jews, Turks, Infidels, and Heretics, uniting with Romanists and Dissenters in regulating and reforming our whole ecclesiastical and civil polity; and in substituting for Christian principles and services what Mr. R. Grant is said to have denominated the stricter morality of the Jew, or what Mr. Macauley characterized as the elegant mythology of the Grecks. We mourn that such names are in any way connected with such measures. The admission of a few Jews or Mahomedans into the House of Commons is in itself of minor importance, but it is proceeding another step in the downhill road, and adding another instance to the accumulated contempt and dishonour evinced by so many in this our guilty land to the authority of our Lord and Saviour Jesus Christ.

The Government plan for the regulation or abolition of Colonial Slavery is again postponed; it is now to appear on May 14. We fear nothing effectual will be done; though we are fully convinced that an immediate and final enactment on the subject is of immense importance. We are happy to observe, that the duty of compensating the owner of Slaves for any loss they may actually sustain by the emancipation of the Negroes, is at present more distinctly recognized than formerly. Slavery is a national sin—as such, it ought to be terminated without delay; but the individual slave holders have a right to compensation, and the poor slaves themselves should be furnished with such advice, superintendance, and restraint, as may prevent their newly acquired liberty leading to injury or licentiousness. Of this we see little, or rather no danger; the strong assertions made of such danger only proves to us the misery of the existing system, and in proportion as they are credited, call loudly for vigorous exertions to terminate what our opponents consider an incurable evil. We maintain that *the Negroes are entitled to* IMMEDIATE *emancipation; and the Slave owner to* COMPENSATION *for the* ACTUAL *loss sustained; while prompt and decisive measures should be adopted for the maintaining peace, and preserving property throughout the Colonies.*

The Irish Disturbance Bill passed of course, and is now being acted upon in Kilkenny, &c. we trust with beneficial results: though we can place little confidence in any appearances, while the government of Ireland continues in the hands of its present possessors.

Efforts are making by Dissenters to obtain relief with respect to marriages. It is proposed that the ceremony shall be performed by a justice

of the peace, in the presence of two or more credible witnesses, in consideration of the sum of *five shillings* and no more, on production of a certificate of the proclamation of the banns, or of a licence granted according to law. Now to this we have only one objection, namely, as to the proclamation of banns; and that, simply, as to the person by whom such banns are to be proclaimed. Surely not by a clergyman in the parish church to which the Dissenter's conscience will not allow him to contribute. The proclamation indeed of banns is now utterly useless for the prevention of clandestine marriages; but if banns are to be proclaimed, why should not our *non-con* brethren proclaim the banns of their own people, in their own chapels? or why should not the intended contract be announced by the bellman, or by a notice affixed to the town-hall, makret-cross, blacksmith's shop, or any other place of habitual public resort? Let the Dissenters marry, bury, or baptize as they like, only do not place clergymen in the invidious situation of *registrars* to their *non-con* brethren.

Some partial changes have taken place in the administration. Lord Goderich (now Earl of Ripon,) has become Privy Seal; Mr. Stanley, Colonial Secretary; and Sir John Cam Hobhouse, Secretary for Ireland!! These removes are, however, generally regarded as mere preludes to far more extensive changes. It seems scarcely possible that the present administration should stand long; the grand difficulty is, who can succeed?

A bill regulating the Tariff has been enacted by the American government, which will we hope for the present terminate the dispute between South Carolina and the United States. The interests of the Northern and Southern States are so contrary, however, that we apprehend a collision or separation must shortly occur.

Ibraham Pacha is now threatening Constantinople; and the Grand Turk is reduced to seek the protection of the Russian Emperor, which may very possibly arrive too late; though a Russian fleet is at hand. Surely the waters of the Euphrates are drying up!!

Belgium is in the same unsatisfactory state as heretofore. Oporto is still besieged. Disturbances have broken out at Frankfort.

The Bishop of Calcutta arrived safely at Calcutta, Nov. 4. The ship by which he went out has been completely lost on her return, the crew and passengers were saved.

Our affairs in the East appear by no means settled. A mutiny appears to have been projected among the native troops at Bengal, which was prevented by timely interference.

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# Notices and Acknowledgments.

Received—H. F.—J. B.—E. N.—Louisa.

The Scriptural quotations inserted in the Homilies are taken from the versions which were in existence at the time when those Homilies were composed; and therefore vary considerably from our present authorized version. Our Droitwich correspondent will therefore see that the Society for Promoting Christian Knowledge is blameless in this matter.

The digging of graves on the Lord's Day appears to us in general a violation of the Fourth Commandment. We have long protested against Sunday funerals, which are generally speaking unnecessary; and though often advocated as a relief to the poor, by enabling them to collect their friends together without losing a day's work, are yet injurious in a pecuniary point of view, by increasing the expences of funerals, and are still more injurious in a spiritual point of view, as occasioning a neglect of public worship. When however a funeral is really necessary on the Lord's Day, the digging of the grave may also be necessary. An open grave in church yards through which there is a thoroughfare might lead to serious accidents in a dark night; nor are we sure that it is in the power of the clergy to prevent such violations of the Sabbath; all that a minister can do in such cases is by persuasion; or by requesting the interference of his churchwardens.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

JUNE 1833.

## MEMOIR OF THE REV. DAVID BRAINERD.

WHILE Mr. Brainerd's mind was occupied with considering the propriety of settling amongst the Indian converts, he formed the design of another journey to the Susquehanna; and having selected six members of his congregation to accompany him, after much prayer with his people, that the Holy Spirit might bless his labours and set up the kingdom of Christ among the Indians in the wilderness, he set forward on his journey.'

Here he was obliged to encounter great hardships: thus under date of Sep. 2, he writes,

'Rode forward, but no faster than my people went on foot—was very weak, on this as well as on the preceding days—was so feeble and faint, that I feared it would kill me to lie out in the open air; and, some of our company being parted from us, so that we had no axe with us, I had no way but to climb into a young pine-tree, and with my knife to lop the branches, in order to make with them a shelter from the dew: but the evening being cloudy and very likely for rain, I was still under fear of being extremely exposed—sweat much in the night, so that my linen was almost wringing wet all night. I scarce was ever more weak and weary than this evening, when I was able to sit up at all. This was a most melancholy situation I was in; but I endeavoured to quiet myself with considerations of the possibility of my being in much worse circumstances, amongst enemies,' &c.

Returning home he observes,

'I had proposed to tarry a considerable time longer among the Indians on the Susquehanna; but was hindered from pursuing my purpose by the sickness that prevailed there, the weakly circumstances of my own people that were with me, and especially my own extraordinary weakness, having been exercised with great nocturnal sweats and a coughing up of blood, in almost the whole of the journey; and was a great part of the time so feeble and faint, that it seemed as though I never should be able to reach home; and, at the same time, very destitute of the comforts and even necessaries of life, at least what was necessary for one in so weak a state. In this journey I was enabled, at times, to speak the Word of God with some power, and divine truths made some impressions on divers that heard me; so that several, both men and women, old and young, seemed to cleave to us, and be well disposed toward Christianity; but others mocked and shouted, which damped those who before seemed friendly, at least some of them: yet God, at times, was evidently present, assisting me and my interpreter, and other dear friends who were

with me. God gave, sometimes, a good degree of freedom in prayer for the ingathering of souls there; and I could not but entertain a strong hope, that the journey would not be wholly fruitless. Whether the issue of it would be the setting up of Christ's kingdom there, or only the drawing of some few persons down to my congregation in New Jersey; or whether they were only preparing for some future attempts that might be made among them, I did not determine: but I was persuaded that the journey would not be lost. Blessed be God, that I had any encouragement and hope! Many hardships and distresses I endured; but the Lord supported me under them all.'

In the following November, Mr. B. wrote thus to his brother Israel at Yale College.

'Dear Brother,—I had determined to make you, and my other friends in New England, a visit this fall; partly from the earnest desire which I had to see you and them, and partly with a view to the recovery of my health, which has, for more than three months past, been much impaired. And, in order to prosecute this design, I set out from my own people about three weeks ago, and came as far as to this place; where, my disorder greatly increasing, I have been obliged to keep house ever since, until the day before yesterday; at which time I was able to ride about half a mile, but found myself much tired with the journey. I have now no hopes of prosecuting my journey into New England this winter, supposing my present state of health will by no means admit of it. Although I am, through divine goodness, much better than I was some days ago, yet I have no strength to ride more than ten miles a day, even if the season were warm, and fit for me to travel in. My disorder has been attended with several symptoms of consumption; and I have been at times apprehensive that my great change was at hand: yet, blessed be God! I have never been affrighted; but, on the contrary, at some times much delighted with a view of its approach. Oh the blessedness of being delivered from the clogs of flesh and sense, from a body of sin and spiritual death! Oh the unspeakable sweetness of being translated into a state of complete purity and perfection! Believe me, my brother, a lively view and hope of these things will make the king of terrors himself appear agreeable. —Dear brother, let me intreat you to keep eternity in your view, and behave yourself as becomes one that must shortly *give an account of all things done in the body*. That God may be your God, and prepare you for his service here and his kingdom of glory hereafter, is the desire and daily prayer of

Your affectinnate loving brother,

DAVID BRAINERD.'

To the same brother he wrote in the following holy and affectionate strain in Nov. 1747.

'My dear Brother,—It is from the sides of eternity that I now address you. I am heartily sorry that I have so little strength to write what I long to communicate to you. But let me tell you, my brother, ETERNITY is another thing than we ordinarily take it to be, in a healthful state.

'I have been just dying, now for more than a week; and all around have thought me so: but, in this time, I have had clear views of eternity; have seen the blessedness of the godly, in some measure, and have longed to share their happy state; as well as been comfortably satisfied, that, through grace, I shall do so.

'But, oh, what anguish is raised in my mind, to think of an eternity for those who are Christless; for those who are mistaken, and who bring their false hopes to the grave

with them! The sight was so dreadful, that I could by no means bear it. My thoughts recoiled; and I said (but under a more affecting sense than ever before) *Who can dwell with everlasting burnings?* Oh, methought, that I could now see my friends, that I might warn them, to see to it, that they lay their foundation for eternity sure.

'And you, my dear brother, I have been particularly concerned for; and have wondered that I so much neglected conversing with you about your spiritual state, at our last meeting. Oh, my brother, let me then beseech you now to examine, whether you are indeed a new creature; whether you have ever acted above self; whether the glory of God has ever been the highest concern with you; whether you have ever been reconciled to all the perfections of God; in a word, whether God has been your portion, and a holy conformity to him your chief delight. If you cannot answer positively, consider seriously the frequent breathings of your soul; do you not, however, put yourself off with a slight answer. If you have reason to think you are graceless, oh, give yourself and the throne of grace no rest, till God arise and save. But if the case should be otherwise, bless God for his grace, and press after holiness.

'My soul longs that you should be fitted for, and in due time go into, the work of the ministry. I cannot bear to think of your going into any other business in life. Do not be discouraged because you see your elder brothers in the ministry die young, one after another. I declare, now I am dying, I would not have spent my life otherwise for the whole world. But I must leave this with God.

'If this line should come to your hands soon after the date, I should be almost desirous that you should set out on a journey to me. It may be, you may see me alive, which I should much rejoice in: but if you cannot come, I must commit you to the grace of God, where you are. May He be your guide and counsellor, your sanctifier, and eternal portion!

'Oh, my dear brother, flee fleshly lusts; and the enchanting amusements, as well as corrupt doctrines, of the present day; and strive to live to God. Take this as the last line from

Your affectionate dying brother,
DAVID BRAINERD.'

With the same ardent zeal and love he thus addressed a young friend to whom he was tenderly attached, and who was at that time a candidate for the ministry.

'Very dear Sir,—How amazing it is, that the living, who know that they must die, should notwithstanding *put far away the evil day*, in a season of health and prosperity; and live at such an awful distance from a familiarity with the grave, and the great concerns beyond it! And especially it may justly fill us with surprize, that any, whose minds have been divinely enlightened, to behold the important things of eternity as they are, I say, that such should live in this manner.

'And yet, Sir, how frequently is this the case? How rare are the instances of those who live and act, from day to day, as on the verge of eternity, striving to fill up all their remaining moments in the service and to the honour of their great Master? We insensibly trifle away time, when we seem to have enough of it; and are so strangely amused, as in a great measure to lose a sense of the holiness and blessed qualifications necessary to prepare us to be inhabitants of the heavenly paradise. But, dear Sir, a dying bed, if we enjoy our reason clearly, will give another view of things.

'I have now, for more than three

weeks, lain under the greatest degree of weakness; the greater part of the time, expecting daily and hourly to enter into the eternal world: sometimes I have been so far gone, as to be wholly speechless for some hours together. And, oh, of what vast importance has a holy spiritual life appeared to me to be in this season! I have longed to call upon all my friends, to make it their business to live to God; and especially all that are designed for, or engaged in, the service of the sanctuary.

'O dear Sir, do not think it enough to live at the rate of common Christians. Alas, to how little purpose do they often converse, when they meet together! The visits, even of those who are called Christians indeed, are frequently extremely barren; and conscience cannot but condemn us for the misimprovement of time, while we have been conversant with them. But the way to enjoy the Divine presence, and be fitted for distinguishing service for God, is to live a life of great devotion and constant self-dedication to him; observing the motions and dispositions of our own hearts, whence we may learn the corruptions that lodge there, and our constant need of help from God for the performance of the least duty. Dear Sir, let me beseech you frequently to attend to the great and precious duties of private fasting and prayer.

'I have a secret thought, from some things which I have observed, that God may perhaps design you for some singular service in the world. O, then, labour to be prepared and qualified to do much for God. Read Mr. Edwards's piece on the Affections, again and again; and labour to distinguish clearly upon experiences and affections in religion, that you may make a difference between the gold and the shining dross. I say, labour there as ever you would be a useful minister of Christ; for nothing has put such a stop to the work of God in the late day, as the false religion, the wild affections, that attend it. Suffer me, therefore, finally, to entreat you earnestly to give yourself to prayer, to reading and meditation on divine truths. Strive to penetrate to the bottom of them; and never be content with a superficial knowledge. By this means, your thoughts will gradually grow weighty and judicious; and you hereby will be possessed of a valuable treasure, out of which you may produce things new and old, to the glory of God.

'And now, I commend you to the grace of God; earnestly desiring, that a plentiful portion of the Divine Spirit may rest on you; that you may live to God in every capacity of life, and do abundant service for him in a public one, if it be his will; and that you may be richly qualified for the inheritance of the saints in glory.

'I scarcely expect to see your face any more in the body; and therefore intreat you to accept this as the last token of love from

Your sincerely affectionate dying friend,

DAVID BRAINERD.'

To his brother John he writes,

'Dear Brother,—I am now just on the verge of eternity, expecting very speedily to appear in the unseen world. I feel myself no more an inhabitant of earth, and sometimes earnestly long to depart and be with Christ. I bless God that he has, for some years, given me an abiding conviction, that it is impossible for any rational creature to enjoy true happiness without being entirely devoted to him. Under the influence of this conviction, I have in some measure acted; Oh that I had done more so! I saw both the excellency and necessity of holiness in life; but never in such a manner as now, when I am just brought to the sides of the grave. Oh, my brother, pursue

after holiness: press toward the blessed mark; and let your thirsty soul continually say, 'I shall never be satisfied till I awake in thy likeness.' Although there has been a great deal of selfishness in my views; of which I am ashamed, and for which my soul has been humbled; yet, blessed be God, I find I have really had, for the most part, such a concern for his glory and the advancement of his kingdom in the world, that it is a satisfaction to me to reflect on these years.

'And now, my dear brother, as I must press you to pursue after personal holiness, to be as much in fasting and prayer as your health will allow, and to live above the rate of common Christians; so I must entreat you solemnly to attend to your public work. Labour to distinguish between true and false religion; and, to that end, watch the motions of God's Spirit on your own heart: look to him for help; and impartially compare your experiences with his word.

'God knows, I was heartily willing to serve him longer in the work of the ministry, although it had still been attended with all the labours and hardships of past years, if he had seen fit that it should be so: but as his will now appears otherwise, I am fully content; and can, with the utmost freedom say, The will of the Lord be done.

'It affects me to think of leaving you in a world of sin. My heart pities you, that those storms and tempests are yet before you, which I trust, through grace, I am almost delivered from. But God liveth, and blessed be my Rock! He is the same Almighty Friend; and will, I trust, be your guide and helper, as he has been mine.

'And now, my dear brother, "I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified." May you enjoy the Divine presence, both in private and public, and may "the arms of your hands be made strong, by the right hand of the mighty God of Jacob!" Which are the passionate desires and prayers of

Your affectionate dying brother,
DAVID BRAINERD.'

In this holy, heavenly state of mind, Mr. B. awaited his solemn change: 'one evening perceiving a fresh token of the fatal progress of his disorder, he exclaimed; 'Oh, the glorious time is now coming! I have longed to serve God perfectly; now he will gratify my desires.' As new symptoms of approaching dissolution made their appearance, he became still more animated and cheerful. When he spoke of the period of his death, he used to call it, 'that glorious day;' nor was this because he should then be delivered from sorrow and pain, and raised to dignity and honour, for he thought that a comparatively low and ignoble consideration, but because he should then be able to glorify God with a pure and perfect heart. One evening, when he was attempting to walk a little, he thought with himself: 'How infinitely sweet is it, to love God, and to be all for him.' Upon which it occurred to him: 'You are not an angel, not lively and active.' To this, his whole soul instantly replied: 'I as sincerely desire to love and glorify God, as any angel in heaven.' The same night, he said: 'My heaven is to please God, to give up all to him, to be wholly devoted to his glory; that is the heaven I long for; that is my religion; that is my happiness, and alway was, ever since, I suppose, I had any true religion. I do not go to heaven to get honour, but to give all possible glory and praise. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there; but to love, and please, and glorify God

is all. Had I a thousand souls, if they were worth any thing, I would give them all to him; but I have nothing to give when all is done. My heart goes out to the burying ground; it seems to me a desirable place; but, Oh, to glorify God! that is it, that is above all. It is a great comfort to me to think, that I have done a little for God in the world. Oh! it is but a very small matter; yet I have done a little, and I lament I have not done more for him. There is nothing in the world worth living for, but doing good, living to God, pleasing him, and doing his whole will.'

'Mr. Brainerd was now daily growing worse; yet ill as he was, he eagerly employed the little strength which still remained, in some attempts to promote the glory of the Redeemer and the salvation of souls. It greatly refreshed him amidst all his bodily sickness and pain, that he was enabled to contribute a little towards these important objects. Nature, however, was, at length, exhausted. He gradually sunk under the ravages of his disorder, and after a severe struggle, breathed his last, October 9, 1747, in the thirtieth year of his age.

'Thus died Mr. David Brainerd, a young man, whose extraordinary worth and piety entitle him to the warmest admiration and respect of the Christian world, and whose memory deserves to be embalmed to the latest generations. He possessed, according to President Edwards, uncommon natural talents; a quick perception; a ready invention: a strong memory; a clear, correct, penetrating judgment; a sound and vigorous understanding; much natural eloquence, and a peculiar facility of communicating his ideas to others. He had an extraordinary knowledge of men, as well as things, and a happy faculty of accommodating himself to the capacities, tempers, and circumstances of those whom he wished to instruct. His gift in prayer was almost inimitable: there was such a propriety in his petitions; such a weight in his expressions; such an appearance of sincerity, reverence, and solemnity in his manner. His learning was very considerable: he excelled in knowledge in general; but particularly in the knowledge of theology. He was truly, for one of his age, an extraordinary divine, especially in all matters relating to experimental religion. Grace in him appears to have been, with scarcely any interruption, in sensible and vigorous operation. He was distinguished by the purest and most ardent love to God; by a most abasing impression of his own vileness, particularly of the depravity of his heart; by deep contrition of spirit, on account of his small attainments in piety, and fervent longings after perfection in holiness; by intense desires to promote the glory of God, and the extension of the kingdom of Christ in the world; by singular spirituality of mind, and entire deadness to earthly things; by clear and impressive views of eternity, as if he were actually out of the body, and beheld with his eyes the grand realities of the other world.'

The last entry in his diary, in his own hand, was the following,

'Sep. 25, 1747.—This day I felt unspeakably weak, and little better than speechless all the day. However, I was able to write a little. Oh, it refreshed my soul to think of former things, of desires to glorify God, of the pleasures of living to him! O my God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will. Oh "come, Lord Jesus, come quickly!" Amen.'

His diary was continued a little further, in a broken manner, written by his brother Israel, but indited by himself. The last entry thus made in it here follows,

'Oct. 2.—My soul was, this day, at turns, sweetly set on God. I longed to be with him, that I might behold his glory. I felt sweetly disposed to commit all to him; even my dearest friends, my dearest flock, my absent brother, and all my concerns for time and eternity. Oh that his kingdom might come in the world! that all might love and glorify him, for what he is in himself! that the blessed Redeemer might "see of the travail of his soul, and be satisfied!" Oh "come, Lord Jesus, come quickly!" Amen.'

May God vouchsafe to raise up in his church, many who may follow this his departed servant, as he followed Christ. Amen.

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## TO A FRIEND WHO DENIES THE PERSONALITY OF THE HOLY SPIRIT.

My dear ——, Unwittingly, yet effectually did you, on my visit during the summer, lay the foundation of no inconsiderable drawback to my religious peace. You may perchance recollect stating your disbelief on the personality of the Holy Spirit. Nor even yet are the turbulent waves of this noisome heresy entirely at rest. May he to whom the waves of the ocean paid their due allegiance, say to my contentious and erring heart, "Peace, be still."

Consider me not, I pray you, as that ignorant and shackled person, who led by the baseness of fear, would feign throw aside the reasonable interpretation of Scripture in obedience to the dogmas of commentators and expositors. For I do maintain that Holy Scripture has explicit and conclusive testimony to the personality of the Holy Ghost; and lest you should fancy I make assertion without proof, I annex the following passages.

Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

Matt. iii. 16. And Jesus when he was baptized went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The parallel passage in St. Luke iii. 22. is as follows. The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in whom I am well pleased.

On these passages the Homily for Whitsunday remarks. *Where note three divers and distinct persons, the Father, the Son, and the Holy Ghost.*

Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Would Christ have appointed a solemn service in his religion, and placed it at the door of the church, as a test prior to admission, in the which an equality is plainly shewn between what you would call the deity and an energy? *See Dr. Hawker.*

Acts xiii. 2. The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

The eighth chapter of the Epistle to the Romans abounds with testimony to the personality of the Holy Ghost. But the following verses deserve especial attention.

Rom. viii. 26, 27. Likewise the Spirit also helpeth our infirmities—but the Spirit itself maketh intercession for us—He that search-

eth the hearts knoweth what is the mind of the Spirit, *that* he maketh intercession for the saints according to the will of God.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

On this passage Dr. Hawker justly inquires: 'Are the qualities of the grace of Christ, and the love of God, which, it will not be doubted, are such personal qualities as afford the probability of their being imparted from one to another, more so than the communion of the Holy Ghost; or would they be joined with the communion of one that is himself a creature, an attribute, or energy.

But in the Greek of the New Testament we sometimes find a masculine article or pronoun joined to the neuter πνευμα; now why, if not especially to denote personality, is this violation of the laws of Grammar?

Thus John xvi. 13. We have Οταν δε ελθη εκεινος, το πνευμα. Also John xiv. 26. xv. 26. Ephes. i. 13.

These passages then, and such as these, were the land-marks to which I clung, knowing that either the inspiration of the book must be denied, or that they must be admitted in their obvious and grammatical sense. The cause of my doubts on the personality of the Holy Ghost sprang from what I at first conceived to be the generally unfavourable tone of Scripture to the doctrine.

And now you will pardon me, if I urge you, again to review the arguments which have induced you to forsake the faith which I shall boldly declare to have been once delivered to the saints. Can those who assert the contrary furnish us with the date when the church of Christ, descending from her purity, first embraced the doctrine of the Holy Spirit's personality? Or rather, dare they to impugn our proposition, that this doctrine, held by the Catholic church, has been brought down through an uninterrupted succession from apostolic times? The page of ecclesiastical history is indeed deformed by an infinite variety of error, but never yet has heresy so fearfully prevailed, as to merge into insignificance the Catholic church, or to raise doubt on that which she professed to hold; and it is then neither rash nor vain to assert the apostolicity of one of its chief and fundamental doctrines.

Although I do not look on the system which would have us deny personality to the Holy Ghost with the same loathing and utter abhorrence which the Socinian scheme imperatively demands; yet I am fully convinced that the error of the one will lead to the monstrous and life-destroying doctrine of the latter, and that the convert to the former, nerved and prepared by his former desecration, will soon learn to deny deity to the Lord Jesus, to trample on the atonement, and to degrade our Lord and Saviour into a creature.

Many, very many, bereft of the Spirit's influence, could trace their apostacy to doubts on his personality. I have written nought but what I conscientiously believe; then think me not harsh, but rather esteem this braving of your displeasure, as in truth it is, an affectionate regard for your eternal happiness. Surveying the abyss which yet yawns beneath you, may God of his mercy, and the offended Holy Spirit give you the power to fly from that perdition which I fear commonly ensues on a continuance in this vital error.

Very truly yours,

H. F.

# THE HISTORY OF PROPHECY.

## No. III.

### THE PROPHECIES OF JACOB, CONCERNING HIS SONS.

THE next passage of scripture to which our attention is drawn, is that very striking one which describes the last days and dying language of the patriarch Jacob, when about to terminate his earthly pilgrimage, as a stranger and sojourner in the land of Egypt.

In very few instances recorded in holy writ, does the power of faith appear more illustriously operative. Let the circumstances of the dying patriarch be considered. True it was, that by the peculiar operations of God's providence, one of his younger sons had recently been raised to a post of high authority under the sovereign of Egypt. But with that single exception, in what situation were his children, or what had been his own condition and that of his fathers, but that of homeless and wandering shepherds. Very lately had both he and they apprehended actual death by famine; and although a refuge had been provided for them in Egypt, yet the station and estimation conceded to them there, is indicated by the language of Pharaoh to Joseph: "*If thou knowest any men of activity among them, then make them rulers over my cattle.*" Gen. xlvii. 6.

And yet, thus dying, a stranger and a sojourner in a land where their very occupation was held in abomination (Gen. xlvi. 34.), still, such is the triumphant faith of the patriarch, that his last words are occupied in bestowing sceptres and dominions on his children; grasping as he does, with the firmest hold, that ancient promise of God, made to him above a hundred years before, in the vision of Bethel, "*The land whereon thou liest, to thee will I give it, and to thy seed: . . . thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*"

Looking backward then, through the hundred years which had elapsed since the reception of this promise, and forward, through the more than two hundred which were yet to pass before its accomplishment, the patriarch takes up the language of prophecy, and describes the future features and allotted destinies of "the tribes of Israel," when coming into possession of the promised land; and even the leading features of their history down to the Messiah's coming.

The first of these predictions we find in the close of chapter forty-eight of Genesis, in which Joseph's presentation of his children to his father is related. Jacob then tells his best beloved son, that he has "given him one portion above his brethren." And the history of the Israelites shews the fulfilment of this promise, in the settlement of the descendants of Joseph's two sons as two distinct tribes among the twelve. The tribe of Levi being taken out of the twelve, and set apart for the peculiar service of God, room was made for this extension, and accordingly we find, in the book of Numbers, in the encampments of the children of Israel, no place assigned, or mention made, of the tribe of Levi,—but on the other hand, we have the descendants of Joseph claiming their double portion, as the two tribes of Ephraim and Manasseh.

But further;—in blessing these his favoured grandchildren, Jacob erred, as it seemed unto Joseph, in placing his right hand on the head of Ephraim, the younger, and his

left hand on the head of Manasseh, the elder. Jacob, however, immediately intimated to him that nothing, in these prophetic proceedings, partook of error or uncertainty; but that this apparently mistaken or capricious arrangement was only another instance of that discriminating exercise of the sovereignty of God, which in his own case had determined, as touching himself and Esau, "*The elder shall serve the younger.*" Of Manasseh the patriarch instantly assures his son, that "*he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.*"

The fulfilment of this promise is abundantly apparent. Even in the wilderness we already find that the children of Ephraim were forty thousand, while the tribe of his elder brother numbered only thirty-two thousand. But this predominance increases as we proceed, and Moses speaks of them in his dying prophecy, as "*the ten thousands of Ephraim and the thousands of Manasseh.*" And, when we advance further, we find that in the days of the prophets, Ephraim is repeatedly spoken of as the very head and leading tribe of Israel, and as, in short, synonymous with Israel itself. As, for instance, in Isaiah vii. 2. "*It was told the house of David,* (Judah,) *saying, Syria is confederate with Ephraim.*" And in Jer. vii. 15. "*I will cast you* (Judah) *out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.*"

But we must advance to the next chapter, wherein the patriarch distinguishes his other sons, and their descendants in succession. He begins with *Reuben*, his first-born, upon whom his chief blessing might be expected to descend. But Reuben had sinned in an especial manner, (Gen. xxxv. 22.) and his judgment is marked and peculiar. "*Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed.*"

'Reuben's incest had been committed forty years before, and probably was repented of, and pardoned as to its eternal punishment: yet, being a crime of so infamous a nature, it was on this occasion remembered, and his tribe was degraded on account of it; to testify not only Jacob's, but the Lord's, abhorrence of such abominable practices, for a warning to the Israelites, and to all future ages.'

And in full accordance with this prediction, the tribe of Reuben never had the pre-eminence in any respect; nor is a single individual of this tribe mentioned in the whole of Scripture, as attaining to any distinction or honour among the children of Israel.

Nor did the blessing of the first-born descend upon the second or third sons of Jacob. *Simeon* and *Levi* had also grievously transgressed in the massacre of the Shechemites, and their sentence ran thus, "*Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.*"

'Accordingly, the tribe of Simeon had only a portion within the lot of Judah, where being straitened, part of them went in quest of new settlements, and were thus divided in Jacob. Tradition also reports, that numbers of this tribe were dispersed among the other tribes, as instructors of children, for their support. The sentence in Levi's case was not reversed, but converted into a blessing, in consequence of the service which his descendants performed, in their zeal against the worshippers of the golden calf; so that being consecrated to God, as the priestly tribe, they were honourably and profitably divided and scattered in that character throughout Israel.—But the tribe of Simeon, being deeply criminal in the matter of Baal-peor, were not so favoured.'—*Scott.*

The blessing of Judah, the fourth son, was especial and peculiar, but we reserve the consideration of it, and pass on to the other tribes.

"*Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships: and his border shall be unto Zidon.*"

Not until two hundred and fifty years afterwards was Canaan divided among the tribes of Israel; and the division then took place *by lot*. Yet how exact the fulfilment of the prediction! "*The third lot came up for the children of Zebulun; and their border went up towards the sea.*" Joshua xix. 10, 11. This tribe possessed the sea-coast, nearly from the sea of Galilee to the Mediterranean, and its border reached to the territory of which Zidon was the capital.

"*Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulders to bear, and became a servant unto tribute.*"

An unwarlike, but prudent character is here described. Accordingly, we seldom hear of this tribe, as mingling in the contests of their brethren. Once they are enumerated, and in remarkable terms. Among those who came to David to Hebron, "*to turn the kingdom unto him, according to the word of the Lord,*" there came "*of Ephraim, twenty thousand and eight hundred, mighty men of valour;*" and "*of Zebulun, such as went forth to battle, expert in war, fifty thousand which could keep rank.*" and of the other tribes in like manner; but "*of the children of Issachar, men that had understanding of the times, to know what Israel ought to do, the heads of them were two hundred, and all their brethren were at their commandment.*" 1 Chron. xii. Here we have that characteristic of prudence, and aptitude for counsel, rather than for war, which had been ascribed to them by their dying progenitor. With such wondrous exactness did the spirit of prophecy delineate by the lips of the dying patriarch, even the provincial distinctions of character of the future tribes.

The characters of the tribe of *Dan*, as subtle and mischievous, from whom Sampson descended; of *Naphtali*, to whose tribe Barak belonged; and of *Gad* and *Asher*, are more briefly sketched, and to understand their full import and accomplishment, we need more detailed knowledge of the internal history of the Israelites than we at present possess. *Joseph* is peculiarly honoured, and we have already remarked, that his younger son Ephraim so immensely increased, as to become, in fact, the head and leader of the ten tribes, so that the kingdom of Israel was commonly called "Ephraim." *Benjamin* is described as ravening like a wolf, and certainly no tribe evinced so fierce and cruel a character, as did that which descended from this, the youngest son of Jacob.

But, to revert to *Judah*, the fourth son, upon whom the blessing of the first-born was laid, we find it said of him:—

"*Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.*"

The first feature in this sketch is, that of the *pre-eminence* of the tribe of Judah. The blessing conferred by Isaac upon Jacob, "*Be lord over thy brethren, and let thy mother's sons bow down unto thee,*" is here transferred, in almost the same words, to Judah, "*Thou art*

*he whom thy brethren shall praise; thy father's children shall bow down before thee.*"

This pre-eminence was never lost. In the march from Egypt to Canaan, the tribe of Judah always led the van. After passing Jordan, on taking possession of the promised land, this tribe was first put into possession of its portion. After the death of Joshua, the Israelites asked the Lord, "*Who shall go up against the Canaanites first; and the Lord said, Judah shall go up.*" The crown, also, after the single reign of Saul, was fixed in their tribe, and the temple of the Lord was fixed in their city of Jerusalem. And, even when ten tribes fell from their allegiance, so strong and numerous was Judah, that with one other tribe, Benjamin, it maintained its independence, and outlived its rival.

But the remaining clause demands more particular attention; seeing that it is one of those passages which bear peculiar and irrefragable testimony to the divine origin of the Holy Scriptures.

Supposing, for an instant, that we consented to enter into an argument on the authenticity of the Scriptures, and to speak of their divine origin as a matter to be proved. Viewing the matter in this light, it is, as every one knows, a matter on which even a tolerably-informed infidel can entertain no doubt, that the Pentateuch is a book of very great antiquity. In fact, there is no more reason for doubting that the books of Moses were actually written by him whose name they bear, than there is for supposing that the commentaries of Cæsar, or the histories of Livy or Tacitus, were fabricated by other persons, and in a later age.

Here, then, in the passage before us, is a plain prediction, and that in a writing which there is abundant collateral evidence to shew, existed many centuries before Christ, that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came, to whom the gathering of the people belonged." The implied inference is equally clear, that when Shiloh came, the sceptre should depart, and the lawgiver cease, in Judah.

This prediction was given, as no Christian will for a moment doubt, some centuries before either sceptre or lawgiver was known in Judah. This is one point to be observed; but even the sceptic must admit the other, namely, that it was extant centuries before the sceptre and the lawgiver departed. This departure was, in the prediction, distinctly connected in point of time with the coming of *Shiloh*, —*he who was sent*, the *peaceable one*, or the *Prince of Peace*.

The coming of this Prince of Peace took place seventeen hundred years after the giving of this prophecy. Up to that period the sceptre and legislative authority of Judah had continued; the nation retaining its organization even through the Babylonish captivity. But in the very same generation which saw the coming of *Shiloh*, the *Prince of Peace*, an entire end was put to Judah's sceptre, and Judah's laws. The judgments executed upon their nation by Titus, were of the most exterminating character. The whole nation was scattered and dispersed over the face of the earth; a cruel captivity being the lot of all, and nothing but the especial power of God, performing his own word, could have preserved their race from entire oblivion.

The inference is unavoidable. God himself, (Isaiah xlvi.) claims this power of revealing future events to be his own peculiar prerogative. "*There is none like me: declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel sdall stand, and I will do all my pleasure.*"

## ON PATRONIZING SOCINIAN SCHOOLS.

SIR.—AMONG the various evils into which the false liberality of the times betrays men, few perhaps will appear more surprizing to the mind accustomed to judge according to the Scriptures, and the sentiments, (drawn, I am persuaded from the Scriptures) of persons of established reputation in the church of God, both in former ages and in the present, than the practice of many professing Christians, and I fear even of some true Christians, in placing their children under the instruction of Socinian, or otherwise heterodox schoolmasters and school-mistresses. I presume the practice, among persons of any religious thoughtfulness, is confined to the case of *day-schools:* and on that ground, and on the plea that religious instruction forms no part of the system, and that therefore nothing *bad* is taught, the practice is excused. But oh! what low unworthy views must the Christian parent take—I can hardly help saying, how low must he himself have sunk in the Christian life—before he can content himself with such a miserable plea as this! The very exclusion—systematic exclusion—of religious instruction, and of the use of the Holy Scriptures, ought sufficiently to brand *any* school in the Christian's eyes, so as to make him shun it as an outrage upon principle, and a reproach to the Christian name! But then, further, oh, what a miserable idea is this, of religion, either true religion or false religion, extending its influence only to *direct* religious instruction! Take such an instructor as the late Joseph Milner of Hull, or Mr. Clark of Chesham Bois, (of whom so interesting a notice occurs in the recently published Memoir of the Rev. T. T. Thomason) and imagine, if you can, any branch of instruction to which, in such men's hands, religion would not extend its influence, and tend to infuse a sacred spirit into the minds of their pupils. History, Geography, Classics, Natural Philosophy, whatever might be the subject, the Christian "leaven would leaven the whole lump." It is true that such teachers as these are rare, and comparatively few parents can secure the advantage of their instructions for their children; but men partakers in some degree of the same principles may be found, and ought to be sought out and encouraged: and the principles, wherever they exist, will produce their effect, though not in an equal measure. And so will opposite principles. The Socinian takes a different view of men and of manners, of actions and of sentiments, of this world and of the next, as well as of God and of Christ, from what the real Christian does: and, if you would not have your child's mind impregnated with a poison too congenial to all its own natural propensities, you will studiously keep it aloof from such contagion.

'But it is quite in the early years only of our children,' some will say, 'that we avail ourselves of such instruction!' Here again is an infatuation at once which is astonishing. Who would not wish to imbue even the earliest years of his child with Christian instruction, and to guard him against whatever might counteract it? And has it not passed into a maxim—

'Children, like tender oziers, take the bow,
And as they first are fashioned, always grow.'

But the Socinian master is 'a very good teacher,' and he is 'a very kind and amiable man.' Be it so: we will suppose he is the *best* teacher, simply considered as a teacher, within our reach. Here then God puts us to the trial,

whether, when our child's best interests are at stake, we will make some sacrifice of his temporal advantage to his eternal good, by preferring a teacher of sound principles to one, in other respects, of higher qualifications, but failing in this essential point. And do we refuse the sacrifice? and deliberately "seek first" for our child the world, and not "the kingdom of God and his righteousness?" And can we in this course expect the Divine blessing? But the Socinian teacher is 'so kind and amiable.' Be it so. It is a pity that Christians should ever be excelled in this way, by men who want Christian principles. But it must be confessed, that sometimes it is so: and men of the class we are referring to, appear to study and avail themselves of this method of recommending themselves and the doctrines they profess. I would not judge them, but rather recommend them to imitation in this respect. At the same time it may be remembered, that men whose views lead them to little internal conflict, and little labour to subdue the heart to "the obedience of faith," may find sometimes more leisure to attend to the outward manners—just as the slight and superficial man who figures in society may be much more attentive to dress and appearance, than a man of far greater depth, and more really valuable qualities.

And then what is likely to be the effect of all this amiableness upon the young person thus trained? These attractive qualities of their teacher render him tenfold more dangerous to them. Their hearts are very probably won to him in the ardour of youth, and their esteem for him increases as they grow up. It is true, their parents tell them his religious principles are not at all to be admitted. But those principles were not so viewed by the parents as to prevent their selecting him for the teacher of their children! 'They cannot therefore be so very bad! Perhaps it is only an old prejudice, the remnant of less liberal times, which so condemns them!'—Thus the influence of Socinians is established; the way is smoothed to association with them in after life—and to the promotion of their views—perhaps to the avowal of their principles! And all this through the sin—yes *the sin*—of religious parents!—"*While men* SLEPT, the enemy came and sowed TARES AMONG THE WHEAT, and went his way." The "wheat" may be sown at home, but at school the "tares" are sown "AMONG" it.

Sir, in all this, permit me to say, I am not delivering the sentiments of an individual, however experienced, but THE RECORDED JUDGMENT of the most deservedly influential Christian ministers through successive ages. I know not a dissenting voice among such. But alas! it is the fashion of the age, even in the religious world, to pay little regard to such judgments. The off-hand decision of men's own minds—founded often on the most limited knowledge—and inquiring, not—What does the word of God inculcate? but what *seems reasonable* to me? decides every thing! But this is a portion of "the haughty spirit that goeth before a fall." This spurious candour and liberality have very much conduced to lower the standard of principles and morals in society at large, and have induced multitudes to substitute the doctrine of expediency in the room of the divine declarations. *Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*

PRISCUS.

## ON JONES'S BOOK OF NATURE.

SIR.—The observations of your correspondent, L. N. in your number for December 1832, p. 479, upon the importance of rightly quoting Scripture, makes me trouble you with a remark or two upon the serious mischief which I think may arise from the following detached quotation I lately met with, in looking over a little work entitled, 'Jones's 'Book of Nature.' It seems to be intended for children, leading them to draw spiritual lessons from the objects which surround them. The third lesson given in the book, is, 'On the ships of the sea,' page 5, of the fourteenth edition, published by the 'Society for Promoting Christian Knowledge.' At the conclusion of it, a collection of texts is given, as suitable to the foregoing instruction, and among others, 1 Pet. iii. 20, 21. "Eight souls were saved by water: the like figure whereunto, even baptism, doth also now save us." Now it appears to me that these words, detached as they are from those that follow, if committed to memory by a child who has not the benefit of an enlightened teacher, or read by some poor illiterate person, would convey or confirm a very dangerous and unscriptural idea, as leading them to rest their hope of safety upon their *baptism*. Whereas if the following words had been given, they would have qualified and explained those preceding; for in them we learn that it is "*not* the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ," which I understand to mean, that it is not the outward washing of the flesh which can avail any thing, unless we have that faith in the *finished* work of Christ, *evidenced* by his resurrection, which is the work of the Holy Spirit, and by which our *hearts* are said to be *purified*, which spiritual cleansing is illustrated by the action of water upon our bodies—water is 'the outward sign,' but unless accompanied by the 'inward and spiritual grace,' it is not that *true* baptism which alone can profit us. I think the author of the little book in question is rather unguarded in some of his remarks on this subject; for instance in Lesson V. 'On the fading flower,' is the following sentence: 'He has given to me *in my baptism* that best robe, the robe of righteousness, which shall never change, but keep its glory like the sun that fadeth not—Lord, grant that I may keep unspotted the garment thou hast put upon my soul,' &c. It is very true, this language is not stronger than the words of our Church Catechism, 'wherein (in baptism) I was made a member of Christ,' &c. and the author of the little book in another part of it, says,

Q. What doth the water of baptism wash away?

A. The stain of sin.

Q. But water cannot do this of itself?

A. No, it is an outward and visible sign of the Spirit of God.

Still I cannot feel that the passage I before mentioned, is quite *unexceptionable*, though Mr. Jones in the questions and answers last quoted, and *elsewhere* in this little publication, shews the difference between the form and the spirit. He says some "are *not* the better, but the *worse* for their baptism: they forfeit the wedding garment," (page 18.) When we consider what a lamentable error some rest in as to the efficacy of the form, we cannot I think be too careful of the statements we make upon the subject.

S. J. A.

## ON PEACE OF MIND.

THE Christian alone ought to speak of peace of mind, for he only knows and enjoys it: it is only to his true disciples, namely to such as are not of the world, (even as he is not of the world) that the Saviour has said, *Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you.* The world never speaks of peace, but talks of pleasure, of joy, and of happiness; and so far from these words answering to *peace*, they are altogether different. In a world such as this is, where we know not what the next day or the next hour may bring forth, how can the possession of all its good things be otherwise than accompanied with trouble and disquietude, or anxiety at least? The eternal and unchangeable treasures are the only ones that can be enjoyed in peace.

But it will be said, Is not happiness promised to man by this very thirst of it which dwells within him? Has his Maker given him a want which is never to be satisfied? It is to be satisfied, without doubt, but that cannot be on this earth; this world cannot be *the place of our rest, for it is polluted.** Therefore let us not waste the days of this short life in running after a phantom we never shall catch, and which flies the more rapidly, the more ardently we follow it. The only way to be happy in this world, is to renounce this world as the source of one's happiness.

Poor souls, that travail and are heavy laden, who have so long sighed after freedom and bliss, and who have gained nothing from so many efforts but continued disappointments, believe those who have dragged themselves along this wearisome road where so many briars grow. We too, have long sought from the world a felicity it cannot give; we have felt lonesomeness of heart, an emptiness of life, and an experience of the nothingness of earthly riches. We have suffered like yourselves: why should not you find peace as we have? Why should not you seek it at the hands of Him who has bestowed it on us, who gives it to all that ask, and who is more desirous of bestowing it upon you than you are of obtaining it?

M.

* Micah ii. 10.

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## ISAIAH LX.

" Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—

' Arise, shine forth, thy dawning hour
Of light is come, lo! Salem's tow'r,
With holy radiance streams;
The glory of the Lord is ris'n,
The Sun of righteousness has giv'n
His never setting beams.

See on the mount the prophet stand,
To heav'n he waves his outstretch'd hand,
Bright his uplifted eye;
Touch'd by a coal of living fire,
The word of God his lips inspire;
His mission is from high.

The people sat in darkness dread,
Its blackest mantle o'er them spread,
The long unbroken night;
No hope, no pray'r, to raise their trust,
When from above the vision burst,
Upon the prophet's sight.

He saw the glorious morning star,
Rolling in brightness from afar;
He heard from heaven's height,
Glory to God by angels sung,
While through the earth that chorus rung,
To hail the Saviour's light.

If such salvation's dawning gleam,
The radiance of its rising beam,
What will its noontide be?
When in the sanctuary blest,
Jehovah's glorious feet shall rest,
And all his mercy see.

No sun shall pour that radiant noon,
Lost in its brightness, shall the moon
In darkness pass away;
The Lamb shall be its light divine,
The glory of the Lord shall shine,
In everlasting day.

E. N.

## TO A FRIEND ON A SICK-BED.

" Yet there is room."

MY DEAR FRIEND,—Accept this letter as a token of sincere affection towards you, and as expressing the warm desires of my heart on your behalf. I long for your happiness, and that you may in this affliction find support and comfort. Yet I would fain have you look to the *right source* for it—you will ever be disappointed if you look to any *earthly* prospects; there is nothing on earth, that can yield solid peace or composure on a sick-bed—nothing but the work of the Holy Spirit on the heart shewing the need of a Saviour, and leading the soul to rest upon him, can afford any ground of confidence or gleam of peace—every thing else that is worldly will *sink then*—will become to the soul, what the foundation of sand did to the foolish builder; in the storm of Divine wrath that will burst upon the self-deceived soul in the moment of death, inevitable ruin will follow. Oh, my dear friend, let me affectionately conjure you to be fully alive to the exigency of your present state—it is not a *trifling* matter to be deceived upon: the interests of the whole world are trifling compared with your eternal peace and prospects; the treasures of ten thousand worlds are insufficient to purchase the blessing, the " one thing needful " that you now stand in need of. Oh, do not rest upon any sandy foundation, any delusive hope, any refuge of lies, any worldly wisdom, in a matter of such great importance as your everlasting destiny and well-being. Angels would weep over you if tears were allowed in heaven—they would fly to earth on wings of compassion, if permitted, to urge you to come to Jesus, and to expostulate with you on the folly and danger of delaying to come to Christ for salvation. But those happy, holy spirits, are only allowed the privilege of rejoicing over *the repentance* and conversion of sinners. It is the superior honour of the gospel and the friends of it, to whom it is reserved to be the medium of persuading and beseeching souls to come to the Saviour. Oh, I cannot but rejoice on your account, that you are not excluded from this benefit. I cannot but be glad in heart to think, that you are favoured with such visitors as long for your salvation; as pray with and for you; and rejoice in your joy, and feel the tenderest solicitude for your everlasting welfare. Oh, pray for yourself then, dear friend, look to the Saviour who has been urged upon your notice, pray for the Holy Spirit to teach you the need you have of his regenerating influence, and cast yourself as a needy sinner upon the bountiful provision of the gospel, which is able to save to the uttermost, and which is now at *this moment* as freely offered for *your* acceptance, as if you were the only sinner for whom it was provided, as if you were the only one that needed a Saviour:

' Now Jesus says, he'll cast out none,
That come to him by faith.'

Let me hope that you will gratify the best desires of my heart, and those of your soul's best friends; that you will do more, that you will attend to the commands and exhortations of the gospel; accept the overtures of mercy made in the Bible; and with all your heart and soul, under a deep sense of your need, helplessness, and guilt, cry,

' Black, I to the fountain fly,
Wash me, Saviour, or I die.'

Blessed be the abounding mercy and goodness of the Redeemer, that he died to save sinners, that "his blood cleanseth from all sin," and that he never will reject the coming sinner; every attribute of his nature, and promise of his word, confirms the security of his willingness to save even "to the uttermost." The experience of Miss P. the interesting traveller referred to in the small treatise I inclose, will I hope encourage you in your *immediate* approaches to the throne of mercy. Do not delay, be animated by her example, even from a sick-bed, to cast your soul on the Saviour, and to feel that he is all your salvation, and all your trust in the land of the living.

With earnest prayer for your sake, and that from this hour you may be found at the footstool of mercy, I remain your soul's best friend,

J. K.

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## LINES WRITTEN BY A MOTHER.

"Of such is the kingdom of heaven."

J. W. was taken to early rest on Saturday, March 9, 1833, aged two years and three months.

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

HE's gone—I watch'd the near approach of death,
I sadly mark'd the last faint lingering breath:
He's pale and cold—he smiles, he hears, no more;
His little earthly joys and pains are o'er,
His mother's tears drop warmly on his face,
He feels them not, nor heeds her fond embrace;
'Tis vain to call my darling—vain to weep,
Nought can awake him from his long, long sleep:
My bosom oft sustained his drooping head,
But cold and dreary now must be his bed;
No more with gentle voice his accents fall,
His own mamma's beloved name to call;
Can nothing now relieve my aching heart?
No balm to heal the deep corroding smart?
Oh, yes! while nature weeps o'er lifeless clay,
Faith points to regions of eternal day;
A mother's feelings wring the parting sigh,
But hope looks up, and soars beyond the sky.
Maternal love exclaims, 'Alas, my son!'
But grace replies, "Oh, Lord, thy will be done!"
Freed from a state with sin and pain distrest,
He dwells above in everlasting rest,
No sin, no sorrow, now shall weigh him down,
Without the conflict, he has gained the crown.
Hush, then, regret, each murmuring thought be still,
And bow submissive to his sov'reign will;
Who, though he strike, in mercy sheathes the rod,
And shows himself an ever-present God.
Farewell, my child! I soon shall follow thee,
But thou, alas! shalt ne'er return to me;
A long farewell,—till the last trumpet's sound
Shall wake thy slumb'ring ashes from the ground;
Then may we meet with all the ransom'd throng,
And praise Immanuel's love, in endless song.

W.

# OBITUARY OF THE LATE REV. JOSEPH ADDISON,
## OF RODWELL, NEAR WEYMOUTH.

It pleases Almighty God in the dispensations of his providence often to spare for a considerable time the infirm, the feeble, and those whose dissolution seems nigh at hand; and to remove almost instantaneously those whose years, health, and apparent usefulness would suggest the hope of years to come. This observation has been recently exemplified in the case of the late Rev. Joseph Addison, of Rodwell, near Weymouth, who died on the 3rd of December, 1832, in the 46th year of his age, after one week's illness. Until the commencement of the fatal attack, Mr. A. was engaged with unremitting diligence and activity, in the superintendance of a school for young gentlemen, which he conducted with singular ability and success, and obtained in a high degree the affections of the pupils, and the confidence and esteem of their parents.

While the health, the comfort, and the advancement of those intrusted to his charge in valuable human knowledge, were the objects of his diligent attention, it was to the training them up as "members of Christ, and inheritors of the kingdom of heaven," that his most earnest endeavours were directed. 'I will endeavour,' said he to a parent committing his son to his care, 'to do my duty to *you* by your child, and I will endeavour to do it to *God* also.'

One of the most striking peculiarities of his character as an instructor of youth, was the extraordinary degree in which he was enabled to maintain a religious and moral influence over the minds of his pupils; and to impart to them as it were, a portion of that holy atmosphere in which he himself lived and breathed. This, under the Divine blessing, was effected, not so much by formal addresses, as by the silent, but powerful influence of his own example, accompanied by a word in season of reprehension, advice, or exhortation. The behaviour of his young flock during divine service, was not only decent and decorous, but so truly devotional and intelligent, as to attract the surprise and admiration of the numerous strangers who often frequent Wyke church. This church, being at some distance from Rodwell, when the weather was unfavourable, Mr. A. was in the habit of performing divine service at home; on these occasions, he endeavoured by familiar, pointed, and lively addresses, suited to their age and capacity, to impress powerfully their hearts, and he had not unfrequently the satisfaction of seeing the tear of contrition, or of devotional feeling, steal down the cheeks of his young auditors. Though a sincere and zealous churchman, yet he gladly availed himself of Dr. Watts's catechisms, as the ground work of his catechetical instructions to his pupils, on Sunday evenings; and he often expressed himself as being deeply indebted to the aid of these little manuals of sound, catholic, and spiritual piety. One of the rules from which he never departed was, that no boy should be permitted to dine out on Sundays: the Sunday, he often observed, instead of being at Rodwell School a day of idleness, was one of their most busily occupied, as well as most interesting days. Austerity, however, (justly so called) constituted no part of his religious character; he was possessed of peculiar hilarity and gaiety of spirit; and with him religion was the never-failing fountain of his joy, for (to quote an expression from one of his own sermons,) '*Who* may be *cheerful*,

if the Christian is to be *gloomy?*' 'In life, *God* is my only solace and my succour, and in death he shall be my eternal portion.' Yet, was he aware that it is no light matter to become a Christian; and in conversation on one occasion, a friend having asserted the necessity of *seriousness* in religion, he replied, 'Yes, I agree with you there; I am naturally of a lively and buoyant disposition, but *touch me on religion, and I am serious instantly.*'

Another peculiar feature in the character of the late Mr. Addison, as a master, was the extraordinary degree in which he succeeded in gaining the affections of his pupils; and at the same time, the prompt and implicit obedience which they paid to his commands. A singular and happy union of sound judgment, firmness, and kindness in his conduct towards them, enabled him to attain this desirable result. He used to say, that he had three rules, from which he never departed in his conduct towards the youths who were under his care.

First, never to make a *promise* which he did not *fulfil.*

Secondly, never to *threaten a punishment* which he did not *inflict.*

Thirdly, to treat them with confidence, and make friends of them as early as possible.

Thus, the great point of obedience once gained with the pupils, he was at liberty to let all the warmth and kindliness of his affections expand towards them; and the lively and grateful attachment of all those young gentlemen who have been under his care, and their unfeigned sorrow for his loss, afford the strongest testimony to the kindness of his behaviour towards them, of which, it is not too much to say, that it was *parental.* As the master and pupils used to take their morning walk by the sea-beat shore, the little members of the flock were often observed to run up to him, to take his hand, and kiss it with playful affection, then run off to their sports again. One little boy having been ill at Rodwell School, his father said to him, 'Well, William, your *master* is kinder to you than your *papa,* is he not?' 'No, papa, but he is *as kind,*' was the prompt reply. With affecting conscientiousness of spirit, he clung to the duties of his stewardship to the last, and during the week of his lamented illness, as long as memory maintained her seat in his mind, his inquiries for the welfare of the boys were frequent and earnest; and when assured that they were all well, and diligently attending to their studies, 'then,' said he, 'I am happy.' So deeply were the feelings of these young gentlemen interested for their beloved instructor, that it is said by some of the elder among them, that during the time of his illness, a pin might usually have been heard drop in the apartment where they were all assembled—so careful were they not to disturb him by the least noise. And when at length the melancholy tidings were made known to them, that their revered Preceptor was no longer an inhabitant of this world, deep and poignant was their sorrow for his loss, and some of them said they 'had lost in him a second father!' Alas! it has pleased God to smite the shepherd, and the sheep of his little flock are scattered.

But it was not *only* as an instructor of youth that our departed friend was useful and valuable to the public. As a minister of Christ, he was far from being an idle labourer in the vineyard of his Lord. He had indeed of late years no stated duty, (except occasionally, and for a limited time supplying a vacant curacy) his laborious duties in the school would not have allowed time for the due performance of those connected with a regular cure of souls. But it was his delight to avail himself of every opportunity (and there

were many afforded him) of preaching the great truths of salvation, both at Wyke and Melcombe Regis, and in other churches in that neighbourhood. And this he did, not for 'filthy lucre's' sake, but gratuitously and freely, and of 'a willing mind.' Whenever any brother in the ministry needed his assistance, it was always readily granted; and the mercenary, or the slothful pastor, would have been at a loss to discover the motive of his joy on these occasions, for he was as happy in improving such opportunities of usefulness, as 'they who find great spoil.' Nor did he seek as the recompence for such exertions, the meed of earthly praise, or honour, for it was to the poor more especially that he delighted to preach the glad tidings of salvation; but he knew that "he who winneth souls is wise," and that "they who turn many to righteousness shall shine as the stars of the firmament, for ever and ever." His preaching was VERY POPULAR; and the intimation that there would be an opportunity of hearing him, was received with general satisfaction, and a full congregation always assembled, among which there were usually included not a few Dissenters. The matter of his discourses was scriptural, solid, and containing a happy union of doctrinal and practical instruction. If he had *favourite topics*, on which he more frequently dwelt than on others, they were Justification by faith in the atonement of Jesus Christ, and the practical holiness of the believer, as the inseparable concomitant of his acceptance with God, through the merciful influences of the Holy Spirit. His voice was strong and clear, and its modulations pleasing; his manner was simple, earnest, feeling, and impressive. It was once said of his *reading* of Scripture, by a poor but intelligent auditor, that '*it* was as good as a commentary.' When the pressure of other indispensable duties permitted, he delighted to dedicate his leisure to theological study and composition; and it was his habit continually to compose sermons at every interval of time which he was enabled to seize for this favourite occupation, although frequently without any immediate occasion for their use: thus, he was always prepared with a sermon at the shortest notice. Such an employment was to him the most delightful exercise of his faculties; and as he mentioned to some of his friends, his rides, and his walks, were usually the seasons when he planned and prepared his pulpit ministrations. He once familiarly said, 'If my horse possessed reason and memory, he would know a great many sermons.' Thus did he "walk with God," and "delight himself in his statutes," and redeem time for the most valuable purposes; and could inanimate nature speak, it would attest the sincerity and fervour of his devotional feelings.

His value as a parent can only be adequately estimated by his five young sons, who have now to mourn the severe and irreparable bereavement of all those privileges which they once enjoyed in the possession of *such* a father, who had also, from their early childhood, supplied to them their mother's loss; and combined in his care of them, maternal tenderness, with paternal judgment and firmness.

It may now be neither uninteresting, nor unprofitable, to advert to some circumstances connected with the last illness and death of this faithful servant of Christ. Some weeks previous to this lamented event, in a conversation with one of his near relatives, who was very ill, and who had been speaking on the subject of death, he said, *I* have such faith in my Saviour, that if he were to summon me at *this moment*, I should nei-

ther be afraid, nor unwilling to go to him.' This relation said, 'Could you then give up all your children?' 'Yes,' he replied firmly, 'I could give them all up.' The Sunday preceding the Monday on which his last illness commenced, he read prayers twice at Wyke church, and it was observed by some of the congregation, that his countenance was marked by a more than ordinary expression of heavenly serenity. The discourse preached in the morning was from Psalm xc. 1, 2. "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God." From this beautiful passage of Holy writ, the preacher was led to enlarge on the believer's safety and happiness, in having found a *home*, and a *dwelling-place*, in the *bosom of his God;* and *that* a *home*, and a *dwelling-place*, from which neither the storms of life, nor the tempest of death, shall ever be able to dislodge him. It was observed that our departed friend looked, as if he deeply enjoyed, and realized these blessed truths; but it is affecting to survivors to consider, how little he could at that moment foresee for how short a future period *he* was to find a *home* on *earth;* and how rapidly approaching was his hour of trial, when his "heart and his flesh would fail," and he would need to be "received into everlasting habitations." This season was with him, the calm before the storm; but the storm is over, and its wild waves have wafted his favoured bark into the haven of eternal rest! After divine service, when our late friend went into the vestry, the Rector, (who was also his near relative) thanked him for his assistance in reading the prayers, and observed that he had never heard them *so* well read by him, as on that occasion;—to which our departed friend replied, 'When devotion comes from the heart, one can't help reading well.'

The following morning that attack of illness commenced, which proved "a sickness unto death." On the Thursday following, his usual medical attendant hinted to him, that as there might be some degree of danger in his case, it would be desirable to call in the aid of a physician. To this communication, (although even then quite unexpected by him) our departed friend replied with the utmost calmness,—'Oh! if you think it will *alarm*, or *distress* me to hear that I am in danger, you *do not know me;* a Christian, who is at peace with his God, through the atonement of his Saviour, has no cause to fear death.' He then went on to recite many passages of Scripture, expressing his full assurance of salvation, through the sacrifice of "the Lamb of God, who was slain to take away the sins of the world." To a faithful servant, who sat up with him a few nights before his death, he said, 'Do you think that I should be afraid to die? Oh no, for I *know* that my redeemer liveth; MY redeemer,' he repeated, 'mark that.' To one of his sons, who, on hearing of his father's illness, had returned from a considerable distance, he expressed much comfort in the consciousness of having brought up all his children in religious principles and habits!' A day or two previous to his decease, a near relative began to read the church prayers for the visitation of the sick, by his bedside; another relative, fearing it might fatigue their beloved friend, wished to stop the reading, when he emphatically said, 'Let him go on.' At the close of every prayer, he ejaculated, 'Amen,' with deep devotional fervency, and at the conclusion, said, "Into thy hands, O Lord, I commend

my spirit." His last intelligent words were, 'My ransom is paid.'

'Smitten friends,
Are angels sent on errands full of love:
*For us* they languish, and *for us* they die:
And shall they languish; shall they die in vain?'

No! rather let us enquire what message this stroke of God's providence has been commissioned to bear to our own souls. There are two particularly striking features in this lamented instance of mortality: first, it was unexpected, since neither the age, nor the apparent vigour and activity of the individual thus suddenly cut off in the meridian of life, could have warranted any expectation of such an event. Secondly, even the short period of his illness was scarcely permitted to be a season of preparation for eternity; for the above recorded, sweet, and most satisfactory testimonies to his blessed Saviour's presence with him, in his passage through "the dark valley," were just the occasional bright gleams of "the Sun of righteousness," shining into his soul, and dispelling for a moment the gloom of torpor and feverish delirium, which oppressed his body and his spirit, during the greater part of his last days of suffering. "As the tree fell," therefore, so it was "to lie." He was just permitted to receive the intimation, "Behold the bridegroom cometh, go ye forth to meet him," and he had just time to reply in spirit, "Even so Lord Jesus, come quickly." But summoned thus suddenly out of life, and amidst this heavy pressure of disease on the corporeal and mental powers, had the "oil" of heavenly grace been wanting in the "lamp" of faith, there would have been no time, or ability for *him* to "go to them that sell, and buy for himself." Shall we not do well then to learn from the striking example before us, what madness it is to put off to a dying hour, the all-important work of becoming reconciled to God?

The death-bed of our departed friend may teach us a deeply interesting secret. What gave him this heroic calmness, and this blessed peace, when death, as it were, started from his ambush, and claimed him as his prey? It was *faith*;—a firm, practical, realizing faith in *the atonement wrought by a crucified Redeemer*, which was "the anchor, sure and steadfast," on which his soul reposed; "the rock," on which his hopes of salvation were built; and though "the flood" of death arose, and beat vehemently upon that house, yet it could not shake it, "for it was founded upon a rock."

But it is scarcely a point of inferior moment to observe, that although our lamented friend did *not build his hopes of salvation* on "any works of righteousness which he had done;" yet such works, (which are the inseparable accompaniments of saving faith) *were exemplified in his life*. Seldom, perhaps never, has there been a stronger testimony borne to the religious and moral character of any individual, than the universal suffrage which has been rendered, since his decease, by persons of all ranks and all classes, who were in any way acquainted with our departed friend, to the piety, the integrity, the purity, the charity, the humility, and the usefulness of his life and character. It was his daily, earnest, diligent endeavour, to "adorn the doctrine of God his Saviour in all things." He sought, by the assistance of the Holy Spirit of God, to make his life a commentary on that beautiful passage of scripture, 2 Peter i. 5—7, from which, only six months previous to his decease, he had preached, and published two very valuable discourses; "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge

temperance; and to temperance, patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity."

We cannot but feel that the subject of this brief obituary is a public loss to all those in his neighbourhood, who frequently heard from his lips the glad tidings of salvation; to the young gentlemen whom he was bringing up in "the fear of the Lord, which is the beginning of wisdom;" to his friends, his family, and all who were in any way connected with him. But while we may, and ought to "lay it to heart," that "a righteous man" has perished from the earth, still must even those who have cause to mourn this event most deeply, bow with submission to the Almighty fiat which has laid him low, and acknowledge, "It is the Lord, let him do what seemeth him good." In the glowing words therefore of one of our most devotional poets, may we conclude this faithful, though imperfect portrait of departed excellence.

'Go to the grave:—although in manhood's prime
In full activity of zeal, and power;
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

'Go to the grave:—no, take thy seat above,
Be thy pure spirit present with the Lord,
Where thou for faith, and hope, hast perfect love,
And open vision for the written word.

## MISCELLANIES.

"THERE is no condemnation to them that are in Christ Jesus." Rom. viii. 1. This is a matter of experience as well as of hope; for though they that are in Christ shall not be condemned, however dispirited and troubled they may be now, yet such as have not the heart's consciousness of being in Christ, are always liable to the voice of the accuser, tormenting and perplexing them.—M. S.

The worst kind of spiritual discomfort, is that depression which 'enchains the faculties without destroying them,' and weakens our sense of God's mercies, while it renders us more sensitive of his displeasure. Such a case is generally bodily and nervous, and perhaps will not be fully remedied, till we put off the corruptible body. But in the mean time, our most appropriate prayer will be this: "Bring my soul out of prison, that I may praise thy name; the righteous shall compass me about, for thou shalt deal bountifully with me." Psalm cxlii. 7. What offering shall we bring unto God for this mercy? The engagement contained in these words, "I will run the way of thy commandments, when thou shalt enlarge my heart." Psalm cxix. 32. And what is his ground of hope that his petition will be received? David's trust, "the Lord will perfect that which concerneth me." Psalm cxxxviii. 8. —M. S.

About the beginning of the seventeenth century, Peter Jansen, a Dutch merchant, caused a ship to be built answering in its proportions to those of Noah's ark; the length of it being one hundred and twenty feet, the breadth of it twenty, and the depth of it twelve. At first this was laughed at as fanatical (Jansen being a Memnonite), and while it was building, he and his ship were ridiculed, as Noah and his ark were formerly. But when it was finished, they found that ships of this kind were more commodious in time of peace for commerce, because they held a third more, without requiring any more hands, and were found better *runners* than any that had been made before.—*Parker's Bibliotheca Biblica.*

# Religious Anniversaries.

We are happy to observe, that the various anniversaries of the different religious societies have this year been numerously attended, and that, notwithstanding the general pecuniary depression, the contributions to their several objects have not materially diminished. The funds of the Church Missionary Society have considerably advanced during the year, and the different Irish Societies have been obviously regarded with increasing interest; though the perturbed state of that country has produced, in the minds of some, a degree of despondency for which there is no foundation. The cause of true religion is steadily advancing in Ireland; scriptural schools are in great request in that country; and the impoverished and oppressed clergy are still, in the midst of grievous trials and appalling dangers, testifying of Jesus, and in numerous instances countenancing and encouraging scripture readers to make known, in the darkest parts of the country, the light of everlasting life. Under such circumstances, the friends of religion in general, and of Ireland in particular, may well THANK GOD AND TAKE COURAGE. "Be not weary in well doing, in due time ye shall reap if ye faint not."

## WESLEYAN MISSIONARY SOCIETY.

The Anniversary Meeting of the Wesleyan Missionary Society, was held at Exeter Hall, on Monday April 29, when the chair was taken by Lord Morpeth, and the Meeting addressed by several of the Wesleyan Preachers, by J. F. Buxton, Esq. M. P. Captain Fenton, M. P. T. Guest, Esq. M.P. J. Hardy, Esq. M. P. H. Pownall, Esq. J. Heald. Esq. Lancelot Haslope, Esq. and several other interesting speakers. The income of the last year was stated at £47,715. There are 27,676 children in the whole of the Society's schools; of these 4,571 are the children of slaves. We are not able to collect the number of Missionaries employed by the society; nor to distinguish between those sent among professing Christians, and those labouring among the heathen. Thus, for instance, the formation of societies in some of the regiments in garrison at Gibraltar, can scarcely be considered as a Missionary undertaking. There appears to be 33,000 individuals in connexion with the society in the West India Islands, where we regret to state, that some of the Missionaries have been exposed to grievous persecutions, their chapels destroyed, their lives endangered, and their labours impeded, or even suspended, by the brutality of white inhabitants, calling themselves free men. Such outrages must be terminated. If men, who like the Wesleyan Missionaries are under the protection of laws, and able to vindicate their proceedings before a British public, experience such conduct, what cruelties must those poor Negroes undergo who have no helper, no advocate, no means of procuring even a hearing. The outrages of the Jamaica whites, renders the immediate enactment of a full, final, and decisive measure for the emancipation of the slaves indispensable.

## CHURCH MISSIONARY SOCIETY.

The Annual Sermon before this Institution was preached at the parish church of St. Andrew's, Holborn, on Monday, April 29, by the venerable Archdeacon Bather; and the Annual Meeting took place at Exeter Hall on the following morning, when the chair was taken by Sir R. H. Inglis, Bart. M. P. The report —after referring to the death of the Society's late President, the Right Hon. Lord Gambier, and of the Rev. Henry Godfrey, D. D. President of Queen's College, Cambridge, of Thomas Bainbridge, Esq. Charles Elliott, Esq. and James Stephen, Esq.—stated that the receipts of the Society in the year ending the 31st of March last, were £48,600. being an increase of £7850. on the receipts of the preceding year. This was for the general purposes of the Society;

but if they included the sums received for special purposes, such as contributions to the fund for the relief of decayed missionaries, the whole receipts of the year would amount to £49,300: that the Institution at Islington contained at present only thirteen students. The total number of missionaries and catechists sent forth during the year was nine, and the whole number of missionaries and catechists in connexion with the Society was 110.

In the West Africa mission, there were, in a population of 21,000 liberated negroes, 4000 who constantly attended public worship; 3000 children and adults under education, and 624 communicants in connexion with the Society.

In the Mediterranean, particularly in Malta, the agents of the Society had been most actively engaged in the printing of tracts in different languages; of these forty only had been printed in Italian, but there had been 12,368 printed in the Arabic, and 23,393 in the Greek. In Smyrna the work had been prosperous, considering the difficulties which had been raised up by the prevalence of cholera, and of the plague. The two missionaries from Egypt had visited the Society this year. It appeared that the greatest hindrance to the progress of missionary efforts amongst the Mahommedans of that country was the fear of death; for by law, the man who changes his religion is put to death. The labours of the missionaries therefore in that country were chiefly directed to the benighted Christians.

In Abyssinia, the missionary of the Society had found such favour with the chief of that part in which he resided, that great hopes were entertained from it of advantage to future missionary labours. In general, the aspect of affairs in the Levant was favourable to the progress of the Society. A sentiment of toleration had begun to prevail even in Papal and Turkish countries, and we might hope soon to see the terrors of the triple crown, as well as those of the Mahommedan sword, vanish before the progress of the Word of God. We might hope to see the ancient people of God restored to his favour. These were objects of the Society; they were objects which gave it the strongest claims to our support, our sympathy, and our prayers.

In Calcutta and North India, thirty-five natives had gone to communion; of these, thirty-two had been in the open practice of idolatry only a short time before. At Meerut a chapel had been built by a native princess, at an expence of 7000 rupees, which was attended not only by Christians but by Hindoos and Mussulmans. It appeared that a missionary had attended one of the great fairs, where crowds thronged to his tent from morning to night to hear his discourses, and many gladly accepted his tracts.

In *Madras* and *Southern India*, the labours of the Society had been attended with great success. At Tinnevelly, great numbers had been converted from idolatry. One large body of Hindoos had, as a proof of their sincere conversion, brought forth from their temple the idol which most of them had worshipped from their infancy, and destroyed it. This was no small test of their conversion. At Bombay, Ceylon, and other parts of India, the Society had made considerable progress in the course of the year. In Australasia, they had been equally successful, and not less so in North America. Speaking of the West India mission, the report noticed the absurdity of ascribing to religious instruction those lamentable events which such instruction was calculated to prevent.

In conclusion, the report noticed the great liberality of the public in the past year, as evinced by the unprecedented increase in their income as compared with former years. That liberality had rescued them from a serious difficulty. Before the committee knew what might be their resources, they were ready to retrench—to cut off part of their expenditure—at the first post which might convey to them the tidings of reduced means: but they went on in confidence, and God had blessed their hopes. There was, in all they saw around them connected with the Society and its operations, proof that God had blessed their labours. It was, indeed, a source of great comfort to all who took an active part in promoting the objects of the society, that they were the instruments of conveying the knowledge

of the truth to thousands whom they had never seen, and that by their means so many were led from a most degrading state of ignorance and vice, to the knowledge of the truth as it is in Christ.

The Hon. and Rev. BAPTIST NOEL said he was glad to see an improvement was taking place in our missionary statements. They were getting to be plain and simple narrations of facts, as they ought to be. He had long wished to see more of information as to what was done, than of hope and conjecture as to what might be done in such reports. Even if they were unsuccessful in particular places, those who were interested ought to be informed of the fact, as it would teach them what course to pursue. Let the meeting consider what was the present extent of missionary labours, or rather of missionary means, in the whole Christian world. He meant of course the Protestant missions. The entire number of clergymen employed in those labours throughout the world did not exceed 600, and if to these were added 400 laymen they would have an aggregate of 1000—and these were the whole to preach the gospel to the heathen world, comprising six hundred millions of souls. That was, there was one missionary to every 600,000 heathens. What would the meeting think of one clergyman for the entire principality of Wales? or two for the whole metropolis—or four for Scotland—or only twenty for the whole of the Island—for that was about the proportion. What, he would ask, could be expected from the exertions of that number of clergymen spread over so large a sphere of action? Where the means were small, how was it possible to expect great results? We should rather be thankful that so much was done with such small means at our disposal. Let them suppose the missionary at Benares, where there were 300,000 idolaters. After the missionary had mastered a language so very difficult and so widely different from his own, what was he alone to do in a city crowded with Brahmins, whose belief in their own faith, if it was not one of conviction, was upheld by their interests. If the missionary were to begin by telling any of those men of a Divine Atonement, they would tell him they had a greater in their own religion;—if he spake to them of miracles, they would adduce from the fictitious legends of their religion miracles which they would assert went far beyond ours;—if he spake to them of the Divinity of a Saviour, they would at the utmost class him as one of their 300 millions of gods;—if he talked to them of the purity of our faith, he would raise their strongest objections:—for it was the purity of our faith which deterred many from embracing it, and it was the wickedness of their own—giving a scope, as it did, to the gratification of their passions, which wedded them to it. But there was another difficulty which the missionary had to encounter. It was, that even where he might produce conviction on the mind of the Hindoo, the convert was deterred from an open profession of Christianity, as it would take him from his family and his friends, and cast him out on the world. Under such circumstances, the missionary at Benares would despair if he were not upheld by confidence in Him in whose cause he had embarked. It was that alone that could sustain him in his task, rather than any appeals from the Society at home, however strong or affectionate. Were they not then too sanguine in their expectations of what could be done by individual exertion. But suppose the climate should war against the missionary, and that after a residence of a few years, when he had remained long enough to have mastered the difficulties of the language, and to have made acquaintance with many of the natives, when in fact he was in a condition to commence his missionary labours, what was to be the result? He was to be replaced by another, who would have to go over the same ground before he could be equally efficient as his predecessor. See what had happened at Benares. Mr. Adlington was there in 1827; he was succeeded in 1828 by Mr. Friend; who in 1829 was followed by another missionary, who was soon removed, and there was no missionary till 1831. Now if Mr. Adlington could have remained for those five years, was it not probable that in that time a little church would have been collected around

him? but how could the same result be expected from young men who went out and succeeded each other with such rapidity, and who had not time to take those measures of which one a long time in the country could easily avail himself? After pointing out the extent of the districts in which the missionaries had to operate, he contended that the number of those engaged in the work fell far short of what was required. He thought the society required concentration, but he would not withdraw one from the station he now occupied. He suggested that their number should be increased—that there should be so many at each large station as that—if one was removed by death or enervated by disease, the business of the mission should not be at a stand—but that others might be on the spot to take up the labour and carry it on. In order to achieve this great object, he recommeded increased exertions throughout the country. They had an encouragement in the great increase of their funds in this year. But their funds came from probably 3000 churches in the country. Why should not each church exert itself to give an increased stimulus to missionary exertions? He should like to see some of the rich men of the country giving support to one or two or more missionaries, according to the extent of their means, which they might do without any diminution of their present rank and state in society. He threw out the same suggestions to some of the rich churches of the country. Let them recollect that there were eight hundred millions of their fellow-men in the darkness and vice of heathenism. Let them attack that great enemy of human happiness, and attack it on its own shores; let them increase their missionary labours, and they might expect, with God's blessing, to see results a hundredfold more than they could yet show. The Hon and Rev. Speaker, after expressing his surprise and regret that more young men of talent had not offered themselves for these missions, went on to show that few, if any of them, presented those difficulties at the present day, which the early missionaries had to encounter; the way was smoothed for those who might now go out, and instead of the fierce cannibal whom the best missionaries of the society had to deal with, the missionary of the present day would find a man considerably advanced in civilization—one who had exchanged the axe and the musket for the loom and the plough—who was, in fact, changed from a ferocious and almost intractable savage, to a mild and civilized man, knowing and valuing the arts by which so great an improvement had been made in his condition, and ready to show his gratitude to the successors of those pious men who had been the means of releasing him from his former destitute condition. If the three thousand churches, from which he supposed a great portion of the income of the society was derived, would but make a renewed effort, and each only to double its present amount of subscriptions, they would give an increase of missionary means, the results of which would be incalculable. They would soon hear—or if it did not occur in their time, its advent could not be long beyond it—of prayer and the praise of the Lord from districts and countries which were now the haunts of the wandering savage, but which would then present scenes of civilization and industry, of religion, morality, and peace, and from which a contented and happy people would send forth hosannahs to the Son of David. Such a state would be only a prelude to the general peace and harmony of mankind; and what a gratification to every member of the society to have to say, 'I have done my part in this great work.' In conclusion, the Hon. and Rev. gentleman pronounced a warm eulogy on the late Noble President of the Society; all that now remained to the society, was to catch a double portion of Lord Gambier's spirit and energy in the same grand cause, and to join in that anthem in which he no doubt had taken a part, of "Glory to God on high: on earth peace; good will towards men."

The Meeting was also addressed by the Bishops of Winchester, and Lichfield and Coventry; the Marquis of Cholmondeley; the Rev. Messrs. Bickersteth, Harlewood, Stowell, Venn, and Ward, and the meeting adjourned.

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE Twenty-ninth Anniversary Meeting of this Institution took place on Wednesday, May 1, at Exeter Hall; the Rev. A. Brandram read the Report, which, though it announced a falling off in the amount of the Society's income, gave, in every other respect, a most encouraging account of its progress in the circulation of the Word of God. It appeared that 175,182 copies of the Scriptures had been circulated in France within the past year. A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly amongst the Catholic cantons. The most important fact connected with the distribution of the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hindrance or restriction on the part of the Emperor. The correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand for 10,000 copies in the maritime parts of China and the island of Loo Choo. In the West Indies, there had been an increase of the number of Auxiliary Societies. The total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, was 536,841; amounting since the commencement to 8,145,456. There had been added to the Society 112 Auxiliaries during the year. The Society's receipts during the past year, amounted to £75,492. 10s. 5d. Of this sum £25,604. 18s. 7d. were the contributions of Auxiliaries, and £40,717. for the sale of Bibles and Testaments. The receipts of the past year as compared with the preceding, showed a falling off of more than £6,000. The total expenditure of the Society within the year was £86,761.

## PRAYER-BOOK AND HOMILY SOCIETY.

THE Twenty-first Anniversary of this Society was held at Exeter Hall, on Thursday, May 2. Lord de Saumerez in the Chair.

The Report stated, that seamen appeared more disposed to receive the Society's publications than formerly. It was not unusual to hear a sailor say, 'I cannot spend a shilling better, than in buying a Prayer-book." The vessels visited in the port of London, were 2,539, on board of which 1,810 Prayer-books had been sold, and 1,304 select Homilies left, to be gratuitously distributed under proper care. The Committee had been obliged to limit their supplies to Ireland, in consequence of the want of sufficient funds. The total issues of the Society during the year had been, bound books, 14,461; separate homilies and prayers, as tracts, 67,176; making the entire issue for twenty-one years, bound books, 266,977; tracts 1,660,082. The receipts for the twelve months, was £2,568. 6s. 8d. the disbursement, £2,558. 6s. 5d. leaving a balance in the hands of the Treasurer of £10. 0s. 3d. but the Society was under engagements, amounting to £505. 17s. 7d.

## SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THIS Society held its Anniversary Meeting on Friday, May 3, at the Great Room of Exeter Hall: the Bishop of Lichfield and Coventry in the Chair.

The Report stated, that while the operations of the Society had been impeded by a variety of causes during the year, the cause in which they were engaged had been gaining ground by the increased disposition visible amongst the Jews themselves to inquire whether Jesus of Nazareth was the true Messiah. The receipts of the year had amounted to £11,161. 12s. 8d. being a decrease, as compared with the income of the preceding year, of £461. 15s. 9d. The Report described the proceedings of the Society abroad as

very encouraging, from the increased desire of the Jews to search the Scriptures, and to listen to the preaching of the Gospel of Christ. It was true that many difficulties had arisen in the course of the year, but still the work of Jewish conversion was going on, by the simple preaching and reading the Scriptures. In Holland, Poland, and several parts of Germany it had been greatly successful. In Smyrna, the labours of the Society had assumed a most promising aspect. In Algiers also, the agents of the Society had begun to operate; and with the hope of being able to do much good. The Report concluded by exhorting Christians, by the memory of the injuries which their ancestors had inflicted on the Jews in this country, to do all in their power to conciliate them, and to let them see practically that the religion of Jesus was the religion of true charity and brotherly love.

The Meeting was addressed by the Revs. E. Bickersteth, J. Hatchard, A. M'Caul, H. Stowell, W. A. Evanson. R. Shaw, J. P. Plumtree, Esq. M. P. Sir. G. Rose, Bart. M. P. &c.

The speech of Mr. M'CAUL, one of the Society's missionaries, appeared to us most interesting. Adverting to the numerous and important changes which were taking place in the world, he could not but regard them as indications that the time for Zion's salvation was come. They were rising up and shaking off their former opinions and prejudices; and though with respect to some of them, Judaism had been exchanged for infidelity, even that change was, in itself, remarkable. For 1700 years, they had been bound down by Rabbinical principles; now they were inquiring for themselves; availing themselves of the benefits of education; cultivating what was called Christian learning; casting off favourite customs; renouncing their distinguishing dress, and mingling freely in the company of Christians, the persons they once shunned and hated. Then, he thought, that the efforts of Christians in behalf of the Jews, might be regarded as another proof that the time of their salvation was nigh. How did the heathen of old know that the day of grace was come to them? Why, when they found that Jews, who had formely been so prejudiced against them, went amongst them and preached the unsearchable riches of Christ. By the same sign the Jews would know that their day of grace was come. Then, look at the manner in which these exertions to spread the knowledge of the truth were regarded by the Jews themselves, In the north of Europe, the number of Jews was great; in Russia, perhaps, about 1,300,000, in Poland, 400,000, not including Prussian and Austrian Poland. The Gospel had been preached to many of these by the Scottish missionaries and others, and the rooms in which they preached had been crowded. Several of them had received books, and some had made a good confession of faith in Christ, and had been baptised in his name. Mr. M'Caul then related several instances in which converts had given decided proofs of their constancy, and had been the means of converting others of their brethren. The distribution of books had been attended with the divine blessing; though he could have wished that the offer of the books had been entirely gratuitous, as, however the price might be reduced, the poverty of the Jews in Poland prevented them from purchasing. In some cases, the Jews themselves had mentioned this, as arguing but small affection for them on the part of Christians. The meeting could hardly be aware of the extreme ignorance of most of the Jews in Poland on the subject of Christianity: the fact was, that all they knew of Christianity, was from seeing crucifixes stuck up on every rising ground, and finding those who bear the Christian name bowing down to them, and ascribing cures and miracles to them. Hence the very word they employed, when speaking of crucifixes, was synonimous with idols; and they considered Christians were as much idolators as the ancient Canaanites and Amalekites. It was of importance, therefore, that instruction should be imparted to them, and the instances of success which had attended the operattons of the society were sufficiently encouraging to induce perseverance.

## LONDON HIBERNIAN SOCIETY.

THE Twenty-seventh Anniversary of this society, took place at Exeter Hall, on Saturday May 4, the Marquis of Cholmondeley in the chair.

The Rev. J. Hatchard opened the meeting with prayer, when the Noble Chairman addressed the meeting, and congratulated them on the continued success of the society. It was highly gratifying, that in the course of the year several thousands had been added to the numbers who attended their schools in Ireland, Roman Catholics as well as Protestants. There were few institutions which had stronger claims on the attention of the public, than that in aid of which this meeting was assembled. He had seen a little work on the subject, published by a Rev. gentleman, who was a long time in connexion with the society,* and which, in a manner calculated to allay prejudice, pointed out in clear and strong terms, the plan and objects of the Society. The object was, the diffusion of the benefits of a religious education in the sister country—an object which all must feel an interest in who valued the peace and happiness of that part of the United Kingdom.

The report stated that the number of schools and scholars in connexion with the society, had been greatly increased within the year. The number of schools was 1690, and the number of scholars 100,113, and after deducting those who attended both day and Sunday-schools, 82,399 had derived benefit from the society. This was an increase of 121 schools, and 8,674 scholars in the past year. There were 2,524 Roman Catholics in the schools in Ireland this year more than the preceding. The number of Day-schools was 770, containing 62,712 scholars; of whom 27,014 were Catholics, and 35,698 Protestants. The number of Sunday-schools was 494, containing 29,116 scholars; of whom 17,459 attended the day-schools The number of adult schools was 419, and the number of those who attended were 7,882. Thes schools were spread over 29 counties in Ireland. There had, in the course of the past year, been distributed by the society, 6,712 Bibles and 19,612 Testaments —being a total of 26,324 copies; and making from the commencement a distribution of 299,677 Bibles and Testaments, besides some hundreds of thousands of spelling-books. The amount of income in the last year was £9,170. 9s. 5d. The expenditure was £8,679. 13s. 2d. but as there had been a balance due to the treasurer from the previous year, which was since paid off, there remained a balance against the society of £94. 2s. 2d. Among the contributions received within the year, was one of £30. from Hobart Town, Van Diemen's Land, being the fourth donation from that colony, for the purpose of aiding Scriptural Education in Ireland. The report concluded by making a powerful appeal to the meeting to continue their unabated exertions in a cause which gave promise of such glorious results.

The Earl of WINCHELSEA observed that it was impossible to look at the condition of that part of the United Kingdom to which the operations of the Society more directly referred, without feeling deep sorrow at the state of mental degradation to which so many of its inhabitants were reduced. He had scarcely words to describe what he felt at knowing that condition, and at finding the immense catalogue of crime, which was now daily presented amongst its inhabitants—and from what cause did this proceed? In his opinion, it was chiefly owing to the length of time in which that country had been left in darkness and ignorance. Could they witness this state of mental and moral destitution without feeling that they owed it as a duty to their God and to their country, whose welfare was in so great a degree involved—to take the means within their reach of bringing those so destitute to a knowledge of the great truths contained in the Sacred Scriptures—to a knowledge of God—and to a sense of the duty they owed to their fellow-creatures?—for it would not be denied that a due sense of religion was the surest and best foundation

* Brief Account of London Hibernian Society, by the Rev. T. Webster.

for moral and political conduct. And the meeting might rest assured that the condition of the people of Ireland in both respects would not be improved until pains had been taken to give them religious instruction—to give them a religious education founded upon a knowledge of the Holy Scriptures. When he considered the system of national education which had been adopted in Ireland with the sanction and support of the government—when he considered that was an education not founded on the whole Bible—that only mutilated extracts were given, and even these not from the authorized version, but partly from the Douay translation—when he considered that this was not the Scriptural education which it was the object of the Society to diffuse—nay, when it was decidedly opposed to that which experience had shown was alone calculated to root out the errors of superstition and the vices of irreligion, he thought they were all bound as sincerely believing Christians to come forward and assist in promoting an object which in its results was so important to the cause of truth.

The Rev. J. W. CUNNINGHAM of Harrow, said that he knew of no Society which had stronger claims on their support than the present. It had, amongst others, this peculiar claim—that it gave the greatest share of Scriptural knowledge at the least possible expense—two circumstances which, in the present state of Ireland, was of the highest importance. He felt much gratified that the Committee had abstained from any comments on any other society, or on any other system of education which had for its object the instruction of the people of Ireland. After lamenting the baneful effects of so many conflicting opinions raised by party feelings, in which simple truth seemed scarcely to be the object of some, Mr. C. confessed he had himself been, in this respect, a culprit, and taken too bigotted and passionate a view of Irish questions. He felt now constrained to differ from the Noble Earl (of Winchelsea) in some part of his remarks, yet he would, if he might be permitted, extend the hand of fellowship to him, for they all knew that in certain great points they owed him a debt of gratitude; but however much he might concur with the Noble Earl, and many of those around him, in wishing that every system of education in Ireland was upon the same plan as that of this Society, he must, at the same time admit, that those who had sanctioned a different system of education in that country, not only might have done so from the best and purest of motives, but that the plan itself might, under existing circumstances, be reckoned wise and expedient. They were, and the country was, in circumstances, in which they could not apply the best system—if they were, they would, no doubt, have given them that of the London Hibernian; but as they could not give them the best, they preferred giving the best they could. They went upon the principle that 'what cannot be cured must be endured.' If they could not have schools to which the great mass of the children of Ireland might come, they were justified in such a modification of the plan, as would remove the chief obstacles to their attendance; for surely the very best plan that could be devised would be of no avail, if objections existed which would prevent the children from attending, and availing themselves of it. If they did not give the children the whole Bible as a school book, they had a selection of passages from the Bible, which were considered such as could create no difference. The children under the new system had also, and perhaps this was not generally known, the whole of the Gospel of St. Luke in the Protestant version.* Was not this an advantage to those who had been so long neglected and deprived of any portion of the Scriptures? Surely a little knowledge of the Scripture was better than none at all. It was something to have the opportunity of reading that which would give them a taste for reading and knowing more. It was admitted that the Kildare system was not a perfect one. When in Ireland, where Mr. C. visited one of the central schools of that Society in Dublin, the children were taught by as rank a Papist as

* We doubt the correctness of this assertion.—EDITOR.

could be found. He did not say that this could in every case be avoided, but he mentioned the fact to show that the Kildare-street plan was not such a perfect one, as that any change from it must be for the worse. In fact it was strictly prohibited in some of the Kildare Street schools to ask a single question out of the Scriptures.

The Rev. Dr. MORISON said, that he would not go to any other system of education than their own. He would not say what might be the province of a government which had to achieve a great national object for a Popish country like Ireland, but he hoped the friends of the Society would not forget the motto of the London Hibernian Society, which was—the Bible—the whole Bible—and nothing but the Bible. That was the basis on which their system of education was founded. In comparing it with the national system adopted in Ireland, he must state his honest opinion, that the latter was defective. The system of this Society was, to give the people a strictly Bible education—not by preaching, but by the circulation of the Scriptures, and by the agency of readers, natives of the country, who, from their knowledge of the manners and habits of the people, found access to them, which would be out of the reach of preachers of the Gospel. The having the Bible as the standing class-book of their schools, had proved one of the efficient parts of their system. Ireland was essentially a Popish country, and they ought to use all religious means to eradicate the principles of Popery from it, for political measures would, he was sure, never effect that object. Let other systems be what they might, they had nothing to do with them beyond using all the means in their power to promote their own.

J. E. GORDON, Esq. stated that contrary to the commands of his medical attendant, he could not resist the desire to raise his voice once more in aid of a Society, which had so many claims on public support. It had been successful, because it had always sought a right end by right means. It offered the most effectual means of putting an end to human darkness, by the light of the Gospel of truth. Founded upon this, it had supported itself, or rather, it had been supported by the Divine blessing, at a time when the most formidable opposition had been made to the establishment of a system of religious education in Ireland. The Society at its commencement had proceeded, as it were, on a forlorn hope, in sending forth Scriptural education; it went on amidst many difficulties, but it went on with confidence, for it had the word for its authority, and its promise for its encouragement. They had a double voucher for its success—they had the Word of God—and they had now the experience of many years, that their human means had been well chosen, and that God had blessed them. They began with a few schools in the North, and now they had schools in every part of Ireland, giving the benefits of Scriptural Education to 82,000 of the inhabitants of that country. He was often at a loss to think where the arguments of those who would not have Scriptural education in their schools came from; and he was surprised why they passed over what they were daily told, that God was faithful to his word and true to his Providence. The Society had superadded to its system a Scriptural education, which was intended to go far beyond the school. They not only obliged the children to read the Scriptures, but also to commit large portions of them to memory; that when they left the school, and when the Bible might be withdrawn from them, they might still have a source on which to draw; though the priests might take away the Bible, they could not oblige them to forget that portion of the Scriptures which they had committed to memory. In addition to this the Society was a sort of Bible Society in its neighbourhood, for the children were required to take their Bibles and Testaments home to learn their tasks, and thus they gave to their parents an opportunity of knowing the Word of God, which would otherwise be out of their reach. In addition to this, the Society had adult and Sunday-schools, from which the very best effects had followed; for in those schools a very large proportion of Roman Catholics were found. The blessing

which God had bestowed on the labours of the Society was proved from this: The Society began twenty-six years ago. Now, in 1814 there were only 200,000 children attending schools in Ireland, and of these only 20,000 were attending schools where the scriptures were read. In the year 1825 there were 600,000 children attending schools, and of these 400,000 were attending schools of scriptural education. But it might be asked, why were there not 800,000 children at the schools? and it might be supposed that this was owing to the opposition of the priests. This is not so. It is occasioned solely by the want of funds. It can be proved that nothing is wanting but the pecuniary means to send Christian education to every part of that dark and distracted country. The grand difficulty exists not in the opposition of the priests, and the consequent reluctance of parents to send their children; on the contrary, it can be proved that every Society in Ireland which proposes to give a truly scriptural education, has been successful, in proportion to the means placed at its disposal. He knew of no check to them but the paucity of their pecuniary resources. He mentioned this, as it involved a great responsibility on this land, for he repeated that they had only to use the means and they might spread their system of education through the length and the breadth of the land. After a powerful exposition of the principles and operations of the Hibernian Society, which was listened to with deep interest, Mr. G. said he would close his observations here, but for some remarks which had fallen from his reverend friend (the Rev. J. W. Cunningham) as to another Society, which had been established on the Government plan as a national system of education in Ireland. Had Mr. C. been acquainted with the working of the system he had eulogised, he would not have spoken as he did. He did not wish to speak in terms of acerbity of any Society which had education for its object, but he was unwilling that any erroneous impression should go abroad as to the plan of that national system to which allusion had been made, and he must say that the account given of that plan was (unintentionally no doubt) greatly misrepresented. It was said, that the children had the advantage of reading the whole Gospel of St. Luke, but that Gospel was accompanied with notes of the R. Catholic. There was the loaf of bread, but there was also the arsenic to poison it. In some of the passages or extracts of other parts of the scriptures a part was omitted. Thus in that part where the dying patriarch blesses the sons of Joseph, and says "*the Angel* which redeemed me from all evil bless the lads," the connecting verse is omitted which shows that this Angel was Jehovah the Angel of the Covenant, "the God before whom," as it is said, "the patriarch's fathers did walk, the God which fed me all my life long unto this day." And on this mutilated extract was founded the Popish doctrine which made void the one atonement of Christ, and sanctioned the worship of angels. Was such a system one which could deserve the eulogium pronounced on it by his reverend friend? In another part it was said, not that "the seed of the woman," but that the woman herself "should crush the serpent's head," and this was used as the foundation of the doctrine for the worship of the Virgin Mary. When he first mentioned this it was attacked on all sides as a misrepresentation, but when the book came out, there the passage stood in all its naked deformity. Was this giving the scriptures to the people of Ireland? It might be considered an act of charity to give a loaf to a poor person, but if you were to mix arsenic in the loaf, it would not be maintained that the gift was a benefit. The new system had the effect of superadding a fund derived from the public, to the support of Popish idolatry. It mattered not what party had introduced the system, whether it consisted of Whigs or Tories; it was an invasion of the field occupied by this society, and intended to expel its schools from Ireland, and to draw off the very last Roman Catholic child now in attendance upon them. In one part of the country under the new system, the schools were connected with monastic institutions, and on altars in the very centre of them, mass was offered by the Popish priests.

Every opposition was authoritatively carried on against schools of a scriptural character, and others of a different character set up against them. He would leave the meeting to judge whether such a system should be spoken of in any terms but those of reprobation; and he must say, that he thought those who introduced that system had been guilty of a gross dereliction of Christian duty. He therefore warned his fellow Protestants against upholding it in any way, or even speaking of it in any other terms than those of reprobation. Especially he intreated the Hibernian Society to beware of looking on the Government plan—he would not say with a *friendly*, but even with a *tolerant* eye—for so surely in that hour *Ichabod* would be written on their own, and they would be chargeable with the guilt of assisting in handing over the rising generation of Ireland bound hand and foot, into the grasp of a despotic and bigoted hierarchy.

The HON. C. J. SHORE said, this Society had organized the most benevolent and active agents, and its schools had been under the constant inspection of persons well able to judge of the nature of their operations. Its defects only arose from the inadequacy of its support. If the landed proprietors of Ireland would, directly or indirectly, contribute to the erection, and enlargement, and the support of schools of this Society, all the weakness of the system would be removed. Although its present difficulties were more numerous than in any former year, from the spread of disease and political agitation, its progress proved its efficiency, and if better supported it would soon carry its operations from one end of the land to the other. The Society was acceptable to the people of Ireland, and the parents, guardians, and connexions of the children, if asked whether they preferred a scriptural education to an unscriptural one, would answer by pointing to the benefits they found in the former. This Society and the Government plan were indeed said to be antagonists, and he admitted it, the one was a mere experiment, and the other was well tried and founded on the Rock of ages. The new system admitted the Roman priests two days in the week into the schools to sit side by side with Protestant teachers to teach conflicting doctrines. He would ask what the experience of a year had taught the propounders of this system—and whether there was any sign of permanency in a system made up of heterogeneous materials, a system attempting the vain task of combining light with darkness?

The EARL of RODEN said, that he had been long convinced that nothing could benefit Ireland but the distribution of the Scriptures without note or comment, leaving the people to the teaching of God, without which no sinner could be converted from the error of his ways. This Society was first brought under his notice by a man whose memory he revered, the late Mr. Steven, who described it as founded on 'the Bible, the whole Bible, and nothing but the Bible,' and this induced him to become one of its Vice-Presidents, which he remained to this day. He regretted that many circumstances had prevented him from giving more of his attention to this Society, and it was with no inconsiderable difficulty he had come to the meeting, but he felt that we lived in times when private convenience should be sacrificed to public good, and Christians were especially called upon to speak out in defence of the Word of God. He respected very highly a reverend gentleman who had addressed them (Mr. Cunningham) but he lamented that he should have made such observations, and he could not help saying at the time, though he trusted with Christian feelings, "Oh, SAVE ME FROM MY FRIENDS!" He, however, excused him, because he was sure he must have been totally ignorant of the real state of Ireland, and of the workings of the new system, than which, the most expert Jesuit could not have invented one more calculated to undermine and supplant Protestantism. "But God's Word was not bound;" it must accomplish that whereunto it was sent, and that was his consolation. He would give the new system no hard names, but he would implore the meeting to support an Institution which, without the intervention of the scissors, gave to the people unmutilated that

book which was able to make them wise unto salvation. There was no system of education but that founded on the Scriptures which could be of benefit to the peasantry of Ireland, and as an Irishman who loved his country, he thanked the supporters of this Institution for all they had done for his unhappy countrymen, and he was sure success would crown their efforts, for it was the cause of truth and the cause of God.

The Hon. and Rev. BAPTIST NOEL observed, that if this Society was doing good, its antagonist system must be doing harm, for there must be a continual polemical war kept up, and instead of cooperating with this Society it must retard its progress. A reverend friend had compared the Government schools to pioneers. Now this illustration was by no means happy. We generally understand that the pioneers' duty is to clear away the trees, to blast the rocks; to smooth the path for the advance of the soldiery. But these education pioneers had unfortunately only flung the trees across the path of our spiritual troops, and in their awkwardness mutilated them by the fragments of the rock, or maimed them by blows of their mattocks. He hoped they would be withdrawn and allow the Christian Life-guards to make their own way, and to traverse quietly the field which lay before them, and the increased success of this Institution furnished enough to convince the abettors of the new system of their error, and called upon its supporters to renew and redouble their liberality. The duty of this Society was straightforward: let them with sincerity go on, and by contributions and prayers seek to be the humble instruments in the hand of God, to rescue their fellow-countrymen from ignorance and error.

The Rev. C. SEYMOUR (an aged Irish clergyman, and one of the few preachers in the Irish tongue) said, they read in the blessed Bible that when Moses lifted up his hand there was darkness over the land of Egypt, but there was light in the dwellings of the children of Israel. The whole world was an Egypt, and the Word of God only was able to make a Goshen in any part of it; and until God said, Let there be light, every individual was an awful Egypt; may God convert them into Goshens! But Ireland was a darker Egypt than any part of the world; but by the operations of this Society, light had been shed upon the mountains and glens of Ireland, and there were many Goshens to be seen there. He himself had seen that light pursuing its course against all opposition, and had heard the glad recipients say to the agents of this Society—'A thousand welcomes to ye that bring us the light.' Some, however, said that the light was too strong; that it might suit the Protestants but dazzle the Roman Catholics; now he respected the governors of his country, but he wondered what weakness there was in the visual organs of his poor countrymen to prevent them from receiving the light of the Gospel. They were a very sharp-sighted people. Diogenes desired no greater boon of the conqueror of the world than to let him enjoy the rays of the sun, and his countrymen desired that nothing might intervene between them and the light of truth. Irishmen had not only sharp sight but good appetites, both for the bread of this life and that of a better, and as he had often said, God increase their hunger. They desired the Bible, the whole Bible, and nothing but the Bible, and to take one stone out of the edifice was to endanger the whole. It was a serious thing to act contrary to that awful caution given at the close of the Revelations. Mr. S. then alluded to the distressing famine in Ireland in 1822, and the supplies sent thither from this country, this was a noble deed, but it was far nobler to feed their souls, and deliver them from that moral pauperism which was a great incentive to vice; and he conjured them to convey unto his poor countrymen the water of life, which would vegetate the moral wilderness of Ireland.

The meeting was addressed with considerable ability by Lord Mount Sandford, the Hon. C. J. Shore, the Rev. Horace Townsend, J. Page, &c.

## CHURCH MISSIONARY SOCIETY—LORD GAMBIER.

Our readers must, in common with ourselves, deeply regret the removal of this excellent and estimable individual, and will therefore read with great interest, the following extract from the speech of the Rev. Edward Ward, at the anniversary of the Church Missionary Society.

'I have been requested, and indeed enjoined, to recal to your recollection once more, the loss we have sustained in the death of the reverered and beloved President of our Society. Much has been said, and most truly and touchingly said, of the Christian graces which adorned the life of this eminently good man. You have heard how he lived; it remains for me, as the minister of his parish, to tell you how he died. It will be a satisfaction to you, but it will not, I think, occasion surprise, to be told that the end of such a man was pre-eminently peace; and that the gospel, which he so loved to impart to others, was his own unfailing solace and support in his last hour. I trust I am not betraying his confidence, in drawing aside for a moment the curtain of his dying bed; but indeed the close of such a man's life, seems in some sense to be the property of the society, over which he so long and so affectionately presided. You will hear with concern, that his last illness was attended with extreme suffering! but he bore it without a murmur, and it seemed as if God had determined that his faithful servant should glorify him in the fires, and "that patience should have its perfect work." When speaking to me of the acuteness of his pains, he observed, 'They interrupt my quietness, but they do not disturb my peace,' and he added, 'Though I do not, in my debilitated state, exercise lively faith, I have constant communion with my Saviour.' In a subsequent interview with him, when I expressed my regret that he could not, as usual, preside over a meeting of a neighbouring Bible Society, but that I hoped we should have his prayers, though we could not have his presence; he replied, 'Tell them that they have my best wishes; and tell them besides, that, while I was enabled, I felt it my bounden duty and my delight to assist that good cause to the utmost of my power, considering that I thereby advanced the kingdom of my redeemer.' In adverting to his approaching dissolution, he said with peculiar solemn emphasis, 'When I am deposited in the ground, you will have to perform the service: you will say something over me; pray be as concise as possible; but remember these words, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." 'That is my hope! that is my rock of ages! in the Father, and the Son, and the Holy Ghost.' Allow me to communicate but one more of the precious things that dropped from the lips of your dying president. On his having assured me that his mind was kept in peace, I offered my prayer that peace might flow unto him as a river; on which he immediately rejoined, 'Amen! so be it; and so it will be to God's glory, and to my peace.' And now that we shall look on his benignant countenance no more in the flesh, or listen to his genuine eloquence, the eloquence of the heart, let me affectionately entreat you to cherish the cause that was so dear to him—the cause of missions, and to copy the bright example he has left you of a living, suffering, dying Christian. But in vain will you emulate his practice, or ensure his death, unless you possess his principles, and for these you must go where he did, to the foot of the cross, as lost and miserable sinners; and remain there, as he did, to the very last; and then it may be said of you, as we hesitate not to say of him, "He hath fought the good fight—he has kept the faith—and now he wears that crown of righteousness, which the Lord, the righteous Judge, had laid up for him." Mark, then, this almost perfect—behold this sincerely upright man—for the end of this man is peace."

## Register of Events.

THE events of the past month have been peculiarly important and interesting. We regret that our limits will not admit more numerous extracts from the rich harvest of talent and eloquence produced at the numerous religious anniversaries, our account of the meeting of the Hibernian Society contains as exact a report as we have been able to obtain of the antagonist statements of Mr. Cunningham, and of the numerous speakers by whom he was surrounded, with reference to the new plan of education adopted by Government in Ireland. It is an important fact, that no man of decidedly religious character who is PRACTICALLY acquainted with that country has ventured to defend the Government system. We are perfectly willing to concede, that the Administration in adopting this plan, intended to convey a boon to Ireland; and that many of the supporters of the measure imagine it may promote religious knowledge; but in this respect they are deceived. The plan is of Popish origin; and will, as far as at all effectual, promote and advance the interests of Popery, and thus increase and perpetuate the miseries of Ireland. It is a weapon from the same arsenal, which of old provided Maynooth; which is now sending forth the Irish Church spoliation Bill, and which is pregnant with mischievous devices against the throne and the altar. The supporters of Maynooth, the advocates for the Irish system of Education, and the spoliators of the Irish Church may speak great swelling words of vanity, and boast of their tolerance, their liberality, their wisdom; but their folly will ere long be manifest to all men; he that sitteth in the heavens shall laugh them to scorn, for Popery must fall; and all the earth be filled with the glory of the Lord.

On Tuesday, May 14, Mr. Stanley brought forward, after a very admirable and eloquent speech, the Government plan for the termination of Slavery. As far as we understand this plan, it appears to be the intention of Government, that on the passing of the proposed Bill, *Slavery shall cease*; that the offspring of Slaves shall be immediately and entirely free; that the existing Slaves shall become apprentices to their present owners for TWELVE YEARS; that during those twelve years, the Slave is to work three-fourths of his time for his present master, and in return for such labour, is to receive from the master food and clothing, that the remaining fourth part of the Negro's time is to be left at his own disposal; but that if the Negro require it, the master is to find him work at a regulated price for this fourth part of his time, which is to be proportioned to the value of the slave as estimated at the time of his apprenticeship; that the children are to be supported by their parents, but if the parents are unable to provide for them, they are to be apprenticed for a limited period to the present owners; that the power of punishing the Negro is to be entirely removed from the managers, and placed in the hands of the magistrate; and that as a compensation to the owners, a *loan* of FIFTEEN MILLIONS is to be advanced; but whether this loan is ever to be repaid, or whether it is to be wrung out of the bones and sinews of the oppressed Slaves, is not clearly understood.

Of the plan itself, we think favourably; it involves, as every plan of emancipation must, considerable practical difficulties; but it breaks every yoke—it gives considerable immediate relief—twelve years is the final limit of Slavery—and the union of activity and industry on the part of the Negro, with Christian benevolence and liberality on the part of those who detest slavery, may procure the entire and unrestricted freedom of every Slave in the West Indies, in a much shorter period; especially as the value of every Negro is to be registered, and he, or any one on his behalf, may procure his partial or entire emancipation, on the payment of the prescribed sum. The discussion of the proposed plan was postponed to the 30th of May, in order to allow time for mature deliberation; and the plan itself will probably meet with considerable modification. The principle, however, of the final and entire termination of slavery will, we trust, be immediately recognized.

Whatever views may be taken of the plan itself, it is impossible not to admire the very able manner in which it was brought forward by Mr. Stanley. He clearly demonstrated, that the existing West India distress was not owing to the agitation of this question; such distress having existed in 1804, and even at much earlier periods; that the expectation of relief to the Slave from the Colonial legislatures, was utterly hopeless; those legislatures having treated with practical contempt every measure for the amelioration of the Slave; that it was impossible for the existing system to continue; that the emancipation of the Slaves in Venezuela, in South America, had been accompanied with most beneficial results, and that such would be the case in our own Colonies, if emancipation were accompanied with that moral and religious instruction, which it is our duty to communicate. Mr. Stanley closed his address as follows:—

From the present moment your responsibility begins. Into their minds you must implant wholesome principles as the basis of wholesome habits. You are placing them in the rank of freemen; it is your duty to qualify them for holding that rank honourably, virtuously, and beneficially. You are bound not to throw them upon the world impressed with the idea that the lot of man is labour from his cradle to his grave, and that he must die with no other hope and no other consolation, than that he has come to the end of a weary and laborious pilgrimage. You must imbue them with such principles as will insure the performance of their duty here—as will teach them the necessity of moral restraint to secure their happiness hereafter—as will instil into them the purest motives of action—as will fit them for freedom in this world, and as will enable them to leave it, not as the brutes, who perish without hope of immortality. I have now gone through the details of the proposition which His Majesty's Government have deemed it their duty to submit to your consideration. I know the difficulties, the almost insurmountable difficulties, which it will have to encounter in carrying it into practice. I know the disadvantages under which I bring it forward at this particular crisis; but I still bring it forward, in the confident hope, that in these resolutions the germ is sown which will soon ripen into perfect fruit, which, when matured by the fostering care and protection of persons wiser and better qualified than myself, will secure to the country, to the Colonies, and to all ranks and classes, and colours of his Majesty's subjects, that from henceforth there will be a virtual extinction, in the dominions of [redacted] all the horrors of slavery: and that, in no distant period, by no unnatural operation, but by the action of this machinery, every trace which marks the face of freedom will be erased and blotted for ever from our laws and institutions. There are those who first started this mighty question, and broached its godlike principles, who have not lived to see the triumph which is reserved for it in these our days. They laboured in their generation strenuously and vigorously for that fulfilment which we are now about to accomplish, they were satisfied with the foundation which it was their fortune to lay, and they trusted that it would be strong enough to support the glorious superstructure which is now about to be reared upon it. Like the Prophets of old, they hailed the day-star from on high, and exulted in that prospect, which they saw through a glass darkly, and not as we do, face to face. It is not, however, without feelings of the deepest and most heartfelt satisfaction that I recal to your recollection the fact that one man, the most religiously-inspired, the most conscientiously-influenced of all who laboured in the dawn and the rising of this great and glorious cause,—Wilberforce—still remains to witness the final consummation of that important triumph to which his early energies were devoted, and to exclaim, "Lord, now lettest thou thy servant depart in peace." I have now only to offer to the House my humble apology for having detained them so long on this subject. I will conclude, after thanking them once more for the patient attention with which they have listened to me, by expressing my sincere and earnest hope that the counsels of the House, under God's gracious providence, will be so guided and directed, that England may now, a second time, set to the world the bright and glorious example of a commercial nation, holding commercial advantages light in the balance, when compared with the dictates of humanity,

and justice, and religion—that we may see the extinction of slavery gradually and safely, but completely and entirely accomplished—and that by moderation of language and reconciliation of conflicting opinions, we may be induced to forget the extreme wishes we may have found on either side, and thus show to the world the proud example of a deliberative assembly vindicating its character for moderation and decision in the line which it adopts; a line which, in my conscience, I believe to be honourable to the nation to which this assembly belongs, and which I consider is the surest pledge of the successful issue of the experiment on which we are now about to enter.'

The Bill introduced by Sir A. Agnew for the better observation of the Lord's Day was, we regret to say, rejected, after a short discussion, on Thursday, May 16, by a majority of 6. The numbers for the second reading being 73, against it 79. It seemed generally conceded, that some legislative enactment on this subject was necessary; but the provisions of the proposed Bill were regarded as too severe. We trust, however, that some measure may ere long be introduced, which may materially diminish the crying evils of Sunday Trading and Travelling, even should it not proceed quite so far as the Bill now rejected. Such a measure is loudly called for, as a relief to multitudes, who are very reluctantly induced to pursue avocations which their consciences testify ought not to be pursued on the Lord's Day.

The Administration have recently been placed in a very embarrassing situation. The Chancellor of the Exchequer in bringing forward the Budget on Friday, April 19, stated that the surplus revenue for the year 1834, might be calculated to amount to £1,572,000. and he therefore proposed to take off the duty on tiles £37,000. and to reduce the duties on advertisements £75,000. on marine insurances £100,000. on shop windows, &c. £244,000. on cotton £300,000. and on soap £503,000. amounting together to £1,056,000. On Friday, April 26, however, Sir W. Ingilby proposed, that the duty on malt should be reduced one-half, that is, to ten shillings per quarter, and this proposition was carried in opposition to the ministry by a majority of 10; the numbers being for the reduction 162, against it 152. As however, this proposition would have defeated the whole of the ministerial plan of finance, Lord Althorp embraced the opportunity of Sir John Key's bringing forwards a proposition for the repeal of the house and window taxes, to move, 'That the deficiency in the revenue, which would be occasioned by a reduction of the tax on malt to ten shillings the quarter, and by the repeal of the tax on houses and windows, could only be supplied by the substitution of a general tax on property and income, and an extensive change in our whole financial system, which would at present be inexpedient.' This amendment was carried by a majority of 198: there being for it 355, and against it 197. The Administration are therefore enabled to stand, and the malt, house and window taxes to remain as proposed.

Sir John Cam Hobhouse having pledged himself to his constituents to vote for the repeal of the house and window tax; and being also called upon to support the Administration, of which he was a member, found himself compelled to resign his office of Secretary of State for Ireland, and his seat as member for Westminster. The electors of Westminster have refused to re-elect him, and have chosen Colonel Evans; Sir John has, in consequence, lost his seat and his office, and had very nearly been entangled in the folly, guilt, and danger of a duel. It is time that some measure was adopted for the termination of these cold-blooded and disgraceful combats!

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## Notices and Acknowledgments.

*Postponed for want of room.*

FELIX NEFF,

*Pastor of the High Alps.*

*London, Published by J. F. Seeley & Sons, 169, Fleet Street, Dec. 1, 1833.*

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

JULY 1833.

## MEMOIR OF FELIX NEFF.

In reading the lives of such eminently devoted characters as Eliot, Brainerd, Swartz, &c. we are apt to consider them as monuments of an extinguished race of beings of a superlative order, who have left neither successors nor imitators. The seraphic piety indeed of Henry Martyn, seemed for a moment to dispel such illusions; yet the minds of many were disposed to regard his eminent devotedness as a subject to be contemplated with admiration, rather than an example to be studiously imitated; the researches however of modern travellers, have discovered and exhibited to public view, individuals who, while labouring for the salvation of souls, in our own day have contended with difficulties, and surmounted obstacles, which, to ordinary piety and talent would have been regarded as altogether insuperable; and have thus induced the hope, that amidst rocks, and dens, and caves, and mountains, there are still to be found holy, devoted, laborious men, of whom it may be said, the world is not worthy.

Such at least was Felix Neff. This devoted individual was born in the year 1798, and brought up in a village near Geneva, under the care of his widowed mother; received instructions from the village pastor in Latin, Botany, History, and Geography, and delighted in spending his leisure hours amidst the rocks, or by the sides of the lakes, &c. in the perusal of the works of Plutarch, &c. and in those reveries which the memoirs of the great leaders of antiquity are apt to produce in the youthful mind. When of suitable age, Neff was employed in a florist garden and nursery ground, and when only sixteen, published a Treatise on the Cultivation of Trees, which has been highly commended. In 1815 he entered as a private into the military service of Geneva, and two years after was promoted to the rank of serjeant of artillery; here he distinguished himself by his mathematical knowledge, and diligently pursued this branch of science during his continuance in the army.

'Neff,' says Mr. Gilly, 'was soon distinguished in the corps to which he belonged, not only as an efficient sub-officer, but as a devoted soldier of the cross. The influence, however, which he hourly obtained over his comrades, excited a degree of jealousy among the superior officers, which was far from being honourable to them. They wished him out of the service; he was too religious for them, and after a few years the serious turn of his mind became so marked, that he was advised to quit it, and to prepare himself for holy orders.

'During the mental struggles, and the investigation of his own

motives and spiritual condition, which occupied him previously to that important step, his frequent prayer for guidance and illumination was to this effect. 'Oh, my God, whatever be thy nature, make me to know thy truth; and deign to manifest thyself in my heart.'

'After his supplications were heard, and he was fully settled in his resolution to dedicate himself to the work of the ministry, he quitted the army, and placed himself under pious instruction and superintendence, which gave a right direction to his studies and reflections. He read the Bible with earnest prayers to God, that he might so read as to understand the divine will; and that he might render every passage in Scripture familiar to his mind, he made a concordance of his own, and filled the margins of several copies of the Old and New Testaments with remarks and memoranda. Some of these are still in possession of his friends, and are held in most affectionate estimation, and are consulted as the voice of one who, being dead, yet speaketh.

'Those, who had opportunities of conversing with Neff during this season of solemn preparation, relate that his powers of acquirement and aptitude for abstracted study, were very extraordinary. The exercise of the memory gave him no trouble; he could repeat whole chapters from Scripture. His conversation, at the same time, was agreeable and easy; he expressed himself with great readiness, force, and accuracy; but though he spoke often, and always correctly and to the point, yet it was in short sentences, and in few words.

'There is a practice in the Protestant churches of Switzerland and France, which is extremely beneficial to candidates for ordination. The theological student, after having passed certain examinations, is received as a *proposant* into the confidence of some of those, who exercise the pastoral office, and is employed as a lay-helper, or catechist, in their parishes. This custom is as old as the Christian Church; it was the usage of the primitive churches, and cannot but be of the greatest improvement to the probationer. He is acting under the eye of an experienced minister; he has an example and a teacher before him to regulate his actions and opinions; he is trying his own strength, and feeling his way, and assuring himself of his preference and fitness for the sacred work, before the irrevocable step is taken. It is not too late to retire, if he finds himself in any degree unequal to the arduous charge.

'These probationers are not permitted to put their hands to the ark, and to perform services which are strictly sacerdotal, but they instruct the young, and visit the sick, and even preach from the pulpit, at the discretion of the pastor, in whose parish they are thus making their advance towards the ministry.'

The office of a deacon, as originally established in our own church, nearly resembles that of the *proposant* in the French protestant churches, or the licensed preacher of the Scotch church; of late years indeed our deacons are invariably licensed to preach, but there is this material difference, that while the *proposant* may withdraw from the church, if on probation he be found unsuitable, the ordination of the deacon is irrevocable; and persons in deacon's orders are consequently excluded from all lay employments, and even from practising in our ecclesiastical courts. *

* It appears a great defect among ourselves that no means are adopted for securing the services in our church, of young persons who, not originally devoted to the work of the ministry, are desirous of engaging in its sacred work. A young gardener, or soldier, among ourselves, if possessed of Neff's piety, talents, and principles, would have no prospect whatever of obtaining access to the ministry. There is nothing indeed in our canons or

Neff appears to have commenced his duties as a *proposant* in the year 1819, and to have laboured two years in the neighhourhood of Geneva, and in the cantons of Neufchatel, Berne, and the Pays de Vaud; he was then invited to act in the same capacity at Grenoble, and afterwards at Mens, in the department of the Isere. The system which he pursued at this period when he was not yet ordained, and had no pastoral charge, was to collect as many young people as he could, for purposes of religious instruction. These he called catechumens, and assembled them four times a week at his own lodgings, the girls twice, and the boys twice. He directed them to come prepared with passages by heart, out of the New Testament, and after these had been repeated, he expounded them to his young hearers in a manner that made a lively impression upon their minds. Some were in the habit of attending these catechetical instructions from a distance of more than three miles. There is no regular funeral service among the French protestants. To supply this defect, when there was a death in a family, Neff used to go to the house, where the body lay, and deliver an exhortation, just before the assembled concourse was ready to bear it to the grave. He also visited the sick, and whenever it was known that he was to be at the bed-side of the afflicted, many of the neighbours begged to be admitted, that they might have the benefit of his exhortations. The pulpit was open to him very frequently. At one time he would preach from a text, at another time he would select a chapter, and enlarge upon it in the form of a lecture or paraphrase. He found this latter mode of instruction to be particularly attractive and successful. The simple peasants, who flocked into Mens from the neighbouring villages, were grateful to hear a familiar exposition of God's word, and to have an application made to their own condition or wants, in language which they had no difficulty in understanding.'

The following letter, dated Mens, April 4, 1822, gives an interesting description of one of his village tours, and of his usual employment.

'Yesterday, after the service, I went to Guichardière, a hamlet three miles from this place, and I returned delighted with my excursion. There are already many signs of the seed springing up among my catechumens. I was lately accosted by several peasant women, one of whom begged me to give her a copy of the prayer, which I had delivered on the previous Sunday, before my sermon. I asked her name and residence, and told her to come to me on the following Sunday. She kept to her appointment, and I then gave her the prayer, and with it a little tract containing the parable of the ten virgins. These interviews made me desirous of knowing more of her, and I proposed to accompany her some day to her own village. Yesterday Elizabeth and I set out together for her parents' cottage, and as we walked along, she told me that many of the young women of the neighbourhood met at appointed times to practise psalm-singing, and to read the Bible. Upon reaching the village where she lived, which is charmingly situated in the midst of trees, at the foot of a high mountain, and on the edge of a torrent, I was most kindly received by her parents.

ecclesiastical constitution which excludse such individuals, but they are effectually excluded by the limitations, rules, &c. which many of our diocesans have prescribed for themselves. Formerly hopeful young men, employed as schoolmasters, &c. might have some prospect of eventually obtaining admission to our church, and many such have by private bounty been educated, and even in some instances supported at our universities. The difficulties however of such persons have in late years been materially increased, though the policy of such restrictions is very questionable.

They said they could not themselves go to church, but that their daughter always repeated to them that which she had heard. The old man recounted a history of the persecutions which his own parents and himself had suffered, and he added, 'In those times there was more zeal than there is now. My father and mother used to cross mountains and forests by night, in the worst weather, and at the risk of their lives, to be present at Divine service performed in secret, but now we are grown lazy. Religious freedom is the death blow to piety.' He afterwards talked to me of his unhappiness in having only one son left, a young man of eighteen, who was clever, and blessed with a good memory, and had read the Bible, and all the pious books in the house, but who did not believe in the word of God. I read some verses of the fifteenth of St. John, and explained them. These good people pressed me to stay with them, but I had an engagement to be present at a meeting at Mens, where my young people were to practise psalm-singing, and could only thank them for their kindness.'

Among other means of doing good, Neff endeavoured to promote the study of sacred music among his catechumens. It will appear extraordinary to those who have been accustomed to think of France as the land of the dance and song, and whose ideas of mountain amusements have been formed by hearing airs which go under the name of Savoyard and Provençal, to find that the common people of Mens had not the least notion of music; 'They do not sing at all says Neff, neither well nor ill, no, not even songs.' He therefore employed a part of his time in giving lessons in psalmody, and endeavoured to render these instructions subservient to still higher ends.

'Our sacred music meetings, both on Sundays, and on other evenings, are always numerously attended; sometimes we count above a hundred, and there would be more if we had room for them. On these occasions we have a great deal of singing, both to practise them in the psalm and hymn tunes, and to preserve the inviting name of sacred music meeting. We do it also to prolong the assembly till a late hour in the evening, that they may not be able to go to the dances. The singing is frequently interrupted either by M. Blanc (one of the pastors of Mens,) or myself. M. Blanc explains some verses of the Bible, which bear upon the verses of the hymn, or enlarges upon any subject which he thinks applicable. There is a simplicity in his addresses, and often a cast of humour, which is extremely engaging. Last Sunday evening, perceiving some symptoms of inattention and drowsiness in the party, while he was expounding very seriously, he suddenly exclaimed, 'I see you are tired of this, but before we conclude, I will teach you something new.' Every body was immediately all attention. 'I will relate a fable to you,' he continued, 'a fable of La Fontaine. There were an ant and a grasshopper living near each other. The ant worked hard all the summer to provide against the wants of the winter; but the grasshopper did nothing but enjoy herself during the whole of the fine weather. When winter came, the idler found herself in very great distress, and applied to her neighbour, the ant, for some food. What were you doing all the summer? asked the ant.—I sung and danced, answered the grasshopper.—Well then, sing and dance now, said the ant.' When they heard this, a smile ran through the room. 'Yes,' said M. Blanc, 'you may laugh now, but this fable is like the parable of the ten virgins: and since the parables of

Christ send you to sleep, I thought it necessary to disguise them under a more attractive form. The ant represents the wise virgins, and the grasshopper represents the foolish virgins. Like the grasshopper, the foolish virgins beg oil of the wise virgins, but they refuse to give it, for fear of wanting it themselves. Then comes the bridegroom and shuts the door, and when the foolish virgins wish to enter, he says unto them, 'Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day, nor the hour, when the Son of man cometh.' The tone, with which M. Blanc delivered this, produced an irresistible effect.

'In remarking,' adds Mr. Gilly, 'upon Neff's anxiety to promote psalmody, I would observe, that the effect produced by the words, or by the music, or by the combination of the two, is such, that the cultivation of psalmody has ever been earnestly recommended by those who are anxious to excite true piety. Tradition, history, revelation, and experience, bear witness to the truth, that there is nothing to which the natural feelings of man respond more readily. Every nation, whose literary remains have come down to us, appears to have consecrated the first efforts of its muse to religion, or rather all the first compositions in verse seem to have grown out of devotional effusions. We know that the book of Job, and others, the most ancient of the Old Testament, contain rythmical addresses to the Supreme Being. Many of the Psalms were composed centuries before the time of king David, and it is not extravagant to imagine, that some of them may have been sung even to Jubal's lyre, and were handed down from patriarch to patriarch by oral tradition. Nor did the fancy of Milton take too bold a flight, when it pleased itself with the idea that our first parents, taught by the carols of the birds in the garden of Eden, raised their voices in tuneful notes of praise to the Creator of all, when they walked forth in the cool of the day to meet their God before the fall. But this is certain, that one of our Lord's last acts of social worship on earth was to sing a hymn with his disciples. Few, therefore, can be slow to understand, that if Christ and his disciples broke forth in holy song, immediately after the solemnities of the Last Supper, and just before the Shepherd was smitten, and the sheep were scattered; and if Paul and Silas sung praises unto God in their prison-house, congregational worship may always be the better for such helps. Add to these examples, the apostolical exhortation to the merry-hearted to sing psalms, and the apostolical descriptions of the choral strains which resound in the courts of heaven, and we cannot but feel certain, that the services of the Christian church were cheered from the earliest times by hymns and psalms. 'Those Nazarenes sing hymns to Christ,' said Pliny, in contempt. We thank him for recording the fact. The words of the Te Deum were composed by a native of Gaul, (for the use probably of one of the churches on the Rhone, or of the Alps) about the third century; and at the same period, men, women, youths of both sexes, and even children joined in the psalmody of the sanctuaries, in such cordial and harmonious unison, that a father of the church has well compared the sound to the loud, but not discordant, noise of many waves beating against the sea shore.'

The rulers of our Ecclesiastical establishment do not appear suitably impressed with the importance of psalmody. Our church has not yet made any provision for sacred music, farther than directing the Psalter, &c. to be read or sung, (that is, *chanted*,) at the

discretion of the minister. The State permits the New Version to be sung; but no authority can be found for singing the Old Version, and while selections of hymns are used in perhaps a majority of our churches, they are so used in disregard of the express prohibitions of several diocesans, and at the risk of the officiating minister. Yet the connection between piety and psalmody is, perhaps, more intimate than many suppose.

After officiating four years as a probationer and catechist, Neff departed from Mens in April 1823, to seek ordination—the decline of the orthodox faith in the national church of Geneva rendered him unwilling to be ordained in his native country; he therefore proceeded to London, where he met with the Rev. Mr. Scholl, Wilks, &c. and was ordained in the Poultry Chapel, May 19, 1823.

Immediately after his ordination, Neff returned to France; but in consequence of the jealousy of the French government, to whom he had been represented as an agent of England, he experienced serious difficulties and inconveniences.—The stipend usually allowed to Protestant ministers was withheld, and his only stated income was a salary of £50. per annum from the Continental Society. The scene of Neff's labours was in the most elevated region of France in the mountain territory which lies between the Rhone and the barrier Alps which separate France from Italy. This is one of the most inaccessible countries in Europe, and became, in consequence, the retreat of a few French Protestants from the cruel persecutions inflicted on them by the heathen and papal authorities. The district or parish to which Neff was appointed, consisted of seventeen or eighteen villages, occupying an extent of sixty miles; these villages are separated from each other by defiles, torrents, and ravines; and are only accessible by the most dangerous and insecure paths; during seven or eight months in the year, the country is covered with snow, and the inhabitants are incessantly exposed to the most appalling dangers. From the time of the revocation of the edict of Nantes in 1686, to the year 1786, the Protestants in this department had no other opportunity of receiving religious instruction than what was afforded by the precarious visits of the Vaudois ministers from the Italian side of the Alps, who hazarded their lives both from the dangers of the roads, and still more from the risk of being detected by the papal persecutors. Some idea of the dangers and difficulties of this situation may be formed from the following extract from Neff's Journal:—

*Sunday Feb.* 1. 'I preached at Violins. In the afternoon I delivered a catechetical lecture, and in the evening I performed a service at which the inhabitants, who are all Protestants, attended; and so did those of Minsas, who are also Protestants. We sung a Psalm, and I expounded a chapter to them. At ten o'clock most of them retired, those who came from the greatest distance having brought wisps of straw with them, which they lighted to guide them through the snow. Some stopped till midnight; we then took a slight repast, and two of them, who had three quarters of a league to return home, set out with pine torches, indifferent to the ice and snow which lay on their path.

'The next day I followed the route to Dormilleuse, with a man belonging to that village, who had remained all night at Violins, to accompany me. Dormilleuse is the highest village in the valley, and is celebrated for the resistance which its inhabitants have opposed for more than 600 years to the Church of Rome. They are of the unmixed race of

the ancient Waldenses, and never bowed their knee before an idol, even when all the Protestants of the valley of Queyras dissembled their faith. The ruins of the walls and forts still remain, which they built to protect them against surprise. They owe their preservation in part to the nature of the country, which is almost inaccessible. It is defended by a natural fortification of glaciers and arid rocks. The population of the village consists of 40 families: every one Protestant. The aspect of this desert, both terrible and sublime, which served as the asylum of truth, when almost all the world lay in darkness; the recollection of the faithful martyrs of old, the deep caverns into which they retired to read the Bible in secret, and to worship the Father of Lights, in spirit and in truth,—every thing tends to elevate my soul, and to inspire it with sentiments difficult to describe. But with what grief do I reflect upon the present state of the unhappy descendants of those ancient witnesses to the crucified Redeemer! A miserable and degenerate race, whose moral and physical aspect reminds the Christian, that sin and death are the only true inheritance of the children of Adam. Now, you can scarcely find one among them who has any true knowledge of the Saviour, although they almost all testify the greatest veneration for the Holy Scriptures. But though they are nothing in themselves, let us hope that they are well-beloved for their fathers' sakes, and that the Lord will once more permit the light of his countenance, and the rays of his grace, to shine upon these places, which he formerly chose for his sanctuary. Many of them have already become sensible of their sad condition, and have thanked God for sending me among them to stir up the expiring flame of their piety. It is some years since Henry Laget paid them some visits, and when, in his last address, he told them that they would see his face no more, 'It seemed,' said they to me, using one of those beautiful figures of speech in which their patois abounds, 'as if a gust of wind had extinguished the torch, which was to light us in our passage by night across the precipice.' It is strange that although they have been visited by several pastors of late years, yet there has been no preparation for receiving the young people at the Sacrament. I have therefore employed myself in giving the necessary instruction, and have taken down a list of all the young persons between the age of fifteen and thirty. The number of catechumens amounts already to eighty. On Tuesday (Feb. 3) I preached in the church of Dormilleuse, and some of the inhabitants from the lower part of the valley attended. The narrow path by which they climb to this village is inundated in the summer by magnificent cascades, and in the winter the mountain side is a sheet of ice. All the rocks also are tapestried with ice. In the morning, before the sermon, I took some young men with me, and we cut steps in the ice with our hatchets, to render the passage less dangerous, that our friends from the lower hamlets might mount to Dormilleuse with less fear of accident. There was a large congregation. In the afternoon I catechized in a stable. Several people from below remained all night, and therefore I took the opportunity of pursuing my instructions in the evening, and the next day (Wednesday) was spent like Tuesday. Thursday morning was devoted to similar exercises of instruction and devotion, and then I descended towards the lower valley, with about a dozen of my elder catechumens, who persisted in accompanying me to Minsas, that they might be present at the lecture there.'

# THE HISTORY OF PROPHECY.

## No. IV.

### THE PROPHECIES OF BALAAM.

THE next detailed prophecy which presents itself to our notice, is that of Balaam, concerning the destinies of the nations of Asia. We shall say nothing on the character of this individual; nor shall we endeavour to explain the reasons for the gift of prophecy being confided to such a character. Those who have touched on these points have reached no further than a probable surmise; we shall therefore content ourselves with the reflection that it is God's prerogative to select his agents in every work, and that there is nothing in this particular instance of the exercise of his sovereignty, which at all disturbs our view of his moral perfections.

Balaam was brought from "Aram, out of the mountains of the east," (Numb. xxiii. 7.) in order that he might, according to the superstitious customs of the heathen, call down judgments and utter imprecations against the children of Israel. But his lips were not his own, nor had he any governance of his words, when the spirit of prophecy came upon him. Again and again was he compelled to exclaim, "Have I any power at all to say any thing? the word that God shall put into my mouth, that shall I speak." "How shall I curse, whom God hath not cursed? or how shall I defie, whom the Lord hath not defied?" Accordingly, his expected denunciations against the Israelites were each several times turned into blessings, in the following words:

I. *And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!* Numb. xxiii. 7—10.

II. *And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt: he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.* Num. xxiii. 18—24.

III. *And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God,*

*which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt: he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.* Numb. xxiv. 3—9.

It is unnecessary to enter into these details at any length. Every one at all acquainted with the history of the children of Israel, will follow without difficulty the course of the prediction, and see in the well-known events, its most complete fulfilment.

The remaining passages, however, require some explanation. Our view, perhaps, may differ somewhat from that of the leading commentators; but if we hesitate to follow them, our hesitation arises, let it be observed, not from the boldness or rashness of our speculations, but rather from excess of caution, if excess, indeed, it should be called. We cannot discern in the text of the prophecy, all those marvels which some have found in it; and believing that the sense which is clear and indisputable is also pregnant with instruction and with wonder, we have no inclination to press beyond the line which a just caution prescribes, or to elicit a meaning by the use of inferences, which is by no means obvious on the face of the text.

The passage of which we are speaking is as follows,—

*And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be, that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.* Numb. xxiv. 14—24.

Now, in these verses some writers of high character have discovered not merely the history of the leading nations then in existence, but even a glance at the whole history of the church and of the world, down to the battle of Armageddon itself. They also find in the 17th verse, the Messiah, just as in the 24th,

they find the history of Rome. We, on the other hand, see cause enough for wonder and admiration, without stretching the sense of the prediction so much beyond its clear and obvious meaning. It seems to us to be a rapid sketch of the future destinies of all the then known nations, but we cannot carry its view beyond the subjugation of the sons of Shem by the sons of Japheth.

The prophet commences his prediction with that people on whose territory he was then standing, and whose call had summoned him on his present errand. "*I will advertise thee*," he says to Balak, "*what this people shall do to thy people in the latter days. There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*"

Every one who is familiar with the style of Scripture, must be well aware of the constant custom of the prophets, to give the same idea in two forms, using also, whenever possible, two names for the same thing. Here we see both Israel and Moab designated by double titles. Israel is also called Jacob, and Moab is in the like manner denominated *Sheth*. The history of the children of Israel has been furnished to us at so great length, in Scripture, that we understand at once why they are called "Jacob." But we know little of the earlier events of the Moabitish nation: we must therefore assume, as we most rationally may, that the name of "Sheth" designated either some distinguished head of their parent family, or that it belonged to a principal seat of their power. Edom is called in the next verse, *Seir;* and we are well aware, that in that case, the name was derived from the spot in which the Edomites first grew up into strength and national importance.

The "Sceptre" and "Star" here foretold, arose, beyond doubt, in the person and power of David. Of him it is recorded, that "he smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line, to keep alive; and so the Moabites became David's servants, and brought gifts." 2 Sam. viii. 2.

But the prediction next passes on to the neighbouring nations of Edom. "*And Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly.*"

The fulfilment of this prediction exactly resembles the former.

"David put garrisons in Edom; throughout all Edom put he garrisons; and all they of Edom became David's servants." 2 Sam. viii. 14. "Six months did Joab remain there with all Israel, until he had cut off every male in Edom." 1 Kings xi. 16.

"*And when he looked on Amalek, he said, Amalek was the first of the nations; but his latter end shall be that he shall perish for ever.*"

It appears very clearly from several passages of Scripture, that the description of Amalek, as "the first of the nations," was well warranted by the facts. The Amalekites were both an ancient and a powerful people. They existed in the time of Abraham, as may be seen in Genesis xiv. 7. At 1 Sam. xxvii. 8. the following language is used, "the Geshurites, and the Gezrites, and the Amalekites, for these nations were of old the inhabitants of the land, as thou goest unto Shur." The Arabian historians assert them to have conquered Egypt, and to have held it in subjection for several years.

The prediction here put into the mouth of Balaam, had been before uttered by Moses. "The Lord said unto Moses, Write this in a book,

and rehearse it in the ears of Joshua, that I will utterly put out the remembrance of Amalek from under heaven."

In pursuance of this denunciation, Saul was sent against Amalek, "and smote them, and utterly destroyed the people with the edge of the sword." 1 Sam, xv. 7, 8. The fugitives having re-assembled, and somewhat recovered themselves, "David and his men went up, and invaded them; and David smote the land, and left neither man nor woman alive." 1 Sam. xxvii. 8. 9. And, subsequently, "the sons of Simeon, in the days of Hezekiah, king of Judah, smote the rest of the Amalekites, that were escaped, and dwelt in their habitations." 1 Chron. iv. 41, 42. Since that period, neither place nor name remains to the sons of Amalek, save the history of their warfare against the chosen people of God, and of their awful punishment.

"*And he looked on the Kenites, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock: nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.*"

The Kenites are very little known to us. They appear to have been a tribe or kindred nation to the Midianites. Jethro, the father-in-law of Moses, is called in Exod. iii. 1. "the priest of Midian:" but in Judges i. 16. his posterity are called "the children of the Kenite, Moses' father-in-law." It seems also that some of these tribes dwelt with, or near the Amalekites, for Saul, when sent to destroy Amalek, "said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them." 1 Sam. xv. 6.

This latter circumstance shows how far the prediction had already been fulfilled. The Kenite was to "be wasted:" and we may conclude that this had already come upon them, since they dwelt not alone, as an independent nation, but rather as sheltering under the protection of more warlike Amalek. That the remainder of the prophecy came to pass is not less certain, since Asshur, or Assyria, in the days of her strength, swept over all the kingdoms of Syria and Arabia, even unto the borders of Egypt, and carried all alike into captivity.

But the prophetic vision now takes a wider range. Heretofore Balaam's eye had been cast over divers pastoral tribes and nations, living in ease and amity, and knowing little of tyranny and war. The history of Abraham, Isaac, and Jacob, sojourning or travelling over the fertile plains of Syria, unmolested and in peace, presents a strong contrast to the times which followed, under the four great military monarchies.

But Balaam now sees the rise of the first of those "four great beasts," whose lineaments were afterwards more distinctly revealed to Daniel. He sees the Assyrian conqueror, ravaging the fairest part of the peopled globe, and leaving desolation wherever his footsteps passed. He exclaims, "*Who shall live when God doeth this?*" But in an instant his eye penetrates still further into the gloom, and the fall of Asshur, as well as the rise of that power, comes clearly into his view. "*And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.*"

With respect to Asshur, there can be no doubt; but the mention of Eber has, we think, led to some errors. Many commentators are inclined to connect Eber, as the forefather of Abraham, most closely with the Hebrew nation, and judge that the latter are here alluded to. But Eber is never in Scripture identified with the Hebrews, nor is there much ground to suppose

that their name was derived from this descendant of Shem.

Let it be observed, that Shem is particularly termed, in Genesis x. 21, "*the father of all the children of Eber.*" And in following the chronology we find that Eber had two sons, Peleg and Joktan. Peleg is recorded to have been the father of Reu, one of the progenitors of Abraham, and of the chosen seed. But the other children of Peleg are not named, from which we gather that they were none of them distinguished as heads of tribes or nations.

But Joktan, the other son of Eber, had thirteen sons, and several of their names bespeak the founders of nations. Such were *Sheba*, and *Ophir*, and *Havilah*, and one or two others, who gave their names to various countries of the east. And after they had been enumerated, it is added, "These are the sons of Shem, after their families, after their tongues, in their lands, after their nations." Nothing can more clearly express that the sacred historian had here been describing the settlement of a portion of the earth, by the various tribes which descended from the second son of Eber.

When, therefore, Balaam predicts that the ships of Chittim "shall afflict Eber," we recur back to this list of the children of Eber. We do not look to the Hebrew nation, because they are never designated in Scripture, the "children of Eber." But we find in the tenth of Genesis, that the children of Eber peopled and divided among them a large part of Asia, the various countries of which are well known to have been held by their descendants. We understand, therefore, by the affliction of Asshur and of Eber, those conquests of the Greeks by which all the countries peopled by the descendants of Asshur and Eber were subjugated, and the sovereignty founded by the children of Shem was overthrown by the *enlargement* of Japheth's race, and the increase of their power and dominion.

It has also been said that the expression "he also shall perish for ever," must be applied to Chittim, and not to Asshur or Eber. This interpretation we suppose to have arisen from the unwillingness of those commentators who had identified Eber with Israel, to suppose that the latter, Israel, could "perish for ever." But not adopting this view, we are not liable to this difficulty. And it appears to us quite improper to apply the term, *He*, to "the ships of Chittim," the agents in the affliction of Eber.

That Chittim, or Kittim, refers to the islands and maritime coasts of the Mediterranean, is well known. The author of the first book of Maccabees, speaking of Alexander of Macedon, who so greatly "afflicted Asshur and Eber," says that he "came out of the land of Chittim;" and numberless other instances might be adduced, if there were the least necessity, to show that the word "Chittim" is always used for the people of Greece, Italy, and the Mediterranean islands.

The fulfilment of this prediction took place, in the most distinct and remarkable manner, more than one thousand years after it was uttered. Balaam spoke these prophecies about the year 1452 B.C. In the year 334 B. C. Alexander of Macedon transported his forces in a fleet of a hundred and sixty vessels, across the Hellespont, "coming out of the land of Chittim," and in the four years which followed, he greatly afflicted both Asshur and Eber. The Assyrian empire had been merged in the Persian; and it is most probable that the Persians descended from one of the sons of Joktan, the son of Eber. Ashur and Eber, then, were thus visited in strict accordance with the prediction. In the year B. C. 330, the Persian empire fell, and

the conqueror "from the coast of Chittim" possessed its dominions. And the fall of the sons of Eber was "for ever." No descendant of Shem, "the father of all the children of Eber," ever afterwards regained the sceptre. Alexander's empire was divided amongst his captains, and they in their turn fell under the ascendancy of Rome, another branch of the sons of Chittim. Both Asshur and Eber are lost to our view, and Japhet now occupies the tents of Shem.

In confirmation of this view, we may be permitted again to revert to the expression, "ships of Chittim." It appears worthy of remark that this "affliction" of Asshur and Eber was not predicted to be brought upon them by a single individual, or a single nation It is not "a Star" that "smites" them, nor is a nation named, as when "Asshur" carried away the Kenite. It is a plural expression. "*Ships shall come* from the coast of Chittim." And so it proved in the event. The invasion of Alexander was by the associated forces of the Greek republics and states. On his death, his four chief captains continued the affliction; and after their fall, Rome, and the other sons of Chittim succeeded to their power.

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## "UNTO HIM THAT LOVED US."—Rev. i. 5.

FROM THE AMERICAN EPISCOPAL WATCHMAN.

*How hath he loved us?*—Ask the star
That, on its wondrous mission sped,
Hung trembling o'er that manger scene
Where He, the Eternal, bow'd his head;
He, who of Earth doth seal the doom,
Found in her lowliest inn,—*no room*.

Judea's mountains,—lift your voice,
With legends of the Saviour fraught,
Speak favour'd Olivet,—so oft
At midnight's prayerful vigil sought,—
And Cedron's brook, whose rippling wave
Frequent his wearied feet did lave.

*How hath he loved us?*—Ask the band
That fled his woes with faithless haste,—
Ask the weak friend's denial-tone,
Scarce by his bitterest tears effac'd,
Ask of the traitor's kiss,—and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dews
Shrank from that moisture strangely red,
Which, in that unwatch'd hour of pain,
His agonizing temples shed,
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb, he bore.

*How hath he loved us?*—Ask the Cross,
The Roman spear, the shrouded sky,
Ask of the sheeted dead, who burst
Their cerements at his fearful cry:—
Oh, ask no more!—but bow thy pride,
And yield thy heart to him who died.

L. H. S.

## LETTERS FROM ROME.—No. I.

DEAR B.—In compliance with your earnest request, I now proceed to give you some account of the Roman Catholic church, as it exists at present in Italy. A full and complete account indeed, is more than I can attempt, but I shall endeavour to select those particulars which display the more peculiar features of Romanism. A traveller is first struck by the splendid ceremonies of the Romish church, and some time must elapse before the effects of the first impression give place to more serious thought, and he can begin to inquire into the doctrines of the church, whose externals are so gorgeous. Such at least was the case with myself, and I shall therefore first describe some of the ceremonies I witnessed, and afterwards give an account of the doctrines taught by the Roman Catholic clergy to their people. It will be more convenient to class those ceremonies according to their subjects, and not confine myself exactly to chronological order, and I shall therefore begin with the services connected with the death of one pope, and the election of another.

Pope Leo XII. died on the morning of Tuesday, February 10, 1829, and notice was soon given by the tolling of the bells of every church in Rome. As the Pope died in the Vatican, the splendid ceremony of transporting his body thither, could not take place; but when a Pope dies in the Quirinal, or any other palace, his body is carried by torch light in great state on an open bier to the Vatican.*

On Friday the 13th. the body was brought down to St. Peter's from the Sistine chapel on a bier, accompanied by the cardinals, an immense number of other ecclesiastics and attendants, and all the magistrates of Rome, and deposited in the chapel of the holy sacrament, dressed in a handsome pontifical robe, and so placed, that the feet projected through the iron railing which incloses the chapel.

A space immediately in front of the body was kept clear by the Swiss Guards, and those who desired were allowed to enter at one end of this space, kiss the Pope's slippers, and pass out by the other end. This ceremony was well arranged, and went on without any confusion. I entered and stood some time near the body, which was very unpleasant, notwithstanding the profuse application of perfumes. The face was much discoloured, its features nearly gone, and it appeared to be covered by a fine transparent membrane to keep it together.

The crowd around seemed anxious to show their respect to the dead body, and pressed forward as rapidly as possible to kiss the slippers. All ranks from the highest to the lowest, seemed actuated by the same feelings, and before I left the church, many thousands had gone through the ceremony, which continued during the next day. Meanwhile the workmen were employed in preparing a niche, situated on the north side of the church above a small door leading to the robing-room of the singers, where the body of the last deceased Pope is always deposited until either a proper mausoleum is prepared for him, or his successor dies. In the latter case his body is taken out and delivered to the canons of St. Peter's, who give a formal obligation to produce it

* It is understood, that while the Pope's body remains in his private apartments, a servant enters the room at the usual hour, and asks what his Holiness chooses to have for dinner, and one of the attendants gravely replies, 'His Holiness does not dine to-day, because he is dead.'

at any time on demand. A requiem was also sung for the repose of the Pope's soul in the chapel of the choir. The music was very solemn and beautfully executed.

On Sunday evening the Pope's body having previously been placed in a coffin of cedar wood,* inclosed in one of lead, and outside of all another wooden coffin was deposited in the niche; the broken plaster of the wall was soon repaired, and the spot marked by the simple inscription: DEPOSITUM LEO XII. The funeral service for the Pope continues nine days, which commence the day after the Pope's body is laid out in state in the chapel of the sacrament. Each morning the cardinals, assisted by the papal choir, perform a solemn mass of requiem. This takes place on the first six days, in the chapel of the choir, and on the last three at the foot of the *catafalco*, which has by this time been erected in the middle of the centre nave of the church. This *catafalco* is a sort of temporary monument, and varies in form and size according to the taste of the architect, and the sum of money allowed to be expended upon its erection. That in honour of Leo XII. was in the form of an Egyptian pyramid standing on a lofty base, and slightly truncated, the whole erection being about 100 feet high, and having a candelabrum of the same height at each corner. On these candelabra an immense quantity of wax lights were placed, consuming, it is said 1000lbs. each day. Had this been exhibited at night instead of noon, the effect would have been striking, as it was, it looked poor, as artificial lights must always do when contrasted with the clear light of day. The catafalco was adorned by various water-colour drawings representing the Pope's bust, and the principal actions of his reign, long inscriptions in his praise in not very classical latin, and also emblematical statues which I found were composed of hay covered over with stucco, perhaps the only materials which could be brought into use in so short a period.

After the mass of requiem is finished, five absolutions are pronounced. This service is repeated on the two following days, and on the ninth day, a prelate appointed for the purpose, pronounces a funeral oration on the deceased Pontiff. This concludes the services connected with the dead body. After which, the attention of all Rome is naturally drawn to the proceedings connected with the election of a successor. From the death of one Pope to the election of another, the church is considered as a widow. The cardinals meet in congregations every day, in order to give necessary instructions and orders, and receive visits of condolence from the ambassadors, but the chief power is placed in the hands of the cardinal chamberlain, who, exercises, during the vacancy, a great part of the papal power, and is attended by the Swiss Guards.

The cardinals take certain oaths relating to the election of a Pope, and against simony, &c. They re-appoint or confirm the Governor of Rome—break the fisherman's ring of the late Pope, and also his leaden seal, and appoint two cardinals to superintend the preparation of the conclave. They proceed in successive congregations to confirm all the official persons in Rome, and the ecclesiastical states in their situations; to elect the confessor, who is to officiate in the conclave—together with two physicians, and one surgeon, an apothecary, two barbers, and two

* Three velvet purses are placed beside the body in the innermost coffin, containing gold, silver, and copper coins, bearing on one side the impress of the Pope's countenance, and on the other the most celebrated events of his reign.

assistants. The youngest cardinal deacon draws by lot the numbers of the various lodgings in the conclave from one urn, and the names of all the cardinals from another, and thus the apartment of each is fixed, and they immediately set to work to fit up and furnish their quarters according to their pleasure. Thirty-five domestics are appointed to do the necessary work in the conclave; and each cardinal is allowed to take in with him two or three attendants or conclavists, of whom one at least is an ecclesiastic, who must be approved by two cardinals appointed for this purpose. Three cardinals are chosen by ballot, to superintend the conclave, and especially the *clausura*, or enclosure, so as to prevent all intercourse betwixt those within and those without the conclave. The conclave ought to assemble within ten days after the Pope's death, but it is not always possible to make the necessary preparations in so short a time, and accordingly although Leo XII. died on Tuesday, February 10, the conclave did not meet until Monday the 23rd.

While the conclave was in preparation I went frequently to examine the place. This was in the Quirinal Palace, a large building one wing of which forms the north side of a street called the Via Pia; and is usually divided into small apartments, occupied by persons of the lower classes; when a conclave is to be held, these tenants remove and the whole is hastily fitted up for the accomodation of the cardinals. The street is barricaded at each end and guards placed so that there is no access to it—except through the Palace; the lowest story is occupied by the servants of the conclave and the second and third by the cardinals, and their conclavists. Each suit of apartments contains at least three rooms, and some four or five. An open corridor runs along the whole length of the building, on the second and third stories from which the apartments enter. On this side lie the Pope's gardens, inclosed by a lofty wall, and from their size, and the form of the ground, it is impossible that any communication can take place in this direction with the external world without immediate discovery. On the other side, the windows look into the Via Pia, and these are all carefully boarded up outside to the top in such a manner as to admit a little light, and yet effectually prevent the view. The wing thus prepared is connected with the principal part of the palace by means of a temporary wooden gallery, by which the Cardinals pass from their cells to what may be termed the public rooms of the conclave. These consist of a large hall, several chapels, and apartments for some of the principal officers and the masters of ceremonies, who are necessarily present.

The apartments allotted to the Cardinals are very small, and in many of them the plastering, papering, and painting was only finished on the morning of the 23rd, so that of course they were most uncomfortable. Those Cardinals who were created by the deceased Pope, had the hangings of their apartments purple, which is the papal mourning; the others used furniture of whatever colour they pleased. When all is prepared, every access to the place of conclave is walled up, except two. One of these is on the ground floor, by which the Cardinal's provisions are introduced through a revolving cylinder, which conceals the interior. The other is at the top of the great staircase, by which the Cardinals and the conclavists enter, and which is not opened from the commencement of the conclave, until the election of the Pope, unless the death, or dangerous

sickness of any of those enclosed make it necessary to allow them to go out under an oath of secresy; or unless an absent Cardinal arrive to take his place in the conclave. This door is guarded with great care by the Marischal of the conclave, a post of high honour, which I believe is hereditary in the Chigi family. When any of the ambassadors desire to have an audience of the conclave, it takes place at this door; but they are not admitted within the enclosure. Immediately over the principal entrance to the Quirinal Palace, there is on ordinary occasions a large window which is now built up with brick, and a small tin chimney may be observed projecting from the wall. Every thing being prepared, the Cardinals and Conclavists who were in Rome, assembled on Monday, the 23rd, in the church of St. Silvestro, very near the Quirinal Palace. Hence they walked in procession along the Piazza di Monte Cavallo to the Palace, and the scene was very striking. The crowd was prodigious, and completely filled the Piazza, and every window and house-top which could command a view. The Cardinals, with few exceptions, were very old and venerable men, apparently much exhausted by the unusual exertions of the last fortnight, and some of them tottering on the brink of the grave. They went in equals; one of them was to come out temporal Lord of a beautiful kingdom and spiritual ruler of the whole Roman Catholic world.

In the evening the Cardinals receive visits from the ambassadors and their private friends. Even heretics are allowed to pay their respects to those among them whom they happen to know, and the strict shutting up of the Conclave does not commence until after these visitors have taken their leave.

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## ON THE UNPARDONABLE SIN.

SIR,—The subject of the unpardonable sin, which engaged our conversation on the last evening we were permitted to spend together, has since much occupied my attention; and I would now therefore forward a few observations which may possibly not be altogether uninstructive, though I can scarcely hope that they will afford full satisfaction on this difficult subject.

The first point of inquiry is, What saith the scriptures? And on turning to them, I find the following passages which appear to me to relate to this sin, and which I would request you seriously to peruse. Matt. xii. 31, 32. Mark iii. 28—30. Luke xii. 10. Heb. vi. 4—6; x. 26—29. 1 John v. 16. Now these passages appear to me to prove, that there is a sin which is in its own nature unpardonable—that in consequence of the commission of this sin, the transgressor is given up to final obduracy—that it is therefore impossible that he should afterwards repent, and must necessarily therefore perish for ever. Some indeed do not consider the unpardonable sin as a distinct and peculiar transgression, but intimate, what is indeed most true, that all sin which is not repented of, is in its own nature unpardonable; and that therefore every one who perishes has committed the unpardonable sin; but I cannot say that such a view appears to me at all satisfactory. Sinners in general are obdurate and impenitent, and dying in that state must perish; but generally speaking, we may hope

and expect that under the Divine blessing, many of them may yet be renewed to repentance; but this is impossible with those who have committed the unpardonable sin—and I therefore cannot but consider that sin as in its own nature more peculiarly awful and malignant.

But what, it may be asked, is the peculiar characteristic of this sin? It is described by our Lord in the above passages as the blasphemy against the Holy Ghost;—and the precise nature of that blasphemy appears to be pointed out by St. Mark iii. 28—30. when he records, *Because they said, He hath an unclean spirit;* and we may thence conclude that the malignant, wilful imputation of the miracles wrought by the Redeemer through the power of the Holy Ghost, to the agency of Beelzebub, is one manifestation of unpardonable guilt. So again the Apostle says in the epistle to the Hebrews, x. 26—29. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins;"—and the cessation, so to speak, of the existence of the all-atoning sacrifice in such cases does not arise from the failure or defect of the sacrifice itself, but from the impossibility of renewing the apostate again to repentance, as appears from Heb. vi. 4—6. and this impossibility arises from the withdrawing of the influence of the Holy Spirit, in consequence of his being grieved, vexed, quenched, rebelled against, until he finally departs from, and becomes the enemy of the wretched and miserable sinner; who may subsequently cry, like those spoken of in Prov. i. 27—29. and howl in anguish of spirit, as the wretched Spira is said to have done, but cry and howl in vain. This view of the subject is materially strengthened by the language of St. Peter to Simon, Acts viii. 22. "Pray God if perhaps the thought of thine heart may be forgiven thee;" an exhortation which seems to imply a doubt whether Simon had not, in his degrading views of the Holy Spirit's gifts, gone too far for pardon.

I consider therefore this sin as the determinate, wilful, intelligent rebellion against, and rejection of the authority, influence, and gracious offers of the Holy Spirit. As a sin against clear light, decided evidence, and full conviction. As the sin of one who hates the light, determinately chooses darkness, and wilfully brings forward accusations against the clear manifestations of the Holy Spirit, though these manifestations are most evident and unquestionable. The Pharisees were in danger of committing this sin when they said of Christ, "He casteth out devils through Beelzebub."—Is there no danger of incurring the like guilt in malignantly attributing those decided conversions from sin to holiness which sometimes take place, even in modern times, to corrupt agency. Or in caricaturing the language and conduct of real Christians in order to bring the doctrine of the Holy Spirit's influence into contempt and ridicule? Nor would the pretensions recently made to the gift of tongues and other miraculous gifts, be altogether void of this danger did they proceed from intelligent hostility to the Holy Ghost rather than, as appears to me, from a deluded imagination.

The whole subject of the unpardonable sin appears intended as a solemn warning against trifling with conviction; against indulging in levity, slanderous, or contemptuous language, or even hasty and inconsiderate expressions on spiritual things. We may presume, and venture nearer and nearer, until at length we put forth the hand and touch the ark, and are smitten. O let us not trifle with sin, with any sin;—we know not

what the result may be. "Behold, these three years, I come seeking fruit on this fig-tree—CUT IT DOWN." They especially are in danger of this sin who have been familiar with sacred things from early infancy; and yet remain light, trifling, and obdurate. There are those who are first that shall be last.—There is a road to hell hard by the gates of heaven.

I think we may confidently assert that those persons have not committed this sin, who are most distressed and alarmed about it. Their deep concern, their serious anxiety, their lively apprehensions, their overwhelming convictions, are decisive symptoms of that very renewal to repentance which can never take place in those who have thus blasphemed against the Holy Ghost. Their conduct may have been base, ungrateful, malignant; but still "the blood of Jesus Christ cleanseth from all sin." To that fountain they may fly. To those healing streams they are to be directed—and there, in rivers better than Abana, Pharpar, Jordan, or all the waters of Israel, they may wash and be clean.

O let us ever remember, that whether we understand aright the meaning of those passages which treat of the unpardonable sin or no; all sin which is unrepented of is unpardonable: the grand question therefore is—Are we, with true repentance and godly sorrow, drawing near to Christ, and embracing the blessed hope of everlasting life which is set before us in him. All other questions are indeed of trifling importance in comparison with this, "What shall I do to be saved?" Lord, help us to believe on Jesus Christ to the salvation of our souls.

H. O.

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## ON PSALMODY.

SIR,—Sometime ago there appeared in your work two or three papers relative to Congregational singing in church. What effect those remarks may have had, touching its improvement generally, I am not able to decide; but if I might judge from my own knowledge, I should say there is still much room for amendment. Our own church is indeed an exception, an advantage for which we are chiefly indebted to a late excellent Vicar, who was not only truly orthodox, in the proper sense of the expression, but possessed of real judgment and taste in poetry and music.

I apprehend the practice of congregational singing has grown into disuse, partly from the incongruity of some of our tunes, and partly from the injudicious selection of the psalms. In many of our churches, the four stanzas are left to the choice of 'John the Blacksmith'—*the chief leader*—while the tune is left to the decision of a little group, who, during prayers, are very busy whispering and debating, not so much what tune is the most suitable to the words, but what part each shall take in order to make a little display; and who, now and then, by way of treat, give us what they call a 'Piece,' or 'Anthem.' Surely it is one duty of the officiating clergyman, before the worship begins, to choose the psalms, and, if competent, to give directions also about the tunes.

But while I admit that many in our assemblies are prevented from taking their part in singing by these improprieties, I by no means intend to extenuate the indolence and paltry excuses of those who often tell us, 'I would, but *cannot* sing.' Now, is not this untrue? Surely your 'catches and glees,'—your

'trios and duets,' shew that it is. How is it, ye daughters of Miriam, that in accompanying your pianos, you almost enchant us with your strains of elegance and melody, and yet at church you tell us that you 'really cannot sing.' Is not the plain English of your conduct this, that either you are *ashamed*, or that it is not *fashionable*, or both.

Our tongues were made to praise the Lord, and surely those who can sing, ought to sing in his house, and to the glory of his name. Some indeed object to join in the psalmody, on the ground that most of the selections in general use are more or less exceptionable; psalms and hymns ought to be always in the language of praise or prayer, and chiefly the former; for a mere sentiment of belief, however correct, is not the thing intended: as well might we call the creed a hymn or prayer. It may by some be thought little better than treason to dare to question the talent and wisdom of our most eminent compilers: yet as, in this blessed land of privilege, we are allowed the liberty of "calling no man master," I claim that liberty "as using it, though not abusing it;" I will therefore in the first place, point out what I disapprove, by taking a verse or two from hymns in common use:

"Let worldly minds the world pursue,
What are its charms to me?
Once I admired its trifles too,
But *grace has set me free.*
Its pleasures now no longer please,
No more content afford,
Far from my heart be joys like these,
*Now I have known the Lord.*"

Again;—

"Is there a thing than life more dear?
A thing, from which we cannot part?
WE CAN! we now consent to tear
The idol from our bleeding heart."

Now however truly these expressions may apply to the experience of that Christian who 'is more excellent than his neighbour," and however well fitted for his private use, yet surely such intimations of high attainment are not correct in a mixed congregation of five or six hundred persons; for in the first place a part perhaps do not believe it, and smile at the word experience; more still do not understand it; and few, very few, enjoy it; why then are words put into their mouths, which may induce them to sing what is not true? At all events I am most *intimately* acquainted with one who cannot and will not join, in such language; but the height of whose ambition is expressed in the following stanza.

"My God, my Father—blissful name!
O may I call thee *mine!*
May I with sweet assurance claim
A portion so divine?

How often again are we called upon to adopt the following verses of Brady and Tate.

"I'll wash my hands in innocence,
And *bring a heart so pure,*
That when thine altar I approach,
My welcome *shall secure.*"

Again,

"Sin shall to sin their steps betray,
Till they to truth have lost their way;
From life Thou shalt exclude their soul,
Nor with the just their names enrol."

Once more,

"Let death in haste upon them fall,
And send them quick to hell;
For mischief doth abide in all
The places where they dwell."

Now the first of these seems to carry with it in some sort the idea of *merit*, a very inappropriate character truly for a *sinner;* and though the others are doubtless correct in the mouth of David prophetically considered, yet are they most unsuitable to those who are assembled to sing the praises of that eternal Jehovah, who reveals himself as a Father delighting in mercy.

But I come at last to a greater than Brady and Tate, who was indeed "a servant of Jesus Christ, separated unto the Gospel of God:" and who yet has thought proper to bring forward such verses as the following:—

" My thoughts on dreadful subjects roll,
Damnation and the dead;
What horrors seize the guilty soul,
Upon a dying bed."

Now though this is true, and awfully true, in some cases, yet I cannot see the propriety of introducing such declarations, when invited to sing to the praise and glory of God, "whose mercy endureth for ever;" "and of Him who loved us," "and who is able to save to the uttermost." It is true, He is a just God; but it is equally true, "He is a *Saviour*," for "as is his Majesty so is his mercy;" and in this latter attribute he is "the *rather* glorious," and more eminently so to me as a SINNER.

A few words more—just to give a sample of what I think claims unqualified approbation—and I have done;—thus Psalm cxvi.

' For mercies countless as the sands,
Which daily I receive
From Jesus my Redeemer's hands,
My soul what canst thou give?

And so from Psalm lxxi.

' My Saviour, my Almighty Friend,
When I begin Thy praise,
Where shall the growing numbers end,
The numbers of Thy grace?

As to the *manner*, I would just observe, that if the singers, instead of assembling together at one corner, were dispersed in different parts of the church, many of the congregation would soon learn, and be induced to join in the air. It is not those who sing *loudest* that sing the best; Elijah was speaking *ironically* when he said, "Cry aloud." But those are to be commended who sing audibly and fearlessly, but above all, humbly, adoringly, gratefully, and reverentially.

W. L. W.

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## ANNIVERSARIES IN DUBLIN.

DEAR SIR.—It has been my high privilege to attend the Anniversary Meetings of the religious societies which were held last month in Dublin; and I have no doubt, but that it will afford gratification to many of your readers, to receive some intelligence respecting them. Their order was, as heretofore—

1. The Jewish Society.
2. The Sunday School Society for Ireland.
3. The Hibernian Bible Society.
4. The Church Missionary Society.
5. The Society for the Deaf and Dumb.
6. The Continental Society.

The meeting of the Irish Auxiliary to the London Missionary Society, was held previously, as was also that of the Religious Tract and Book Society for Ireland. There was no diminution in the numbers who attended, and on some days there was quite an overflow. This was the more pleasing, as some eminent servants of the Lord who are very "highly esteemed for their works' sake," were prevented by illness or other causes from attending. The unavoidable absence of the Archbishop of Tuam, who was engaged in his diocese of Ardagh; of Lord Roden, who was attending his duty in Parliament, and of other old tried and influential friends, who had often acted as chairmen, was, as might be expected, a subject of general regret; but they will be gratified to learn, that the cause which they have so much at heart prospers, and that although *there are many adversaries*, yet there is One who defends that cause, and makes it to prosper; one whose wisdom is infinite, whose love is boundless, and whose power is Almighty.

The speaking was throughout marked by plainness, faithfulness, and affection; and it was delightful to perceive the deep impression which was made upon a large portion of the assembled multitude by the unadorned exhibition of *the truth which is worthy of all acceptation.* An Irish audience is not satisfied, unless there be ALIQUID CHRISTI, (as I believe the enlightened and devoted Archbishop Usher expresses it) in every speech. This circumstance greatly encourages a speaker, and also operates as a warning to him, altogether to *cease from man*—to have his eye single, and to aim above all things at promoting the glory of the great Head of the church. Such occasions as these, should be regarded in the light of Christian privileges, involving great responsibility, and calling for the exercise of much gratitude, fidelity, and humbleness of mind; and should never be allowed to minister to pride, self-seeking, or any unholy principle. The marked attention, sobriety of manner, and plainness of dress, which were strikingly discernible in each of the numerous assemblies, could not but be gratifying to every sober mind, and were at least indicative of respect for the objects which possessed sufficient attraction to draw together such large auditories.

The reports were short, comprehensive, and touching, and it spoke much for the religious feeling of the country, that notwithstanding the widely extended spread of Cholera, and the disturbed state of many districts in Ireland, which prevented the holding of public meetings, as also the increased distress which existed during the past year, there was no diminution in the receipts of the different societies. It is a most gratifying fact, that during the same period, there was an increase of SIX THOUSAND COPIES in the SALE of the Scriptures over the preceding year.

The clergy who were privileged to meet, seemed deeply to feel the sparing mercy of which they had been made partakers, often in the midst of appalling scenes, and throughout all their conferences, not a word was spoken, or a hint given respecting their temporal distresses, which were in many instances of a very afflictive character.

On the morning of the Church Missionary Meeting, ONE HUNDRED AND TWENTY-SEVEN clergymen breakfasted together, and were afterwards addressed by the Rev. J. H. Stewart, from the 10th chapter of the Gospel by St. John, with an earnestness, faithfulness, and simplicity, which deeply affected all present. We were little aware that on that very morning, the highly esteemed President of the Church Missionary Society, Lord Gambier, had been called into the immediate presence of his long-loved Saviour, having successfully *fought the good fight,* and *finished his course* with joy. May the Lord Jehovah raise up another devoted follower of the Lamb, *full of faith and of the Holy Ghost,* to discharge the duties of the situation he so long held, with such credit to himself, and such advantage to the cause of missions. Sermons to overwhelming congregations, were preached on the evenings of Tuesday, Wednesday, and Thursday, during the principal week of the meetings.

The Annual Sermon for the Jewish Society, was preached on Friday evening, and Sermons for the Church Missionary Society were preached on the following Sunday in the Cathedral of St. Patrick's, in St. Werburgh's, and the Free Church, and in Stillorgan Church. *The word of truth* was held forth in its fulness and beauty by several witnesses, and the hungry sheep, looking up, were fed with the bread of life.

Upon the whole, the meetings

were calculated to cheer the desponding—to shame the fearful—to revive abated love—to stimulate to increased exertion—and to rouse all to pray that God would *give us a little reviving in our bondage*, Ezra ii. 8. for truly in some repects, God's word and God's people are bound in this land of superstition and ignorance. Gloomy as our prospects are in general, there is hope for Ireland in these and similar meetings, for they keep alive an interest in the spread of truth, and they produce a combination of effort in those who are sensible of the infinite worth of God's word; while they bring its glorious truths under the attention of many who, from various causes, possess not the blessing of a gospel ministry. We have therefore reason to *thank God and take courage*. Our enemies are mighty—our discouragements are numerous—the opposition given to us is virulent and determined: but after all, the great evil dwells within us—the *evil heart of unbelief*—the heart, that in all its workings evinces its *enmity against God*. To this we are to ascribe all our fears, doubts—unfaithfulness, and inconsistencies. May the new heart obtain and keep the mastery over it—and may the Spirit of God, *subduing all things unto himself*, uphold us, so that we may *not be weary in well doing*; but being *strong in faith*, and *giving glory to God*, may *walk even as Christ walked, endure unto the end*, and then rejoice together for evermore with those who have sowed and reaped in the field of the Lord.

Ever your's
Most sincerely,
PETER ROE.

*Kilkenny, May* 17, 1833.

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## CLAIMS OF OUR NEIGHBOURS.

THE annual meetings of religious societies call forth the rejoicings of many at this season; and while we observe what has been accomplished by a divine blessing on such means, let us not forget that much yet remains to be done. Let us examine whether we have excited ourselves to the extent that we *might* have done, or whether, if we had been more self-denying, prayerful, zealous, and diligent, an increase of labour might not have gladdened our hearts, and blessed the church and the world.

'What have I done, my Saviour—God,
To prove my love to thee,
Have I convinc'd the world—I trust
In him who died for me?
Have I provok'd the saints around
To bless their Saviour's name?
Have I enkindled—have I blown
The spark into a flame?'

The late excellent Mr. Townsend observed in his diary, 'I long to think, to speak, to act as one stepping into eternity.' Ah! dear reader, if we do this, we shall be active, ardent, self-denying, and diligent in promoting the conversion of souls, and thereby aiding the triumphs of the dear Redeemer's kingdom. We should no longer be supine and inactive, while so much around calls for prompt and zealous exertions, or leave the work to be done by a few, while means and opportunities are within our reach. No, but with holy ambition, and a laudable emulation, we should strive to excel—we should rise to the dignified station of "labourers together with God."

And surely the obligations we

are under to the Redeemer, and the yet existing moral wretchedness that abounds, are loud calls upon us for untiring efforts in the cause of God and humanity. Can we look with indifference on the wants of our neighbours perishing for lack of knowledge, when we know that in the Lord Jesus there is an abundant supply for all their necessities! Shall we forget that his glory in bestowing salvation is intimately connected with their happiness in receiving it? That giving doth not impoverish him, and that their participation does not at all lessen *our enjoyments?* Ah, these are considerations that we but seldom indulge in; we are too inconsiderate; we are too selfish; too well contented to live to ourselves, forgetting that we have avowed the contrary, and before the church and the world have said, "we are *not our own.*"

Oh that the time past may suffice us to have been so indifferent: let it make us weep, to think that so many have gone down to the grave without hope, to whom we might have made known the glorious gospel, and invited them to the Saviour. The past, dear reader, is beyond recal; tears, even of blood, cannot restore one lost opportunity; but let us improve the *present hour*; let the result of the present anniversaries, be to renew our vows of consecration to the service of the blessed God, and to set out afresh in seeking his glory, and in order to our being *persevering labourers*, that we may not again tire and faint in the blessed employ; let us begin in the closet, seek a revival of religion in our hearts before God in secret, and a fresh supply of the Holy Spirit's influences, and then we shall *go forward* on right principles, not merely excited by the fervour or eloquence of a public meeting; but from love to the Saviour, shall every power be drawn forth, and the devotion of all our energies be secured to his delightful service; then will our light shine before men, we shall become truly as we ought, "the salt of the earth;" others will be roused and quickened by our holy example, our zeal will provoke very many, and our works of faith and labour of love and mercy, will be productive of good to our neighbours, and glory to God.

If another consideration be yet wanting, let us think of the shortness of time, and the uncertainty of life. Many to whom we have access *to day*, may be in eternity to-morrow; the opportunity gone —gone for ever, of doing or saying anything for their salvation. Eternity—changeless, awful, eternity, will be their abode; and if they have died without hope—if their dying hours were not cheered by the light of the gospel—if in a nominally Christian land, in the day when revivals are talked of as desirable —if as neighbours to professors they sink into the "blackness of darkness for ever"—pitiable indeed will be their case. Ah! their unavailing lamentations may be in the world of ceaseless sorrows, 'had I lived in Otaheite or in Greenland, a Missionary would have brought me the glad tidings of mercy, then I should have been visited in my hut, and the glorious gospel pressed upon my attention.' Reader, improve the present moments, that such regrets may be spared to the miserable subject in another world, and that your dying hours may not be clouded by the bitter remembrance of selfishness or indifference to the souls of your neighbours. "Work while it is called to-day: the night cometh when no man can work; and there is no desire, nor knowledge, nor wisdom in the grave whither thou goest." J. T.

*NARRATIVE OF FACTS characterizing the supernatural manifestations in Members of Mr. Irving's Congregation, and other individuals in England and Scotland, and formerly in the writer himself.* By ROBERT BAXTER, Second Edition. 12mo. Pp. xlviii. and 156. Nisbet.

*THE MODERN CLAIMS to the possession of the extraordinary Gifts of the Spirit, stated and examined, and compared with the most remarkable cases of a similar kind that have occurred in the Christian Church, with some general observations on the subject.* By the Rev. WILLIAM GOODE, M. A. 8vo. Pp. viii. and 260. Hatchards.

THE subject of these publications is of a very painful nature, and such as on some accounts we should be desirous of passing over in silence; it seems however on the whole, advisable to offer a few observations on events which have attracted considerable attention, have perplexed the minds of many serious, well-disposed persons, and given occasion to the enemies of the Lord to blaspheme.

It is matter of general notoriety that in the latter end of 1831 Mr. Irving's congregation was interrupted by the utterance, in a very unusual tone and manner, of certain sounds unintelligible to any persons present, and which the utterers themselves could not explain, though these unintelligible sounds were usually followed by an exhortation of an awakening and alarming nature. Mr. Irving and his friends consider these interruptions as manifestations of the Spirit, and maintain that the unintelligible sound is an unknown tongue similar to that spoken by the Apostles on the Day of Pentecost. Mr. Baxter regards them as supernatural manifestations, which he attributes to an evil spirit; but both parties appear to coincide in the idea that these manifestations seriously interfere with, if not wholly destroy, voluntary agency; hence they speak of being in the power; of the power coming upon a person largely; of an exercise of the power, &c. Are then, we may ask, these manifestations supernatural? and if so, are they the manifestations of a good, or of an evil spirit? If they are not supernatural how can they be accounted for?

The first question is, Are these manifestations supernatural? We think not. Mr. Baxter has given a detailed account of his own feelings and experience; he decidedly considers himself as having been under the constraining influence of an invisible power, but to us there appears nothing in his case but what may fairly be traced to the effects of an over excited imagination. Thus for instance, in a letter dated Oct. 14, 1831, he says,

> On Sunday morning, whilst sitting alone, under the buffetings of Satan, the Lord visited me by the power of the Spirit, and gave me utterance in the Spirit in prayer, in great power, and yet in great composure of mind. My mind was much disturbed before the power of the Spirit came upon me, but was immediately calmed; and whilst the prayer was made *my* prayer, by a constraint upon body and soul, to which my soul yielded with delight and my body with much agony—I was at the time perfectly conscious that I *was made* to pray; and had it simultaneously impressed upon my mind, that as it was the mind of God's Spirit I was uttering, it was the mind of God, and would surely be answered. The prayer was, that the Lord would have mercy upon, and deliver me from the anguish of my fleshly weakness, that he would bestow upon me the gifts of his Spirit, the gift of wisdom, the gift of knowledge, the gift of faith, the gift of working of miracles, the gift of healing, the gift of prophecy, the gift of tongues, and the gift of interpretation of tongues; that he would open my mouth, and give me strength to declare his glory in the coming again of the Lord; that I might be bold, and his word in my

mouth in power and strength; that all the people of the land might hear, and not be able to gainsay it.—P. 151.

Now here appear to us clear marks of over-excitement. We cannot discover any warrant in Holy Scripture, for ordinary individuals to ask for the gift of healing—the gift of working of miracles—the gift of prophecy—the gift of tongues—and the gift of interpretation of tongues—and the simultaneous impression upon Mr. Baxter's mind, that as it was the mind of God's Spirit he was uttering, it was the mind of God, and would surely be answered, might well have roused him to careful self-examination, rather than puffed him up with confident expectation.

But will this excitement of the imagination, &c. account for all the peculiarities which Mr. B. records? We think it will. He had been for a considerable period attending to the strange occurrences at Port Glasgow; he had been indulging deeply in prophetic speculations; he was pronounced by one who knew him well in 'a very excited state of mind, and just ready to be led astray;' he was ready to catch at a straw for support, and rely upon the most insignificant circumstances! it is therefore no wonder that he at length persuaded himself that things most absurd were really true; take the following specimen.

I set out; having no other object or expectation in my journey than the profit and pleasure of intercourse with a brother. But as I journeyed on the coach, the power came upon me in the form of a revelation, conveying to me, that God had set me apart for a special purpose towards his church, for which he would commission and endow me; that for this purpose I should be taken away from my wife and family, and become as a wanderer without home or habitation; that this separation from my family would be, in God's hand, a visitation upon my wife for her violence and opposition to the work of the Spirit of God, and for her denunciations against me; and yet it would be overruled of God in mercy towards her for a blessing; that I should find my brother at home; and as I entered his paddock gate, he would come out of the house door to meet me—that whilst I was there he should receive the Spirit, and speak in the same power in which I spoke; that these should be signs to me of the truth of the things which were thus revealed; that I should be made in power to deliver to him two messages; one to be carried by him to my wife, to declare to her what God's purpose concerning us was, and the other to be borne to some relations, enjoining upon them the winding up of all my worldly concerns, and the future provision for my wife and family; that a child of my brother should also be called to be a Prophetess, and that I should minister on the ensuing Sunday in my brother's church; that when my brother went to carry the message, he should also be commissioned to baptize with the Holy Ghost my youngest child, then an infant six weeks old. I was in great trouble upon this revelation. The conclusion I gathered from it was, that I should never see my wife and children again, supposing the Lord's will to be such as seemed to be revealed to me. I had not sent my brother word that I was coming, and I did not know whether he was at home or not; but deeply anxious as I was as to the revelation, I in no little agitation looked for the first sign which was to confirm the truth of it. I arrived, and as I entered his gate, he came out exactly as was shown me. This confirmation seemed to seal the truth of the whole, and so unmanned me that I could not for some time speak to him.—Pp. 38, 39.

Now what could be more probable, than that a clergyman, seeing a coach stop at his paddock gate unexpectedly, should step to the house door to see who was coming? Surely no man in full possession of a sound judgment, would infer any thing from such accidental coincidence; the very laying down of a sign of this nature, is a species of tempting providence.

The following remarks of Mr. Goode appear peculiarly applicable to this part of our subject.

I would remind my readers how many there are whose whole conduct seems to be guided by the impulses of the feelings and the fancies of the imagination, instead of the dictates of sound reason and judgment: I mean of those who are (in the common acceptation of the terms) honest, sincere, and religious persons, and whose imagination is not really diseased. When, therefore, such persons become deeply affected with the spiritual truths of the word, and are carried beyond the bounds of visible objects by faith in its wonderful revelations, there is danger that instead of making it the great object of their lives to understand, exemplify, and inculcate the saving and practical parts of that word, they may be led to give a disproportionate share of attention to those parts which, from being mysterious, or prophetic, or treating of what is out of the usual course of God's providence, suit their disposition, and give room for their fancy to luxuriate; and in the intent meditation upon which their excited feelings and over-wrought imagination may altogether overwhelm the voice of reason and judgment.

And here let it be observed, that we are not, as is common in the supporters of such cases as that we are considering, to argue thus: These persons are evidently pious, and consequently taught of God, and therefore they are right. For even granting that their general conduct is a proof of real piety, and some degree of divine teaching, it does not follow that they have been taught of God in the particular point in question, any more than it follows that the sins into which any of God's servants may at times be betrayed, are agreeable to the will of God, because committed by his servants. Every point that respects doctrine or conduct is to be tried, not by the apparent character of its author, but by the word of God.

The peculiar effect of this natural enthusiasm, if we may so call it, when excited, is to confound and overwhelm the reasoning faculties and the judgment, so as to produce to a greater or less extent, according to the violence of the impulse, a temporary alienation or suspension of those powers, and leave the person under the guidance of a heated imagination and excited feelings. We have an illustration of such a case in one who has allowed himself to be *overcome* by the feeling of anger. In a person of strong and uncontrolled feelings, when the imagination is impressed with the idea of injury inflicted, and the excited feeling of anger has been allowed to work in the mind, the reason and judgment will be found sometimes to have lost their sway to that extent that the man will pour out his words with so little consciousness of what he is saying, that when the fit is over, he would be utterly unable to repeat his own words, and even surprised to hear what he had uttered. Now such is exactly the condition of one of these modern prophets under the influence of 'the power.' Instances of the former kind are, it is to be hoped, rare, and the indulgence of the excitement in such a case is so manifestly opposed to the interests of man, as well as to the law of God, that it is seldom allowed to proceed so far. But in the latter case, the objects producing the excitement being of the best kind, the affections are often allowed, in the contemplation of them, to be carried, unaccompanied by the judgment, to that excess of effervescence that places them beyond command. And why this should not be followed by the same effects as those which are produced by any other objects that place a man under the control of his unsubdued feelings, or of any one particular passion, as love or anger, except through the *particular* favour and mercy of God, no good reason can be given.—Pp. 210—212.

But whence, it may be said, did the unusual tone and voice proceed, in which the persons spoke when under the power? We do not attach much importance to this enquiry. The tone and voice of some of the speakers, was, we are assured, decidedly hysterical; and every one knows, that under strong excitement of fear, passion, surprise, &c. persons speak very differently from their usual tone, and that to a degree which is not unfrequently distressing to the hearers; nor where such errors in judgment appear in other respects, is it at all surprising if the due modulation of the voice should be neglected?

It may however be said, does not the denying the supernatural power of these manifestations,

rather countenance their heresy, who say there is no revelation nor Spirit? We think not: we firmly believe the existence of evil spirits. We believe that Satan, like a roaring lion, goeth about, seeking whom he may devour; that he has access to the minds of men; that he can and does suggest vain, foolish, sinful, detestable imaginations. We believe that he can assume the garb of an angel of light, and by proposing to the mind perverted interpretations of Scripture, can, and does tempt Christian people to rash, foolish, presumptuous and sinful conduct. We are quite willing to believe that the suggestions made to the mind of Mr. Baxter, were made by this evil spirit; all we doubt is, whether there was any thing answering to the idea of POWER; any constraint of the will; any suspension of the natural faculties of the mind; whether in short, Mr. B. was tempted with any more forcible species of temptation than other Christians are. We see nothing in his own account which justifies any such inference; and we think he has himself pointed out some circumstances, and possibly any judicious faithful minister who has access to him, might point out others, which rendered him especially in danger of temptation. The following passages from Mr. B's pamphlet, deserves in this respect the especial attention of all.

In conclusion, I cannot refrain from adding a remark or two upon the causes which have, as it appears to me, prepared the way for this awful delusion. In these, I desire to speak not in judgment on others, but simply what I have been conscious of in myself. In the front I would place a habit of speculating upon religious truths, in the hasty interpretation of Scripture, and especially the prophetic portions. That the prophets were written to be read, and that reading in faith and prayer will issue in a profitable understanding of them, no one can doubt. Whatever zeal, therefore, may be manifested in the study of prophecy, and how great soever may be its extension, it is matter of rejoicing, and not of regret. But, alas! such frail Christians are we, that a little knowledge may puff up; and unless deeply humbled under the sense of our ignorance, and continually watchful to wait upon the Lord for teaching, we may stumble over the very way-marks which are given for our guidance. How much ought we to weigh every interpretation! how slow should we be to speak it! and how ready to bear with an opposite view, and to wait for that teaching, which shall give us all one heart and mind in the matter. Especially dangerous is the habit of putting forth crude undigested thoughts in interpretation of prophecy, although they may be stated under the hope some other person may take them up and perfect them. Surely we have so much of glorious revelation made plain to us, that we can feed upon it in peace and patience, with thanksgiving; and need not to cultivate an unhealthy appetite after crude and novel views, in which we can neither find rest nor edification. Our minds are naturally prone to novelty, and vain curiosity is one of the strongest of our temptations. Every text of Scripture deserves inquiry, and to seek its elucidation must be praiseworthy; but great watchfulness must be exercised, lest the energy of a spiritual mind should be supplanted by the strong cravings of curiosity, and the restlessness of an excited imagination. Pp. 138, 139.

Another course of speculation has been upon doctrines, and generally received truths; in an opening of them after a new method, or in the giving a greater prominency to particular parts. The varying circumstances of the church require that her ministers should be giving meat in due season: and happy is that minister who is endowed with wisdom to discern what is needful for the present emergency, and to minister the same with faithfulness. But there are minds, whose besetting sin it is to be continually passing to and fro within the circle of truth; now laying hold of one subject, and now of another; and, as each is embraced, dwelling with such intentness upon it, and swelling it out so much beyond its proper bearing, that it is carried over the boundary of truth, and becomes, if not plain error, at least a distortion of the truth calculated to lead into error continually. When such a mind is dwelling upon its favourite sub-

ject, whatever for the time present it happens to be, it will not only suffer other parts of truth to be disparaged, but will also disparage and think slightingly of all professors whose minds may not have been carried towards the same development; and who, therefore, in the gigantic proportions which it has assumed, may not be able to discern the embryo truth from which the whole has sprung. It may be needful for one congregation, that its minister should dwell upon free grace, and for another that its pastor should develope and enforce good works: so, of every branch of the truth, one part is necessary here, whilst another must be set forth there: one at this time, and another at an after time; each in season, as the Lord shall lead them to teach. But if we suffer ourselves, under even the most glorious opening of any branch of truth, to advance that branch 'into the place of the whole tree, we shall pluck up the stem, and our branch itself will wither. The mind habituated to such extremes is, however, peculiarly open to the assault of the enemy, when he is permitted to put forth not only enlarged views of truth, but sensible impulses and signs, in support of his designs. Pp. 140, 141.

One circumstance of these manifestations cannot but force itself upon observation; that is, the continual use which was made of the doctrine of the second advent of our Lord. This was the leading theme of the utterances. The nearness of it, its suddenness, and the fearful judgments which would accompany it, were the continual arguments which were used to excite our minds, and stimulate our decision; as well as to support us under difficulties, and to induce us to lay all other things aside to further the work. The same thing has, as far as we are informed, attended every putting forth of assumed prophetic power from the earliest times. With regard to those manifestations, which have been nearer our own times, we know certainly that it has been so. With the French prophets, who arose about the beginning of the last century, and with the followers of Joanna Southcote, in our own days, the nearness of the second coming has been the leading doctrine. The inevitable effect of this fanatical use of the doctrine is to create prejudice, and to induce a persuasion that it is a dangerous doctrine. We must, however, be on our guard against any such hastiness of decision. Previously to the first advent of our Lord, many false Christs arose, and drew away many; and the nearer the advent, the more frequent and powerful were the delusions. Doubtless they excited in the minds of the Jews a strong prejudice, which led them practically to deny our Lord when he came, though they yet professed to wait for him.—Pp. 142, 143.

We have already given an extract from Mr. Goode's publication which deserves serious attention. Mr. G. has collected from various sources, a series of interesting documents on the subject of former alleged manifestations which are at once amusing and instructive. After pointing out the nature and character of the alleged gifts, he adduces the testimony of scripture and the best writers respecting such gifts; he then refers to the case of the montanists, and to various similar cases of more recent date, especially to those of the French prophets early in the preceding century. Those prophets had been so misled as to conclude that they were required by the Spirit's express direction to take up arms against the French king's troops; they predicted the speedy downfall of the Romish church, and the establishment of Christ's kingdom, but they were speedily exterminated in the most miserable manner. Some few escaped to this country and exhibited melancholy specimens of delusion and enthusiasm. Of these, the following instances are extracted by Mr. Goode from the publications of Sir Richard Bulkley, Mr. Lacy, &c.

Here, as in France, children were the subjects of the supposed prophetic influence. Of one of these Sir R. Bulkley says that he would 'after, and under great agitations, pray in public in a strange family, constantly thrice a day . . . for ten days together, with exhortations almost each time following; and every time, the prayers in different words, though the subject matter of them may be

reasonably supposed to be the same as to the several seasons respectively; and sometimes petitions inserted, not mentioned in any of the former prayers, upon new preceding occasions occurring, from the objections or the obstinacy of some unbelievers. . . . As to this matter of fact, though it be the least evidence of an hundred, I might say of a thousand, I solemnly affirm it to be truth, having been present at every one of them, and having taken most of them in writing.'

Here also they most expressly laid claim to speak by inspiration *in languages unknown to them*, particularly Mr. Lacy. Many of his printed revelations are in Latin, and a very small portion in Greek; some also in French; of all which effusions he thus speaks: 'As to myself, I know that I do not now so much as understand the English of many words of them, [*i. e.* the Latin prophecies,] but as the inspiration itself does at the time teach me inwardly the sense of them, nor do I at all know the true conjugations, and even yet, when out of the ecstasy, I am utterly incapable of composing any thing of that kind, though upon the utmost deliberation and thought . . . . In like manner, there are hundreds in this city who can attest, that the French I speak at other times, is far short of what is here delivered in that language. The Greek words mentioned in some of these discourses came likewise from my mouth, and the sense of them was clearly impressed upon me in the moment of pronouncing, though the words I otherwise understood not.' To this he appeals as one of the great evidences of his own divine mission, and that of the French prophets in the Cevennes, who, he says, had 'the ready utterance of a language, which out of ecstasy they could not speak.

'Sir Richard Bulkley also informs us, that he heard a Mr. Dutton, who did not know one Hebrew letter from another, 'utter with great readiness and freedom complete discourses in Hebrew, for near a quarter of an hour together, and sometimes much longer.'

These productions in Latin, Greek, Hebrew, and French, were all spoken to plain English people, of whom but few knew any but their mother tongue, and as it appears that Mr. Lacy himself was unable to construe his Latin and Greek, (of which the syntax is certainly inexplicable,) it is as difficult to conceive their use or purpose as of 'the unknown tongue' in the present day. Moreover, they were not at that time without the evidence of an '*unknown tongue.*' Of the prophets in the Cevennes, this has been already mentioned above. Of those in England we have a similar testimony. Of Fage in particular, that he spoke it several times, and 'said that the nation that spoke this language should in a short time receive the gospel.' The same was done also by Cavalier.

They laid claim also to the same power of *working miracles*, particularly of healing. *Many* cases of this kind are related by Mr. Lacy, and particularly one of curing blindness. Sir R. Bulkley also affirms that he was himself the subject of some 'signs and wonders wrought toward him,' after some 'words had been in a very solemn manner pronounced to him' by 'one of the inspired.'—Pp. 177—179.

Our limits prevent the insertion of various other passages which we had marked. The following, however, affords too striking a proof of the effect produced by such scenes on a casual spectator to be overlooked. The extract is from a narrative published by Mr. H. Nicholson.

'Having,' he says, 'received a character of these prophets from a gentleman *whose judgment I honour*, and who had been imposed on by some who are prejudiced in their favour, with his advice to inquire into their lives and conversations, and examine their spirit, I became intimately acquainted with most of those who professed themselves inspired in this city. . . . As I was baptized in the Church of England . . . . so I have always been firm and unwavering in her doctrine . . . But as these men *did not at first seem to assault any of my tenets on that point*, so they insensibly gained on my judgment to believe several things which now, upon more serious consideration, I look upon as delusions.' After frequenting their meetings for a few weeks, he says, 'I was desired by one of the inspired, and withal enjoined to tell it to no one, to come the next day to a certain house at an appointed hour. . . . Desiring to lose no opportunity of satisfying myself in this grand affair, I came a little after the appointed hour, where I found..... an assembly of at

least twenty people. A person in the company falling into the usual ecstatic motions, blest the rest, every one kneeling down, whilst the inspired person, laying both hands upon each party's head, pronounced their several blessings. I was persuaded (though unwilling, my conscience at the same time giving me some checks) to accept a blessing upon my knees, as I had seen the rest do; so I kneeled down to receive it, and these were the words which were spoken to me —" He that seeks shall find," &c. . . . . Immediately after the pronouncing of these words (whether my spirits were inflamed to an undue degree by *the heat of imagination* on so surprising an accident, or whether a *distinct being* from any thing in me was suffered by the Almighty to have power to *overrule my organs*, I cannot determine) I fell into violent convulsions. . . . . I continued in this condition about a quarter of an hour, when another inspired person in his ecstatic fits came to me as I stood on my feet, and said, 'Take heed, my child . . . But I will take care of thee. What thou hast further to do is to wait, praying for a fulfilling of those promises which yet remain; which shall, as sure as I am, be made good unto thee' Had I been in my right senses, I might presently have perceived in these blessings something of that bait with which the old serpent covers the hook he designs to catch poor deceived souls withal, viz. flattery . . . . Neither do I see *what end there can be in such extraordinary promises, unless it be to blind a deceived soul and hinder it from the proper exercise of humiliation and repentance*, which are prescribed, and certain means of obtaining mercy, by inciting in it *such extravagant hopes of supernatural powers, just pouring down upon it*. Besides 'tis *a very great temptation to spiritual pride* to raise in men, at their first approaches to them, *a confidence to pray for and expect such supernatural gifts* . . . . The next day in my closet, going to my private devotion, (I can't say my mind was free from those impressions which were made on me the day before by the temptation that was offered me *to pray for and desire God's supernatural gifts,)* I was seized with violent convulsions like the former. . . . In this fit I repeated often the words, *Lord Jesus*, so loud that I was heard all over the house. But by the constant use of a well composed form of prayer in my private devotions, and by serious frequenting of the public prayers, and a due receiving of the Lord's Supper, I found in a little time my convulsions abated, from which, I thank God, I am now perfectly free. 'Tis to be observed that all those who profess this new inspiration, say that their agitations constantly accompany their private devotions, and help them in their expressions by overruling their mouths. And perhaps this might have been my case, had I suffered my *imagination* to be led, as theirs apparently are, by an *intoxicated fancy*, which, as we may perceive in several other cases, inflames the animal spirits to an unnatural pitch; and the violent motions of the body serve to heat the agitated blood, and afford a constant supply of over-heated spirits to the nerves, to strengthen and carry on the violent agitations and delusive impressions; all which may be probably promoted by *evil spirits*. But upon my first vigorous resistance of this extravagance of fancy, or this officious spirit, I never after found myself assaulted in my prayers, but was free to go on either with my private or public devotion without interruption. Yet for the space of six weeks I could neither see any of the motions of the prophets, or even think on them, without some irregular motions caused by some such involuntary instigations as the nerves are affected withal when we behold a person yawning, to imitate the motion we see in another. I will not deny, but do rather conceive, that in some of their ecstatic convulsions, they may be assisted by the immediate power of a *separate agent* from any thing in them; because some of their actions seem to be sometimes beyond the power of *mere nature*. But in their common and ordinary agitations I am verily persuaded they are carried by mere heat of fancy, and that they have power, if they please, to stop or forward those motions.'—'We may see, and all the world may be satisfied, that these new prophets are not from God, by their *contradicting* one another in ecstasies by turns; *in which, also, they upbraid and condemn one another as false and self-exalting*.'

The similarity of this case to some that we have lately witnessed is very remarkable, and such examples appear much to confirm the idea that these exhibitions are often produced by the "mere heat of fancy.'—Pp. 184—187.

**Some of Mr. Goode's observations of a more general nature, deserve serious attention.**

To account for the utterance of sounds which no one can recognize as forming a regular language, appears to me, I confess, a matter that presents but little difficulty; but when an assertion is made in the knowledge that a *negative* cannot be *proved*, it is better, if possible, to meet an opponent on his own ground. Assuming, then, that what our supposed modern prophets have spoken is a language, it may still be replied, that its utterance by them is no more than what many other false prophets and deluded persons have done before. This has been already illustrated in the case of the French and English prophets. The same is asserted also of themselves by the Shakers of America. The female who was the first head of their party, was said by them to speak "seventy-two languages, which, though not understood by the living, were quite intelligible to the dead." And her followers 'believe ... that they speak with divers kinds of tongues in their public assemblies; and this they think is done by the influence of the Holy Spirit.—Pp. 189, 190.

**Mr. G. closes his work with a chapter containing general observations on the whole subject, which we earnestly recommend to the serious consideration of those who imagine themselves under spiritual guidance.**

To go no further, then, let us observe the *spirit* and *language* of our modern claimants. For an illustration of their spirit we need only refer to the extracts already given in Chap. I. from the preface to "The General Delusion of Christians." The acrimonious bitterness of invective against the whole church with which that preface abounds, unredeemed by the least display of feeling for the fate there supposed to await it, carries in every line the evidence of its origin, at least that it does not come from the Spirit of Christ. And the same spirit, according to all accounts, pervades the prophetic effusions of the whole party. It is remarkable how uniformly (as Milner has observed) false claimants to the prophetic character are characterized by such a violent and uncharitable spirit, and particularly how similar and almost identical are the points in which this spirit has chiefly displayed itself in such manifestations; the limitation of the true spiritual church to one little party, the unmeasured abuse of the standing ministry, and the general arrogance of their pretensions. As Jerome observes of the false teachers of his day, they 'assume to themselves so great authority, that whether they teach to the right hand or to the left, that is, whether they teach good or evil, they will not allow their followers to reason on the matter, but only to follow them as their leaders.'

In concluding this article we would just suggest to the consideration of our readers an inquiry whether we have any grounds for expecting any fresh extraordinary manifestation of the Holy Spirit. The prophecy of Joel was certainly fulfilled in its *primary* sense at the day of Pentecost. It is still, so to speak, in a *course of fulfilment* in proportion as sinners are savingly converted to the gospel of Christ. Is there then any ground to expect that the kingdom of God will come with observation? Are we justified in looking for an outward and visible sign? or is there not rather reason to expect that the kingdom of the Messiah will be set up in the world by the silent, gradual, unostentatious progress of his gospel? We know that some speak of the day of Pentecost as a small thing—to us it appears a most magnificent display of the power of Jehovah. On these points however, we will not enlarge, but commend them to the serious consideration of our readers, and especially our correspondents, from whom we shall be happy to receive any information they may be able to communicate.

# Intelligence.

## CHURCH MISSIONARY SOCIETY.

THE following extracts from the correspondence of this valuable Institution evince in a very striking manner the progress of the work of God in the Islands of the Southern Sea.

The Rev. W. Yate, of the Church Missionary Society, writes from New Zealand:

This morning, at eight o'clock, died Ann Waiapu, at Kerikeri, full of faith and of the Holy Ghost. She held fast her faith even unto the end. She had long made a profession of religion, and was among the first who were admitted to Baptism at Kerikeri: since then she has adorned her profession by a godly and consistent life. As a wife and a mother, she may be held up as an example to all the natives. During her last illness, I admitted her, with her husband, to a participation in the Supper of the Lord. Yesterday was the only time she has been sensible for many days. She said, 'Oh my husband! but I have two husbands — Jesus is one. Poor James! poor James! I am going to my husband, and Saviour, and friend in heaven! Yes, to heaven above am I going. James! my other husband calls, and I must leave you. Will you come? Yes, my other husband will lead you; and I shall be happy, and you will be happy, and we both shall be happy, happy, happy!'—And then she sank into a slumber, and never afterward was sensible. It was a very affecting scene when she was dead. The father, with his face upon one cheek of the corpse—the husband at the feet—Rangi lying all along by the side, and gently rubbing the other cheek—the girls standing around, and the boys outside, all weeping bitterly. I was obliged to go away, and give vent to my overpowered feelings in my own bed-room. If we had all come to New Zealand only to effect, with God's blessing, this one conversion —to save this one soul—it was worth all that we have done, or all that we ever can do.

Mr. Yate adds, the next day—

Went down to Kerikeri to bury poor Ann. All the Europeans and natives attended the funeral. I delivered an address to the Europeans and natives from Job xix. 26, 27. Ann's father was much affected: for my own part I was obliged to sit down twice during the service. I do hope that this day's employment will never be banished from my mind, nor from the minds of those who were present. I returned with a full heart to the Waimate after the conclusion of the Services.

Mr. Davis writes,

*June* 25, 1832.—In my last I believe I mentioned to you the illness of the Chief's only son; the incantations made use of by the Priest in order to restore him to health; and the manner in which the young man was restored, by the blessing of God on the use of medicine.

After the young man's partial restoration, he came to live with me, and seemed desirous to know God and eternal life. He assisted us for a little time in our manual labour, and seemed in a great measure restored to his wonted health and strength; but as the summer came on he again became weak and languid, and a few weeks convinced us that he was in a confirmed consumption. He was fully aware of his state, and seemed to give his mind in a peculiar manner to meditation and prayer. As he was the only son of his father, he had been taken considerable notice of, as the future head of his father's little tribe. His father no doubt felt considerably, when he saw the state of his only beloved son; but his superstitious mind led him to believe that his son was bewitched; and as an old priestess told him that it was actually the case, and that she could cure him if he took him home to his own place, the father came, and took away his son, unknown to me, and carried him home himself. This removal was very much against the young man's consent; and for a time he mourned exceedingly on account of it. As soon as the father had got the son home, the old woman began her incantations, apparently to the no small disgust of the young

man. As soon as evening closed, the old woman began to sing and dance, and went from her own place, dancing and singing the whole distance, for nearly half-a-mile, until she came to the young man's place. As soon as she arrived where the young man was lying, her incantations commenced, and lasted for some considerable time; during which the young man said he stopped his ears, turned his face toward the Missionary Settlement at Waimate, and prayed earnestly to God. These things were acted over and over again by the witch, but all to no purpose, as the young man continued to grow worse and worse; so that the old woman was obliged to give over, and acknowledge that her god had lost his power on account of the Missionaries having come among them.

The young man feeling very uncomfortable at his native place, and no doubt missing very much the nourishment which he received from our house for his poor sick body, requested his father to carry him back to the Mission Settlement. To this, at length, the father consented; but before he got a mile on the road, the sick man, being very weak, fainted, and, thinking he was dead, the father returned with him to his own place again. In a few days, an old priest offered his services, and assured both father and son that he could effect a cure upon the young man's body, if they paid strict attention to his injunctions. The father heard with delight the old man's proposal, and the son submitted to his injunctions, and he was immediately made sacred, according to the native customs. After this sad disaster, I visited the young man, but found him dull and heavy, and apparently very careless about his soul. During this time the old priest had been using all the means he could conceive or devise for the recovery of his patient; but all to no purpose. He reported that he had taken sticks and stones, &c. out of his stomach; but failing in all his attempts, he at length came to the general conclusion, that it was the God of the white people that was killing him.

The next time I visited the young man I was received very coolly, and in something like a sullen silence. I spoke to him in a very solemn manner, and urged him not to deceive himself, nor suffer himself to be deceived with the hopes of being restored to health. I also endeavoured to impress upon his mind the nature of those truths which he had heard from time to time, and which he once received and apparently loved: but what I said seemed not to have the least effect upon his mind, as I could not get a word from him. My young men also visited him; but all to no purpose: he requested them not to say any more to him about God, as he had lost all desire for those things, for they were departed from him: so effectually had Satan done his work. As it was given out, both by the young man and his friends, that his having listened to the truths of the gospel and been associated with us was the cause of his premature death, that our visits only hastened his departure, I did not call upon him the next Sunday, but passed on to Ripi's place at Mawe. In this way I passed him either two or three Sundays; till one Monday I heard, from one of my native boys, that his desire after God was again returned, and that he had felt very much on account of my passing without calling upon him the Sunday previous. My boys again visited him; and I visited him also, and found him in a favourable state of mind; but the father, seeing that the young man's thoughts were returned to their former channel, carried him away to a place he has at E'Okeanga, although he was in a dying state. The accounts I heard from my own natives, and from the young man's own slaves, were of an encouraging nature. They reported that he spent his last sleepless nights chiefly in prayer; and that when his father thought him dying, he took leave of him, and told him to go to the place of the departed spirits of his fathers. The young man said, 'I am not going there.' The father said, 'Where are you going then?' He answered, 'It is for you to think.' Just before he died, he said, 'Christ is come for me, and I am going.'

It is reported that he talked very seriously to his father before his death; but it does not seem to have had any effect, as he has left his former place of abode, and pro-

hibited the people, who are living there, to assemble together at the wonted place, to hear preaching and prayer: yea, the poor creatures at that place seem to be afraid to listen at all to the Word of Life. The first time I saw the old priest after he had been using his incantations and practising his deceptions on the young man, was on the Sunday after he had given over. During the time we were holding Divine Service at Mawe, the old fellow was sitting outside the house. In my address, I endeavoured to expose the priestcraft of those wicked priests as much as I could; and even mentioned his name, and alluded to the manner in which he had deceived the above-mentioned young man. After service I went out, and made a formal attack upon the old priest, in the face of my whole congregation. He denied many things with which I charged him; but, as I knew them to be true, that had no effect. After having exposed the absurdity of his notions, and remonstrated with him for a little time, the poor old fellow frankly owned, before his own countrymen, that he possessed no power whatever as a priest.

I shall not make any remarks on the state of the poor young man: his state is now everlastingly fixed: I hope he found mercy. But we have in this case an evident proof of a strong effort made by Satan to destroy the soul of this poor young man, and to hold his goods in peace. From the above-mentioned circumstance you may judge what Missionaries are called upon to witness in certain cases, and what their feelings must necessarily be under such circumstances. Satan is an inveterate foe to every Christian, but more particularly so to Missionaries.

## AMERICAN BIBLE SOCIETY.

We have been favoured with a recent report of this Institution, which appears to be proceeding with great zeal and diligence in distributing the Word of God. The income for the last year exceeds 107,000 dollars, while 115,802 copies of the Scripture have been distributed, making, with those formerly circulated by the Society, an agregate of 1,442,500 copies of Word of God.

The Report states,—'Hitherto, and particularly for the last few years, it has been a primary object with the managers to prepare and put in circulation common cheap Bibles, suitable for destitute families. In order to increase the cheapness of these books, the headings to chapters have been partially or wholly omitted in some kinds, and the marginal references in all. So many of these books were wanted for gratuitous distribution that this course of policy has hitherto been necessary, although the managers have been continually looking forward to a time, when the condition of the country would be so far changed, as to make it their duty to follow the example of the British and Foreign Bible Society, and prepare Bibles of better quality, containing such headings and references as referred to. Such an anticipated time seems now to be near at hand.

'The destitute families in most parts of the country having been once in a good measure supplied with common cheap Bibles, there is found to be a growing demand for those of better quality, and particularly for such as contain the helps specified. While, therefore, your Board will still continue to print and circulate such books as are wanted for ordinary use, they felt themselves called to take measures for procuring stereotype plates for three additional Bibles, namely, a quarto, a royal octavo, and a large page duodecimo. These books are all to be printed after those of similar size and type, published by the British and Foreign Bible Society, and to contain the same headings to chapters and marginal references. They are also to be bound and finished as nigh as possible after the excellent style of those issued by that Institution.'

The Report contains some very interesting details with reference to the circulation of the scriptures in foreign lands. The following observations with regard to China, deserve especial attention:

From the Rev. Mr. Bridgman, at

Canton, in China, a strong appeal is also made, for means to prepare and circulate the Chinese Scriptures.—He justly observes that China has long been neglected by the Christian world.

'It is a most lamentable fact,' he says, 'one which ought to put all Christendom to deep humiliation, that so many centuries should pass before the word of the living God was translated into the language of so large a portion of the human family. It was not, so far as we can ascertain, until 1819, that an entire version of the Bible into Chinese was completed.'

Since that period, he adds:

'Changes that have caused joy in heaven have already taken place. Notwithstanding the obstacles which have impeded the cause, and they have been neither few nor small, two complete editions of the whole Bible, three editions of the New Testament, and four of the Psalms, in all probably equal to 12 or 15,000 entire copies, have been printed and widely circulated.'

Another fact, says he, which gives the Chinese a strong claim to the attention of your Society, is,

'That they are a reading people. In this respect they are probably superior to any pagan nation of ancient or modern times. Buddhism, with all its absurdities, has worked its way into every nook and corner of the empire, through all the grades of society, by means of books, without the aid of teachers. Give the Chinese the Bible, and at once, a very large proportion of the population can read it. Thousands are now accessible, and would willingly receive the bread of Life. There are indeed many considerations to urge onward the missionary; but, in spite of all he can do, the Bible will find its way into the interior of the empire before him. It has gone there already a pioneer, to prepare the way of the Lord.'

He urges the claims of the Chinese from the circumstance of their immense population.

'There is probably,' says he, 'no one language on earth, in which the Bible, were it universally distributed, could be read by so many millions as in the Chinese laaguage. The *extent* of the field is worthy of notice. Those especially who have resolved, and are now endeavouring to scatter the seed of the word into all the destitute regions of the earth, and whose design will not be accomplished, till the Bible is found in every dwelling, will, we doubt not, be anxious to know, as definitely as possible, the full magnitude of the work to be accomplished.

'Take, then, a survey of this field. From Canton pass up through Fomosa, Loochoo, and to Corea; thence pass westward along the Russian frontiers for more than 2000 miles, to the centre of Asia; from thence, in a south-eastern direction, travel down through Tibet, Siam, Penang, Malacca, across the equator, on to Java; and by a circuitous rout, including the numerous islands of the Indian Archipelago, return to the place of your departure, and you will have included, in the vast area, a large proportion, perhaps *one third part of the human family*. Though there are many different languages and dialects within these limits, yet throughout the whole, the Bible, if possessed in the Chinese language, can be read. This, however, cannot be the case until many, *many* millions of copies have been printed and widely circulated. To accomplish this, and the work calls for haste, a great amount of means must be put in requisition. Probably no one enterprise of equal extent and importance can ever engage the attention of the American, or any other Bible Society.'

In this view of the subject, he concludes:

'With such an extent of territory, such a numerous and reading population, we feel ourselves alike impelled and encouraged to ask for the interposition of the American Bible Society, we *ask for their prayers and their charities*. Our voice is indeed distant, and feeble, but the cry of these millions, like the slain in Ezekiel's vision, reaches up to heaven. It must, too, be heard on earth, and what answer shall be given?'

Although the letters from which the above extracts are taken, have but recently come to hand, the managers had anticipated some of the wants here described, and had taken steps toward meeting them. A communication was received in October last, from the American Board of

Commissioners for Foreign Missions, by which some of these wants were made known. In consequence of this communication (which will be found in the Appendix) the managers resolved, at their meeting in December, to appropriate 5000 dollars, to aid in printing the Mahratta Scriptures, at Bombay, and 5000 dollars towards printing the Hawaiian New Testament, at the Sandwich Islands. They also resolved to appropriate 5000 dollars toward printing the scriptures in the Burman tongue, and to prepare a large edition of the Modern Greek Testament. To render the aid here contemplated, and to render that assistance which has been promised in printing parts of the New Testament in Mohawk, the Board will require at least 20,000 dollars. To meet the subsequent calls from Russia, from Asia Minor, and from China, a far greater sum will be needed, and ought to be furnished. Fifty thousand dollars is the least which the friends of the Bible ought to think of raising the coming year, towards aiding the circulation of the scriptures in foreign lands.

## BEQUEST OF THE LATE G. J. CHOLMONDELEY, ESQ.

It appears from a statement inserted recently in some of the newspapers that the late George James Cholmondeley, Esq. devoted by will a part of his property to the following purposes; namely

1st. The granting of small pensions to meritorious clergymen of the Church of England, who are disabled from performing the duties of their profession by age, sickness, or infirmity.

2nd. The relief of widows of clergymen who are in indigent circumstances.

3rd. The providing of exhibitions for the sons of poor clergymen who are, or are intended to be, students in any one of the Colleges at Oxford or Cambridge.

4th. The placing out of sons of poor clergymen in any profession or employment.

5th. Annual payments towards the education of daughters of clergymen as governesses or teachers.

6th. The granting of occasional assistance to charitable institutions in London and its vicinity.

Farther particulars relating to this bequest may be learned on applying by letter, post paid, to Joseph Hanby, Esq. Almonry Office, Whitehall; from whom printed forms of applications, and testimonials may be obtained.

## PROTESTANT EMIGRATION FROM IRELAND.

The Dublin Universal Magazine states, 'that the number of Protestants who have emigrated from Ireland during the last few years is as follows:—In 1829, 12,000; in 1830, 21,000; in 1831, 29,500; in 1832, 31,500; making a total of 94,000 during the short space of four years!'

The evil of this emigration is much greater than at first sight appears. Most of the emigrants are persons of some little property and intelligence; possessing sound principles and personal activity; they are, generally speaking, warmly attached to their own country, and simply emigrate from a conviction that there is no longer any security in Ireland for the free exercise of the Protestant religion. What renders the case still more melancholy is, that most of these men go to settle in American and Canadian wilds, where there is a lamentable destitution of religious ordinances and instructions, and are thus in danger of relapsing into heathen ignorance and indifference, or eventually of falling victims to the wily efforts of Jesuit Missionaries, who are ever on the alert. We hear indeed, that in some parts of the new settlements in Canada, churches and schools are rising with considerable rapidity: but at the same time there is too much reason to fear, that thousands of the poor emigrants are in danger of perishing through lack of knowledge. We shall be much obliged to any correspondent who can afford us information on the actual religious state of our North American possessions.

# Register of Events.

We are happy to state that in the course of the last month, the House of Commons adopted by large majorities the following resolutions, on the subject of West India Slavery, and ordered a Bill founded on those resolutions to be brought in by Mr. Stanley, Lord Althorp, Sir James Graham, the Attorney General, and the Solicitor General.

'1. That immediate and effectual measures be taken for the entire abolition of slavery throughout the Colonies, under such provisions for regulating the condition of the negroes as may combine their welfare with the interests of the proprietors.

'2. That it is expedient that all children born after the passing of any Act, or who shall be under the age of six years at the time of passing any Act of Parliament for this purpose, be declared free; subject, nevertheless, to such temporary restrictions as may be deemed necessary for their support and maintenance.

'3. That all persons now slaves shall be registered as apprenticed labourers, and acquire thereby all rights and privileges of freemen; subject to the restriction of labouring, under conditions and for a time to be fixed by Parliament, for their present owners.

'4. That, towards the compensation of the proprietors, His Majesty be enabled to grant to them a sum not exceeding £20,000,000 sterling, to be appropriated as Parliament shall direct.

'5. That His Majesty be enabled to defray any such expense as he may incur in establishing an efficient stipendiary magistracy in the Colonies, and in aiding the local Legislatures in providing, upon liberal and comprehensive principles, for the religious and moral education of the negro population to be emancipated.'

Our readers will perceive, that instead of a *loan of* FIFTEEN MILLIONS, as originally proposed, it is now intended to bestow a *grant of* TWENTY MILLIONS to the Slave Proprietors. This is objected to by some, on the ground that the property of man in man being absolutely unlawful, the Slave Owners are not entitled to any compensation; while others maintain that since no real loss will be sustained by emancipating the slaves, the proposed compensation is exorbitant, wasteful, and oppressive to the people of this country. In these views, however, we do not concur. The property in man is not necessarily unlawful. Criminals, debtors, and in some cases captives, are justly deprived of liberty; and a wise and Christian government may with great propriety, yea, on the ground of mercy, require that such persons should be held in bondage, and compelled to labour for a term of years, or even for their whole lives. The objection, therefore, to compensation on this ground, proves too much; and would by inference condemn the enactments on the Jewish Law.

It will however be said, that the West Indian slaves are neither criminals, debtors, nor captives; that they are therefore cruelly oppressed, and justly entitled to their liberty, and that the British government ought to compel their immediate emancipation, without any compensation to those by whom they are so unjustly kept in bondage. We have ever maintained the injustice of West Indian Slavery, and the duty of immediate emancipation; that is, of the immediate adoption of decisive measures for emancipation; but we have ever felt that the large proportion of slave owners are to be pitied, rather than censured; many of them are involuntarily the holders of this hateful property; some of them depend entirely on the labour of these slaves for subsistence; the very power of liberating their Negroes, is in many cases withheld; and they are thus entangled with inextricable difficulties. And whence have these difficulties arisen? From the conduct of the BRITISH GOVERNMENT. From the days of Queen Elizabeth, to a very late period, encouragement has been given to the buying, and selling, and stealing of the poor Africans. The nation at large have shared the guilt, and inherited and participated in the supposed advantages, and therefore in our judgment, West Indian Slavery is a national sin—a crying evil which the nation is bound to terminate as speedily as possible; but the taking away the slaves from their present owners

without a reasonable compensation, would, as we conceive, be gross injustice; it would be the punishing private individuals for national crimes. No, we have all been enjoying the luxuries of West Indian produce; we have been very tardy and reluctant in attempting to relieve the groans and agonies of those who were ministering to our enjoyments: the least we can now do, is cheerfully to pay that compensation which the legislature pronounce to be adviseable; and so far from repining at the burden, we should rejoice if any plan could be adopted, which even at the expence of an additional ten or twenty millions, could, with benefit to themselves, render the Negroes immediately and entirely free. We are far from denying that the West Indian proprietors have made a good bargain for themselves; and that TWENTY MILLIONS must very far exceed any loss which they can possibly sustain. If however they will honestly and decidedly sanction the government plan, we conceive their countenance is cheaply purchased by the additional FIVE MILLIONS now granted: and though the sum of twenty millions is large, yet we apprehend it may be raised by loan, and the interest and eventual liquidation of the debt provided for, without any material pressure on the finances of the empire. The decision of the Slave question will allow of so early and extensive a reduction in our Naval and Military forces in the West Indies, as will in a very short time far more than counterbalance the proposed compensation.

It is understood that the Bill is not to be passed into a law this session, but to be sent to the Colonial government. We trust, however, that the leading points are so decisively determined, as not to admit of either material alteration or delay.

On Thursday June 13, certain resolutions were adopted in the House of Commons, with reference to the renewal of the East India Company's charter. From these and from Mr. Grant's speech, it appears that the trade with China is to be thrown open; that Europeans are to be allowed to settle in India; that our Indian possessions are to be divided into FOUR Presidencies instead of THREE; that the contending laws, judicature, &c. are to be reduced, as far as practicable, to some uniform system; that the Company is no longer to act as a commercial body; and above all, that measures are to be taken for the modifying of slavery, and for promoting the moral and religious improvement of the people of India. Mr. Grant stated that it was necessary to rescue the single bishop of India from the burden of the Ecclesiastical duties, which it at present fell to his lot to discharge; and that for this purpose he should propose to add the ARCHDEACONS OF MADRAS AND CALCUTTA AS SUFFRAGAN BISHOPS *in India*.

We trust that some regular system may be adopted for providing clergymen for the spiritual instruction and consolation of our countrymen in India. The religious privations experienced by Europeans in that country, are at once melancholy and disgraceful. Meanwhile we would congratulate our readers on the reported abolition of the Pilgrim Tax, by which the Idol Temples in India were formerly sanctioned and patronized. This country owes a debt of gratitude to Mr. Poynder, for his exertions on this subject, which can never be repaid.

Government have given up the idea of collecting the arrear of Tithes due to the clergy of Ireland, and are attempting to substitute a species of Land Tax instead. Such concessions evidently afford encouragement to the renewed efforts of agitation. The Ministers have wisely determined to avoid a collision between the two houses of parliament: they have accordingly given up the most obnoxious parts of the Irish Church Bill, though we are sorry to say, they have resolved upon the reduction of Bishoprics in Ireland. The withdrawing of the clause which was considered by many to give the property of the Church into the hands of the State, to be disposed of as parliament thought fit, occasioned an ebullition of abuse from the Papists and Radicals, which clearly shows what we might expect if they had the management of public affairs. May God in mercy preserve us from such rulers!

Sir A. Agnew has obtained leave to bring in a Bill to secure the better observation of the Lord's Day in Scotland.

A clause has been introduced into the London Police Office Bill, regulating the course of stage-carriages; and the driving of cattle, &c. in the streets and highways of the metropolis *during the hours of divine service*; this appears to afford a legislative sanction to practices, which, however common, are yet, if we mistake not, contrary to law.

The embargo on Dutch ships in our ports has been taken off, and the detained vessels allowed to depart. The prisoners captured by the French at Antwerp have also returned home; but the negociations with respect to Holland and Belgium are not yet brought to a close.

A considerable force of Russians is understood to be assembled in Constantinople and its neighbourhood; and serious apprehensions are entertained that this may endanger the peace of Europe. Meanwhile, Ibrahim Pacha is said to be returning to his own dominions, satisfied for the present with the concessions he has obtained from the Grand Seignor.

The Court of Delegates have, we understand, affirmed the decision of the Courts below, in the case of WHITE *against* WILCOX. By this decision, which we fear admits of no appeal, Mr. Wilcox is practically prohibited from preaching at Downshire-Hill Chapel, and saddled also with considerable pecuniary expense; while no provision is made for the spiritual wants of the congregation. This decision is in various respects deeply to be lamented.

## Notices and Acknowledgments.

RECEIVED.—E. O.—MENTOR.—CLEMENT.—H. F.—PARVULUS and SENEX.

CANONICUS is assured that our delay in answering his inquiry, has not arisen from any disrespect, but is solely to be attributed to accidental circumstances. In fact, a reply was actually set up in type, but postponed through want of room.

With respect to the inquiry itself, we would observe that we are not aware of any authority which bishops possess for deviating from the prescribed periods of ordination. The thirty-first canon speaks very decidedly on the point, that ordinations shall be held in the Ember weeks, and at no other times. . . The neglect of any particular bishop, however, or his ordaining at other than the prescribed time, cannot justify a clergyman's omitting to read the prayers in Ember week, or authorize him to read these prayers at other times. We are not able to say to whom the bishops are accountable for deviating from the prescribed Canons and Rubrics, but they certainly are responsible agents; they are legislators in the House of Lords, but they are not legislators in their own dioceses, but magistrates, bound to perform certain duties, and they are to perform those duties as prescribed by the laws of the land, and especially by the Ecclesiastical laws; nor can we see on what ground they are justified in adopting practices contrary to those laws. A contrary impression indeed seems to prevail, and the practice of adjoining and successive diocesans exhibits often a very strange contradiction and inconsistency, which, were it not positively injurious, might afford room for amusing observation. One bishop proscribes Irish clergymen, another patronizes them to the utmost. One will not ordain any who have been engaged in any other business or profession; another says, those who have relinquished other and more profitable employments, to enter the church, are the very best clergymen. One recommends that young men should be ordained on the title of Resident Incumbents,—another will not ordain a curate for a Resident Incumbency. The question simply is, Has the individual the qualification the Canon requires. If so, he ought to be ordained; if not, to be rejected. We know of no other rule on which a bishop can justly proceed. The omission of any part of the prescribed service exposes a Clergyman to censure in the Ecclesiastical Courts, and we are not sure whether even the *written permission* of his Diocesan, would in all cases be found a sufficient defence. Now we are on this subject, we earnestly request our clerical readers carefully to read over the canons which they will find at the end of their Folio Prayer Books. Many of our Brethren are at this moment exposed to suspension and other grievous penalties, who have not the least idea that they are in any danger.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

AUGUST 1833.

## MEMOIR OF FELIX NEFF.

THE former part of this narrative affords a brief, though imperfect view of the extensive labours of Neff; he was indeed entirely devoted to the welfare of those to whom he was sent, and earnestly endeavoured to promote their temporal interests, with a view to their spiritual benefit. At one time we find him employed labouring with his hands in the erection of a church, or a schoolroom; at another, planning aqueducts and water courses for irrigating the desert lands; at another, cultivating potatoes, &c. with his own hands, in order to instruct the peasantry how they might obtain a larger produce, and be exempted from the distressing scarcities to which they had previously been often exposed. But the crowning labour of his life appears to have been the establishment of adult schools, for the instruction of catechists and schoolmasters, who might be able to teach others after his departure. See 2 Tim. ii. 2.

'I foresaw with sorrow,' said he, 'that the Gospel, which I had been permitted to preach in these mountains, would not only not spread, but might even be lost, unless something should be done to promote its continuance. I bethought me how it might be preserved in some degree; and after mature deliberation I determined to become a training master, and to form a winter school, composed of the most intelligent and well disposed young men of the different villages of my parish, more particularly of those, who, notwithstanding their lamentable ignorance, had already determined to become teachers. Dormilleuse was the spot which I chose for my scene of action, on account of its seclusion, and because its whole population is Protestant, and a local habitation was already provided here for the purpose. I reckoned at first that I should have about a dozen pupils; but finding that they were rapidly offering themselves, and would probably amount to double that number, at the least, I thought it right to engage an assistant, not only that I might be at liberty to go and look after my other churches and villages, but that I might not be exposed to any molestation, for in France nobody can lawfully exercise the office of a schoolmaster without a license, and this cannot be granted either to a foreigner or a pastor. For these reasons I applied to Ferdinand Martin, who was then pursuing his studies at Mens, to qualify himself for the institution of M. Olivier, in Paris. It was a great sacrifice on his part to interrupt his studies, and to lose the opportunity of an early admission to the institution; nor was it

a small matter to ask him to come and take up his residence at the worst season of the year, in the midst of the ice and frightful rocks of Dormilleuse. But he was sensible of the importance of the work, and, without any hesitation, he joined our party at the beginning of November. The short space of time, which we had before us, rendered every moment precious. We divided the day into three parts. The first was from sunrise to eleven o'clock, when we breakfasted. The second from noon to sunset, when we supped. The third from supper till ten or eleven o'clock at night, making in all fourteen or fifteen hours of study in the twenty-four. We devoted much of this time to lessons in reading, which the wretched manner in which they had been taught, their detestable accent, and strange tone of voice, rendered a most necessary, but tiresome duty. The grammar, too, of which not one of them had the least idea, occupied much of our time. People who have been brought up in towns, can have no conception of the difficulty which mountaineers and rustics, whose ideas are confined to those objects only to which they have been familiarized, find in learning this branch of science. There is scarcely any way of conveying the meaning of it to them. All the usual terms and definitions, and the means which are commonly employed in schools, are utterly unintelligible here. But the curious and novel devices which must be employed, have this advantage—they exercise the understanding, and help to form the judgment. Dictation was one of the methods to which I had recourse: without it they would have made no progress in grammar and orthography; but they wrote so miserably, and slowly, that this consumed a great portion of valuable time. Observing that they were ignorant of the signification of a great number of French words, of constant use and recurrence, I made a selection from the vocabulary, and I set them to write down, in little copy books, words which were in most frequent use; but the explanations contained in the dictionary were not enough, and I was obliged to rack my brain for new and brief definitions which they could understand, and to make them transcribe these. Arithmetic was another branch of knowledge which required many a weary hour. Geography was considered a matter of recreation after dinner: and they pored over the maps with a feeling of delight and amusement, which was quite new to them. I also busied myself in giving them some notions of the sphere, and of the form and motion of the earth; of the seasons and the climates, and of the heavenly bodies. Every thing of this sort was as perfectly novel to them, as it would have been to the islanders of Otaheite; and even the elementary books, which are usually put into the hands of children, were at first as unintelligible as the most abstruse treatises on mathematics. I was consequently forced to use the simplest, and plainest modes of demonstration; but these amused and instructed them at the same time. A ball made of the box tree, with a hole through it, and moving on an axle, and on which I had traced the principal circles; some large potatoes hollowed out; a candle and sometimes the skulls of my scholars, served for the instruments, by which I illustrated the movement of the heavenly bodies, and of the earth itself. Proceeding from one step to another, I pointed out the situation of different countries on the chart of the world, and in separate maps, and took pains to give some slight idea, as we went on, of the characteristics, religions, customs, and history of each nation. These details fixed topics of moment in

their recollection. Up to this time I had been astonished by the little interest they took, Christian-minded as they were, in the subject of Christian missions, but, when they began to have some idea of geography, I discovered, that their former ignorance of this science, and of the very existence of many foreign nations in distant quarters of the globe, was the cause of such indifference. But as soon as they began to learn who the people are who require to have the gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the gospel, that other Christians entertain. These new acquirements, in fact, enlarged their spirit, made new creatures of them, and seemed to triple their very existence.

'The young men who submitted to their pastor's system of discipline at Dormilleuse, must have their share also of our admiration. We cannot but feel respect for students, who willingly shut themselves up amidst the most comfortless scenes in nature, and submitted to the severity of not less than fourteen hours of hard study a day, where the only recreation was to go from dryer lessons to lectures in geography and music. It was a long probation of hardship. Their fare was in strict accordance with the rest of their situation. It consisted of a store of salted meat, and rye bread, which had been baked in autumn, and when they came to use it, was so hard, that it required to be chopped up with hatchets, and to be moistened with hot water. Meal and flour will not keep in this mountain atmosphere, but would become mouldy, they are, therefore, obliged to bake it soon after the corn is threshed out. Our youthful anchorites were lodged gratuitously by the people of Dormilleuse, who also liberally supplied them with wood for fuel, scarce as it was, but if the pastor had not laid in a stock of provisions, the scanty resources of the village could not have met the demands of so many mouths, in addition to its native population. The party consisted of five from Val Queyras, one from Vars, five from Champsaur, two from Chancelas, four from the lower part of the valley of Fressinière, and eight from the immediate neighbourhood of Dormilleuse.

'Neff had the satisfaction to find that his plan answered well, and this was reward enough. 'I never,' said he, 'can be sufficiently thankful to Almighty God for the blessing which he has vouchsafed to shed upon this undertaking, and for the strength he has given me to enable me to bear the fatigue of it. Oh! may he continue to extend his gracious protection, and to support me under my infirmities, or rather, to deliver me from them, that I may be able to devote myself to his service and glory, to my life's end!'

'A note of the expenditure upon this occasion will excite some wonder in the minds of many readers, who are not aware how much good may be done at a small cost, when the stream of bounty is made to pass through proper channels.

''Our disbursements for the adult school, including candles, ink, and paper, the salary of an assistant master, and food for the sixteen or seventeen students who came from a distance, did not exceed 560 francs (about £22. 10s.) for four months. Of this sum I can replace a little more than two-thirds, because some of the students have repaid their share of the expense, and even the poorest furnished their quota of bread. We did not provide commons for those who belonged to Dormilleuse, because they boarded at home.'

'The separation of this little party is not the least interesting circumstance in the history of their proceedings. Towards Easter, the opening

spring gave the signal for a return to their several communes, and the studies of the school-room gave place to manual labour in the fields and woods. The breaking up of a society, which had been united by the strongest ties of mutual respect and affection, could not be contemplated without feelings of reluctance on all sides—but it was an event which was regarded with peculiar regret by the inhabitants of the secluded Dormilleuse. It was a perfect epoch in its history to have received in its bosom a company of young men, who, though they were of grave habits and serious demeanour, yet gave a dash of unwonted cheerfulness to the dull routine of Alpine life. To see them in the village sanctuary, to hear their voices at the close of day, and to listen to the swelling harmony, when their evening hymn of praise was raised to the throne of the Most High, to receive them in their humble dwellings, and to meet them by the torrent side, when the weather would permit them to take exercise—these were so many incidents to change the sameness of their usually unvaried existence, and the day, on which they were to bid farewell to their guests, was one of painful anticipation to the Dormilleusians. On the evening before they took their leave, the young men of the village prepared a supper for their new friends, and invited them to the parting banquet. It was a simple and a frugal repast, consisting of the productions of the chase. The bold hunter contributed his salted chamois, the less enterprising sportsman of the mountain laid a dried marmot upon the table, and one or two of the most successful rangers of the forest, produced a bear's ham, as a farewell offering in honour of the last evening, on which the conversation of this interesting group was to be enjoyed. It was at the same time a pleasing, and a melancholy festival, but I do not find, in the pastor's Journal, that either the achievements of their ancestors, who had garrisoned this rocky citadel, and had repulsed numberless attempts to storm it, or the exploits of the chasseurs, who had furnished the festive board, formed the conversation of the evening. It seems to have savoured rather of the object, which originally brought them together, and when one of the party remarked—'What a delightful sight, to behold so many young friends met together—but it is not likely that we shall ever meet altogether again!' The pastor took the words up like a text, and enlarged upon the consolatory thought, that though they might see each other's faces no more in this life, they would most assuredly meet again in a joyful state of existence in the world to come, if only they persevered in their Christian course. He then gave them a parting benediction, and, after a long and mournful silence, which each seemed unwilling to interrupt, either by uttering the dreaded good-bye, or moving from his seat, the valedictory words and embraces passed from one to another, and they separated. The next morning at an early hour, they were seen winding down the mountain path to their several homes; they of Dormilleuse gazed after them till their figures were lost in the distance, and the village on the rock appeared more dreary and desolate than ever.'

The preceding statement, extracted from Mr. Gilly's valuable memoir of Neff, is there followed by some interesting remarks from the pen of Neff himself, on the progress which these students made, and on their several capacities and dispositions. Would it not be possible, we may ask, to adopt with considerable advantage, some modification of these plans amongst ourselves? There is not indeed in this country that extreme ignorance which prevails in the

High Alps, but there is in many cases such a deficiency of information on common topics, as exceedingly impedes ministerial usefulness; and if ministers in retired situations could in any degree adopt or improve upon Neff's plans it is very probable that a number of valuable catechists and schoolmasters might be prepared, who if not engaged in service at home, would be found of inestimable worth in our colonial possessions and Foreign Missions.

The labors of this devoted man were not however confined to protestants, he was instrumental also in awakening many of the Romish persuasion, and leading them to inquire after truth. His efforts were usually of a conciliatory kind; instead of attacking Romish superstitions, he preferred fixing on some points on which Romanists and Protestants are agreed, and by enlarging the views and stimulating the inquiries of those to whom he obtained access, he led them on to a more excellent way. At a small hamlet near Arvieux 'there was a family consisting of an elder brother, a protestant, who had one son of the same faith; a second brother, his wife and children, Roman Catholics —and a third brother, named James, an old bachelor and a protestant. This family lived together in the greatest harmony, and the son of the elder brother married a daughter of the second. Their uncle James was a remarkably intelligent man, and, going about the country as a pedlar, he picked up all the old religious books he could lay his hands upon, and nobody was better read than he in the histories of the reformation, and of the popes and councils. He could recite with astonishing accuracy the dates of councils, and of papal bulls and rescripts, and was never so happy as when discussing matters of religion. Neff had previously made acquaintance with this man in the course of his rambles to Mens and Grenoble, and was so pleased with his conversation and his books, that he never passed his house, in his way to or from the presbytery at La Chalp, without calling upon him. This gave him frequent opportunities of holding serious discourse with the different members of the family, and when he spoke to the protestant branches of it on the solemn duties incumbent on them, the Roman Catholics never failed to listen with marked attention. He prudently displayed no anxiety to convert them, but, by degrees, the mother and daughter began to enter into the spirit of his pious and affectionate style of conversation, and expressed a desire to know more of some of the books which were the frequent subject of his observations. Two of these were the Bible, and a translation of Doddridge's Rise and Progress of Religion in the Soul. The mother took one of Neff's favourite volumes with her to her mountain chalet, where she spent the summer with her cattle, and during her solitary abode amidst the grandest works of creation, where nothing met her eye but objects proclaiming the immensity and majesty of the Eternal, she grew utterly dissatisfied with the limited views of Divine love and wisdom, to which she had hitherto been confined, and sighed for the liberty wherewith Christ could make her free. When she returned to her cottage by the torrent side, she made a point of inviting her Roman Catholic friends to come in, whenever Neff was likely to be paying them a visit, and this went on for some time without any interruption or indication of sectarian jealousy. In the end the little family became one in faith, as they had ever been one in affection, and some of their neighbours of the other church left the ministry of the *Cure* (the Romish minister) for that of the pastor.

The conflicts which some of these proselytes had with their consciences, before they could find peace in Jesus Christ, proved the sincerity of their conversion.

The harmony which had long subsisted in these countries between the Protestants and the Romanists was at length disturbed by the proceedings of a society instituted in France in 1819, under the name of *The Mission*, for the specific object of reviving the Romish religion. The persons employed 'were selected for their zeal and eloquence, and, as they went from town to town, and in some parts from village to village, instructing and confessing the people, it is astonishing what effects were produced by the combined influence of example, exhortation, and authority. They erected colossal crosses, beautifully carved and gilt, on conspicuous spots—they made the circuits of streets and hamlets at the head of splendid processions, swelled by priests and other ecclesiastics gorgeously arrayed, and bearing costly banners flaunting and glittering in the sun, and by such of the population as caught the infection of their ardour; and the multitude thus composed, made the air resound with their penitential psalms, or sighs and groans of contrition. At the churches decorated with tapestry, at favourite shrines expensively ornamented, and before crucifixes of enormous magnitude, the procession would halt, and some gifted preacher would stand forth and address the congregated thousands, in language best calculated to promote the interests of the Romish faith. If piety revived under the influence of these impressive solemnities, so unhappily did fanaticism, and as heresy was frequently branded by these peripatetic preachers as something worse than infidelity, the lower orders among the Papists were excited to acts of violence against the Protestants, which made some of the latter tremble for their lives, and anticipate a recurrence of former sufferings. The peaceful hamlets which composed Neff's parish, were greatly disturbed by the mission; some few weak and wavering persons were so terrified as to abjure the creed of their ancestors, who had died martyrs to their faith; and instances were known, not only of Roman Catholics being compelled by their priests to burn their copies of Scripture, but of Protestants, under the influence of terror, committing to the flames venerable Bibles which had escaped the worst of times, and had been transmitted to them, as the only possession which their forefathers had been able to preserve, amidst the wreck of all their little property.

'What presumption in man, to dare to put a stop to the free course of God's own word! Be the reason, the sophistry, the pretext what it may, which would render the Bible a sealed book, or a prohibited book, or a book which is to be read under certain limitations, the upshot of the control, and the meaning of the authority which so presumes, is this—'We desire you to accept our creed; believe what we believe. The Bible contains the exposition of the faith proposed to you, we derive all our own knowledge from it. But you must not read what we read; it is inexpedient to open to you the fountain from which we derive our knowledge. We do not permit you to consult those pages indiscriminately, or to read them without our guidance and interpretation.' And yet with all this real hostility to the Bible, and practical prohibition of it, some Roman Catholics deny that the Bible is prohibited by their church. Do they deny the validity of canons of councils? What will they say to the following?

''We forbid any of the laity to have in their possession the books of the Old and New Testament.'

'In England the Romish priesthood withhold these tell-tale prohibitions of their church, but in France, at the period of which I am speaking, the mission openly proclaimed them.

'Some of our poor Protestants are extremely dejected by these proceedings,' complained the pastor in his Journal. 'They are looking for me in some of my villages with great anxiety, for it has been reported that I too have turned papist.' They had not to wait long, for no sooner did Neff hear that his presence was necessary in any part of his parish, than he immediately repaired thither, and though all his circuits were performed on foot, and in the summer the drought consumed him, and in the winter the frost, yet no apprehension of fatigue or difficulty ever arrested his steps.

'But neither the pastor, nor the more enlightened members of his flock, suspended their exertions: where the timid shrunk from the open avowal of their sentiments, the bold, and such as were truly anxious for the salvation of others, came resolutely forward, and seized every opportunity of giving their testimony to the truth, in the house, by the way-side, and even in the presence of the Roman Catholic priests. Their appeals came with all the force of sound sense, and were irresistibly supported by their ready quotation of Scripture. One day, when the curé ventured to ask a Protestant, 'Upon what do you build your belief, since you have no authority for your faith?'

'Upon the Bible,' was the reply —'if the apostles had left behind them any infallible successors, it would have been unnecessary to bequeath to us so many instructions in writing!'

'The apostles! and why are you to place greater reliance on the apostles, than on their successors?'

'Because the apostles were inspired by the Holy Ghost.'

'Well: and we too are inspired.'

'Are you inspired?'

'Yes! I repeat, we too are inspired!'

'Then why do you require to be further instructed in the college of the Jesuits?'

'The priest was routed.

'Upon another occasion, when a young woman of the valley of Queyras was questioned by a Romish priest upon the object of her faith and hope, and when she constantly made the same reply, and reverently named Jesus Christ, as the ground of her faith and hope, the curé exclaimed impatiently, 'Jesus Christ! it is always Jesus Christ! do you think, then, that Jesus Christ is every thing to you?'

'The young woman answered with a meekness and solemnity which silenced her interrogator. 'Yes; Jesus Christ is every thing —"who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, he that glorieth, let him glory in the Lord."'

It is worthy of notice that at the time when *the Mission* interfered with the labours of Neff in the most retired regions of France, simultaneous efforts were made to impede the cause of Scriptural education in Ireland; the Romish power is still of one mind; the Bible is regarded, as in truth it is, as the most deadly foe of popery; nor can the most temperate, kind, or conciliatory conduct abate papal hostility, unless a sacrifice is made of the word of God. Did our civil and ecclesiastical rulers duly consider this important truth, they would, we might hope, cease from that disastrous course of concession to the Romish party, which is at this moment endangering the best interests of the empire.

The incessant labours of Neff were however soon brought to a close. His constitution appears never to have been strong, and the excessive labour of preach-

ing, presiding over his school at Dormilleuse, and of his pastoral visitations, combined with coarse food, &c. brought on a total derangement of the digestive organs, accompanied with severe sufferings of various kinds.—Had he relinquished his labours on the first attack, possibly his life might have been preserved, but in the destitute state of the Alpine churches, he could not be induced to relinquish his arduous post until the complaint had so far undermined his constitution as to preclude all hope of recovery. When his school broke up in the spring of 1827, he perceived that his strength was diminishing rapidly, and became conscious that it was time to seek for that succour which his poor mountaineers, with all their kindness, could not procure for him.

The remainder of his history may be told in few words, he took leave of his presbytery at La Chalp, April 17, 1827, amidst the tears of many to whom he was constrained to say, "What mean ye to weep and to break mine heart?" He thence proceeded to Geneva, and to the valley of Plombieres; at length after two years patient sufferings his labours ended, and on April 12, 1829, he entered into rest. His conversation on a dying bed, and his correspondence with his people and friends are most instructive and interesting, and will we doubt not, through the divine mercy, be extensively useful in leading many to flee unto that Saviour, who was the sole foundation of his hope, the source and spring of his joy and consolation, and who is now his exceeding great reward.

## THE YOUNG CHRISTIAN'S PRAYER.

FROM THE AMERICAN EPISCOPAL RECORDER.

"Peace I leave with you;
My peace I give unto you.
Let not your heart be troubled;
Neither let it be afraid."

THE GOOD SHEPHERD.

Shepherd above, whose guardian eye,
Marks e'en the sparrow's silent fall,
Bend from thy throne, the lofty sky,
And hear thy servant's humble call.

Where'er thy will shall bid me go—
To torrid lands beyond the seas,
Or regions clad in polar snow;
E'er whisper to thy servant—PEACE.

When wildly leaps temptation's wave,
And danger rides on every breeze;
Be present then, O Lord, to save
And to thy servant whisper—PEACE.

Should clouds on clouds of doubt arise,
And hide thy sweetly beaming face,
Send light and comfort from the skies,
And whisper to thy servant—PEACE.

If e'er unkindness pierce my heart,
Or treach'ry keener far than this—
The promised grace, O Lord, impart,
And to thy servant whisper—PEACE.

When o'er some lowly grave I weep,
(If so thy providence decrees,)
Where friendship's sacred relics sleep,
Still whisper to thy servant—PEACE.

If sickness bring its bitter hour,
And streams of earthly comfort cease;
O manifest thy healing power,
And to thy servant whisper—PEACE.

And when the sun of life shall set,
And death's dark shadows fast increase;
Thou wilt not then, O Lord, forget
But to thy servant whisper—PEACE.

And when I reach that blissful shore,
Far, far beyond these stormy seas,
Where waves of sorrow roll no more,
Lord, grant me then thy PERFECT PEACE.

Z. M.

# THE HISTORY OF PROPHECY.

## No. V.

### THE PROPHECIES OF MOSES, CONCERNING THE JEWS.

As the children of Israel were taken out from among the nations, and adopted by God, in a special and singular manner, as his own peculiar people;—and as "the Lord, the God of Israel, saith, that he hateth putting away,"—so do they now remain, separated and kept apart from all other nations, in the same peculiar and remarkable way, presenting at all times, and holding up unceasingly before our eyes, the spectacle of a wonderful and miraculous fulfilment of the denunciations spoken by Moses, in the anticipation of their guilt, and as a warning of their punishment.

The passages which are the most full and explicit on this point in the writings of Moses, are found in Leviticus xxvi. and Deuteronomy xxviii. They are as follows:—

I. "*And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaking leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.*"—Levit. xxvi. 27—39.

II. "*But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. The Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. The Lord shall smite thee with*

*madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations, whither the Lord shall lead thee."*—Deut. xxviii. 15—37.

Denunciations so awful were never, in earlier or in later times, levelled against any other people. The mind of man would have been utterly unable to imagine or to express them, but the mind of God was set in an especial manner, both for blessing and for cursing, upon the seed of Abraham.

The most miraculous and wonder-exciting point of the whole history is, unquestionably, the *preservation* of the children of Israel, through successive centuries, in a state of suffering which so obviously tends to utter extermination. To *destroy* is comparatively easy. Any one, even the vilest of earth's scourges, even an Attila or a Commodus, can with ease, when the fiat of heaven has gone forth, devastate and lay waste a country, and exterminate its inhabitants. The sentence scarcely precedes the execution, and so complete is the desolation, that we cast the eye over the boundless wastes of Assyria and ask, Where could have been the site of Nineveh? But to keep alive in the midst of death, to preserve in a ceaseless existence, while suffering all the horrors of destruction, is a wonder the extent of which our minds are quite unable to fathom. It is only within the power of him who can inflict "the second *death*;" which second death consists mainly, it will be remembered, in "the worm which *dieth not!*"

The very peculiar nature, too, of the inflictions denounced, and the exactness of their fulfilment, form another point which is full of instruction. Let us look at some of these more particularly.

1. "*Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.*" This dreadful prediction is thus amplified in Deuteronomy xxxiii.

"*The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her children which she shall bear: for she shall eat them, for want of all things, secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.*" Now this extreme point of misery, as it is thus distinctly set apart for the Jews, and is never predicted of any other people, so does history shew us its fulfilment in the history of that nation, in a manner quite unparalleled in the history of all others. The trait, if it may be so called, seems almost national. The prediction was fulfilled even before the captivity, as we see in 2 Kings vi. 26—29.

"*And as the king of Israel was passing by upon the wall there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of*

*the barn floor, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.*"

It was also fulfilled in the siege immediately preceding the captivity, as Baruch tells us, chap. ii. verse 1. "*The Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Judah, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses: that a man should eat the flesh of his own son, and the flesh of his own daughter.*"

Jeremiah also bewails it in Lamentations iv. 10. "*The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.*"

And again, at the last siege of Jerusalem by the Romans, Josephus narrates a similar fact, 'A woman distinguished by birth and wealth, after she had been plundered by the tyrants of her other possessions, boiling her own sucking child, ate half of him, and concealing the other half, reserved it for another time.' B. VI. c. 3.

2. *I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it.* This again is amplified in Deut. xxix. 22–24. "*The stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in his anger, and in his wrath: even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?*"

The power of God in "making the wrath of man to praise him," and in overruling the minds and wills, even of his enemies, was never more visible than in the fulfilment of this prediction. A more zealous, able, or insidious foe to Christianity and to the Scriptures than Volney, has not arisen in any age. And yet the pen of Volney has been forced, by an influence above his power or perception, to record the fulfilment of this prediction—nay, itself to work that fulfilment. He visited that country, and he thus describes it: 'So feeble a population in so excellent a country, *may well excite our astonishment;* but this will be increased, if we compare the present number of its inhabitants with that of ancient times.' 'Good God!' he exclaims, 'from whence proceed such melancholy revolutions? *For what cause is the fortune of these countries so strikingly changed?*' 'I wandered over the country, I traversed the provinces, I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hands of man! what are become of those ages of abundance and life?' &c.

Thus wonderfully is the infidel, whose works are devoted to the task of overthrowing the Christian faith—thus wonderfully is he compelled to be himself the fulfiller of those very predic-

tions whose divine authority he despises, and to enlist him more effectually in the service of Satan.

3. "*And I will scatter you among the heathen, and will draw out a sword after you,*" &c. There is not a nation upon earth that has been exposed to so many massacres and persecutions. Their history abounds with them. If God had not given them the promise of a numerous posterity, the whole race would many a time have been extirpated. Such are the words of Bishop Newton, and most exactly true are they. The calculation of Josephus, their own historian, exhibits to us a destruction during the last conquest of Judea and siege of Jerusalem by Titus, of more than *twelve hundred thousand* of this devoted race. And since that period, as there is no country in the earth into which they have not fled, so every country has been alike stained with their blood. They have been reckoned unfit for protection, and only worthy of persecution, wherever found. In this feeling Papist and Mahometan have cordially agreed. The most civilized nations of Europe have most distinguished themselves by their cruelties to this unhappy race. France, Spain, and England have been the theatres of oft-repeated massacres. Even in our happy country, while Englishmen were engaged in contending vehemently for their own rights and liberties, they were always ready to turn upon the unhappy Jew, as upon a being naturally and divinely placed out of the pale and protection of all law, and destitute of the least title to existence. In a single instance, at York, fifteen hundred Jews were refused all quarter, and fell by their own hands to escape the fury of the enemy. On another occasion, the barons, in the time of Henry III. to ingratiate themselves with the people, ordered such hundred Jews to be slaughtered at once, their houses pillaged, and their synagogue burned. France, Italy, Germany, and Spain, were the frequent witnesses of similar scenes. The historian Basnage thus summarily describes this part of the fulfilment of the ancient predictions; "Kings have often employed the severity of their edicts, and the hands of the executioner, to destroy them, and the seditious multitude has perpetrated massacres and executions infinitely more tragical than the princes. Both kings and people, heathens, Christians, and Mahometans, who are opposite in so many things, have united in the design of ruining this nation, and have not been able to effect it. The bush of Moses, surrounded with flames, has always burnt without consuming. The Jews have been driven from all places of the world, and have, during every age, run through misery and persecution, and torrents of their own blood."

3. "*And ye shall perish among the heathen, and the land of your enemies shall eat you up.*" In Deuteronomy it is thus enlarged, "*Thou shalt be only oppressed and spoiled evermore, and no man shall save thee.*"

Universal and systematic has been the tyranny and oppression used towards the Jews, in all countries and through all times. The Roman emperors never doubted the propriety of plunder and confiscation when exercised towards this miserable race. Even the wise legislator, Justinian, refused their evidence and deprived them of the right of bequeathing their property. They rebelled, and a general massacre and confiscation followed. Mahomet banished the whole race, and parted their property among his followers. Not less was the policy of the Kings of France to employ them as a sponge to suck their subjects' money. It is almost incredible to what a length extortion of money from the Jews was carried. Philip Augus-

tus released all Christians in his dominions from their debts to the Jews, reserving a fifth part to himself. In England, Richard, John, and Henry III. were frequent in their confiscations, and the last even reduced them, humbly to petition for leave to depart the kingdom, but even this miserable boon was denied them. Edward I. granted it, or rather inflicted banishment, but not until he had confiscated the whole of their property.

Throughout the different nations of the east, they now exist upon similar terms of oppression and suffering. Every where, in Persia, Turkey, Egypt, and even the minor states, they are subjected to a special and grinding taxation, and to frequent plunder. Even Europe, with all its boasted civilization, has not shaken off the idea, that a Jew has no title to the common privileges of man. In Russia, Prussia, and other parts of Germany, they are still fettered, subjected to penalties, and levies of an unusual description, and otherwise treated as aliens and natural foes.

"*Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long.*"

This also was most exactly fulfilled. It was even especially ordered, by the fourth council of Toledo, that their children should be taken from them, for fear they should partake of their errors; and that they should be shut up in monasteries, to be instructed in the Christian faith. And, when banished from Portugal, the King ordered all their children under the age of fourteen, to be taken from them, and baptized.

"*And the Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt grope at noon day, as the blind gropeth in darkness.*"

This madness has been strikingly exhibited in the ruling passion and habits of this people. They have devoted themselves to the acquisition of money, just in proportion to the avidity with which all their rulers, wherever they might dwell, devoted themselves to the plundering them of that money when acquired. They thus exhibited 'an invincible perseverance, and a talent of accumulating riches, which kept pace with the exactions of their plunderers.' A love of money is always a species of madness, but how absurdly insane does the conduct of those appear, who were 'constantly used by the King of France as a *sponge* to suck their subjects' money,' they first acquiring wealth from the people, and the king then as systematically robbing them of it.

But the 'blindness and madness' here predicted, must mainly relate to their obstinate refusal to admit the truth of the gospel. Infidels are at least consistent. They deny the divine inspiration of the Scriptures, and they very naturally reject Christ. But excepting these judicially-blinded people the Jews, none can be found who receive the Hebrew Scriptures as divinely inspired, and who yet reject the Saviour. Socinians sink the authority of holy writ to their own level, but even they, to be consistent, acknowledge such a Messiah as suits their own scheme. Nothing but supernatural blindness can receive with implicit faith, the words of Moses and the prophets, and yet reject him who is the great subject and fulfiller of all.

"*And thou shalt become an astonishment, and a proverb, and a by-word among all nations, whither the Lord shall lead thee.*"

More than three thousand years have elapsed since this sentence was written. If not the word of God himself, how absurd the prediction! But if indeed the word of Jehovah, how certain its fulfilment!

Is it not fulfilled in the most plain, direct, and unquestionable manner, at the present moment. Is there any other people thus scattered abroad among all nations? There is none. Is there any other people so generally, so *universally* a proverb, and a by-word of contempt over the whole earth? There is none.

The re-appearance of a man long since dead, coming to us from the tomb, and bringing us warnings from the other world, would doubtless astonish and strike with awe, but it would neither command with any certainty our attention, nor would it have the same claim to do so, which is possessed by the circumstances we have just been reviewing. The truth and nature of the appearance might be questioned, as might its mission, whether divine or infernal, and a variety of doubts might and would be suggested, as to the degree of credence and authority due to its warnings.

But we have here a whole people, dead, and yet alive: preserved amidst a kind of living death; persecuted in a degree more than equal to extermination, and yet multiplying and extending themselves. We see their history in a number of minute particulars, portrayed in a prediction which has been extant for more than three thousand years. We see this history fulfilled through all the succession of modern times, and we see it now in course of fulfilment around us. Can we fail to discern, then, the force and meaning of the words of Christ, "*If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead.*"

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## HOPE AND MEMORY.

FAIR bright-eyed hope, with dazzling mien,
Illumines life's most dreary scene,
And with the pinions wafts away
The mists of grief 'mid which we stray;
Or pictures some more cheering hour,
When brighter scenes exert their power;
Or points, with smiles of holy love,
To cloudless realms of joy above.

Sweet pallid Memory breathes a sigh,
Alike to joy and woe gone by;
Or tries, with languid, pensive smile,
Our melancholy to beguile:
She smiles, perchance, at griefs we thought
Severe, till life's sad lesson taught;
Or sighs o'er those lost, precious hours,
Consumed in pleasure's roseate bowers.

Yet Hope is mortal, and she must
Die when our forms return to dust;*
Whilst Memory shall more joyous rise,
Our blest companion, to the skies;
Shall there still mark our travelled way,
By contrast brightening Heaven's own day:
And shall, whilst we its glories share,
*Endear* the *hand* that fixed us there.

A. F.

* Then constant Faith and holy Hope shall die,
One lost in certainty, and one in joy.—PRIOR.

# LETTERS FROM ROME.—No. II.

WHEN I arrived in Rome I knew little of the modes and practices of the Catholic church in early times, and as few persons have devoted much attention to the subject, I shall here insert a short historical notice of the practice of the church in the election of Popes.

The Romish historians say that Popes have always been elected, and that our Saviour, the invisible Head of his church, elected as his vicar, and the visible Head of his church, the prince of the Apostles, St. Peter, and some of them (as Clement XIII.) call the Pope not only vicar but also successor of Christ. Until the eleventh century, the clergy are said to have elected the Pope in the presence of the Roman people, who gave their consent, but had no vote. This right is not however well ascertained, for Odoacer, king of Italy, in the 5th Century, ordered that no one should be elected Pope without his approbation, and his successors advanced a similar claim.

On the extinction of the kingdom of the Goths in Italy, the Emperors of the East, beginning with Justinian, asserted the same right, and even made the Pontiffs elect pay a sum of money for the imperial approbation, previous to their consecration. The historians of the church complain loudly of the oppressions under which it laboured in this matter, and detail at length the remonstrances and protestations made by the church against the interference of temporal princes. It would evidently be an argument in favour of the claims of the Popes of later ages to authority over all temporal princes if it could be established, that in early times the successors of St. Peter acknowledged no authority superior to their own. It is clear however even from the applications made by the Popes to the kings of Italy, or to the Emperors, that in those days they possessed no independent temporal power, but applied to them as their civil superiors for assistance and sometimes for direction. Thus Honorius by a rescript in 419, ordered that if two Popes were elected, then a new election should take place. Pope Vigilius was reinstated by the simple command of Justinian, and his successor Pelagius I. was elected by his orders.

In short the Popes were then merely bishops of Rome, elected by the clergy of the city, more or less directed in their choice by the civil power, according to circumstances, but always subject to the approval of the king or emperor. When in after periods they began to claim more extensive powers, they saw that the mode of election of the Pope was a matter of great importance in the attainment of their object, and therefore from time to time they enacted such laws as seemed best calculated for excluding all temporal interference and such as the temper of the times could bear. Pope Hadrian I, A. D. 772 to 795, bestowed on Charlemagne the absolute right of electing the Pope. Pope Leo (936 to 973) made a similar grant to Otho I. and in the interval the Emperor Louis I. (814 to 843) gave the power of electing to the Romans.

In the year 898 (Pope John IX.) we find a decree referred to by which it is ordered that the Pope shall not be consecrated except in the presence of the imperial Legates, while the disputes between the clergy of Rome and the Emperors as to the election of Popes in the 9th and 10th centuries are well known and noted by every annalist of the times.

In the year 1059, Nicholas II. by a decree in the Lateran council, took away the right of election from the clergy of Rome, and conferred it on the Cardinals alone. The Cardinals were to elect—the clergy and people to consent. In this decree there is a clause *saving the respect due to the Emperor*, which is not very clearly expressed, and has been differently interpreted at different times.

The Roman clergy and people attempted even by force of arms to recover their rights in the papal election; but after a century of struggle the right was confirmed to the Cardinals alone, by a decree of Alexander III. in the 3rd Lateran Council, A. D. 1179, when it was also fixed that in case of the Cardinals not being unanimous, he should be legitimate Pope who should have two thirds of the votes of the Cardinals, and that no one should consider himself elected by a smaller number of votes, under pain of excommunication—and this is still the law.

The Cardinals are of three classes, bishops, priests, and deacons; they are in fact the priests of the principal parishes in Rome and its vicinity; while the Pope is ex-officio priest of St. Giovanni in Laterano. The number was originally small, and seems to have varied until the pontificate of Sixtus V. who appointed the sacred college to consist of seventy members, but it is rarely full. One reason given for this number is, that Moses was assisted by seventy elders of Israel—and another is that the principal languages of *the nations* are seventy, and it belongs to the Cardinals as counsellors and assistants of the Pope to judge the causes of all nations and people. Their office being to assist and advise the Pope in the affairs of the church, and the name is derived from the Latin word *Cardo*, a hinge.

It was a century after the Cardinals obtained the sole right of electing the Pope before the *conclave* was established by law. If the Pope died in Rome the Cardinals met every morning in the vatican, or St. John Lateran, until the election was completed. If he died in any other town, then they met in the cathedral of that town, it being the law that if possible the Pope should be elected where his predecessor died, according to the proverb.

"Ubi Papa, ibi Roma."
Where the Pope is, there is Rome.

Clement IV. died at Viterbo in 1268, and the Cardinals could not agree on his successor. The common story is, that after seventeen months had elapsed, the inhabitants of Viterbo resolved to shut them up in the Episcopal Palace to accelerate the election. They remained shut up nearly sixteen months without coming to a decision, until Ramiero Galti, who had been appointed guardian of the conclave adopted the scheme of unroofing their apartment, which speedily forced them to elect Gregory X. after the see had been vacant two years, nine months, and two days.

One of the first cares of Gregory was to enact laws for the election of future Pontiffs. By this decretal it is ordered that the Cardinals shall assemble in conclave (after waiting ten days for the absent) in the palace where the Pope died, if possible, if not, in the nearest adjacent town, which is not under an interdict, or in rebellion against the Roman See.

Each Cardinal is allowed one attendant, or in case of great necessity, two—and all are to live together in common, in one room or conclave, without any division either by walls or curtains. Only one opening is to be left, by which the food of the Cardinals may be introduced, and the whole is to be placed under the care of the lord or chief magistrate of the town

where the conclave was held. If the election was not completed within three days after their meeting, then for the next five days they were to be allowed to have only one dish each for dinner and one for supper. If these five days also elapse without their making an election, then for the rest of the time they remain in conclave, they are to be allowed only bread and wine and water. The strictness of these rules has been gradually relaxed. Clement VI. in 1351 allowed each Cardinal to have two conclavists, and to have their beds separated from each other by curtains. They are now allowed to have separate apartments as explained before, and there is no restriction on the quantity or quality of their food.

The Cardinals proceed to the business of election on the morning after they are enclosed. There are three modes of election equally canonical. 1st, By acclamation, as is said to have been the case in the election of St. Fabian, in A. D. 238, on whose head a dove descended, and he was immediately acclaimed Pope by the clergy and people.

The second mode of election is by *compromise*, i. e. when the Cardinals cannot agree, they may depute their right of election to one, two, or more of their number, and the person nominated by the deputies is lawful Pope. Thus Gregory X. was elected in 1271. The third mode of election is by *scrutiny*, and is that which has been invariably practised in later times.

Printed schedules are prepared, folded beforehand in a particular manner, with blanks to be filled up by each Cardinal with his own name, and that of the person for whom he votes. All the Cardinals who are able to attend their public meetings, assemble in the chapel of the scrutiny, where ten small tables are prepared for them, and there fill up the blanks in the schedule in the presence of the others, so that they each see the others write, but without seeing what is written. A deputation is sent to the cells of those who are unwell, who fill up their schedules in the presence of the deputation. Each Cardinal, on having completed, folded and sealed his schedule, carries it in view of all the rest, and deposits it in a large chalice, placed on the altar of the chapel. When all the Cardinals have filled up and deposited their schedules, three Cardinals chosen by lot, to act as scrutineers, proceed to count them, and ascertain that the number corresponds with that of the Cardinals in the conclave.

They then open each schedule so far as to see the name of the person voted for, which they proclaim aloud, so that each cardinal may mark the votes, and when they have gone over the whole, the number of votes for each is declared. If any one have obtained two thirds of the votes, which completes the election, then the schedules are opened and examined, to see that there be no error. If there be not two thirds of the votes for any one, they proceed immediately to a second vote by *accession*. This is done by means of printed schedules, in the same manner as the former; but in this case, the Cardinals can *accede* only to one, who was voted for in the preceding scrutiny; and they are not obliged to *accede* to any one. The votes by accession are examined, and published by the scrutineers as before, and if two thirds or more of the votes fall upon any individual, then the election is finished, provided the scrutineers, who are elected by lot after the scrutiny, do not find that any error or fraud has been committed, either in filling up, signing, or counting the schedules. This scrutiny usually takes place twice a day, and the last part of the process is to burn

the whole of the schedules in the presence of the cardinals. The smoke made by burning the schedules, escapes by a tin chimney mentioned in my first letter. This is watched with great impatience by the populace, being the only external mark of what is going on in the conclave. The smoke usually appears about eleven A. M. and four P. M. and as soon as it is seen, the crowd disperses, satisfied that the Pope is not yet elected.

In fact the schedules are burned when the Pope is elected, as well as when he is not; but when the election has taken place, much more time is consumed in verifying the votes, and obtaining the consent of the Pope, so that before the schedules are burned, the guns of St. Angelo give notice of the election.

The longer the conclave lasted, the greater crowds collected at the hour, and the more impatient did they become, when the smoke was a few minutes longer than usual of appearing. This conclave sat until the 31st day of March, the See being vacant forty-nine days.

While the conclave sat, I went repeatedly to see the dinners conveyed to the cardinals. This takes place every day about noon. Each cardinal's dinner is attended by eight or ten servants, and two or three carriages. First come two servants bearing maces, then two carrying the dinner in a wicker basket, suspended betwixt two poles, like a sedan chair. The basket is covered with cloth, which has the Cardinal's arms emblazoned on it. Two or three servants sometimes follow on foot, and then come the carriages containing the Dapiferus and his attendants, with two or more servants behind each.

Each party on arriving, enters the court of the palace, the Dapiferus and his attendants alight, and the dinner is carried forward to a room prepared for the purpose.

Here is stationed a party of the guardians of the conclave, both ecclesiastical and military. The room on one side opens to the court of the palace, and on the other communicates with the conclave by means of the *ruote*.*

In the middle of the room is a long table, on which the servants place the various dishes contained in the basket. The guardians of the conclave examine each dish separately, and finding in it nothing but food, it is placed in one of the *routes*, which is then turned round, and the dishes taken out by the attendants on the other side, and conveyed to their respective owners.

I was repeatedly present at this ceremony; the examination is no farce, for every dish was carefully inspected, though I never saw any actually cut in pieces, as it is said to be sometimes done.

While the Roman Catholics have no visible head to their church, they flatter themselves that they have certain knowledge of what sort of person is to fill the vacant chair of St. Peter. This they obtain from the prophecies of St. Malachy. I first heard this from the head of a college in Rome, who, after the Pope's death, informed me that the church was quite easy as to the election of his successor, as they knew from the prophecies of Malachy he would be a good man. I was then ignorant of the existence of any other prophet of that name, than the one whose clear and

* This is composed of two upright cylinders. The outer is fixed and built into the wall, forming part of it, having an opening to each side. The inner revolves within it, nearly filling it, and has only one opening, extending from top to bottom, perhaps one eighth part of its circumference in width; so that by placing any thing on the shelves of the inner cylinder, and turning it round, it is conveyed to those on the other side of the wall, without the possibility of either party seeing or having any intercourse with the other.

solemn communications of the coming of the Son of man conclude the canon of the Old Testament; and as I could remember nothing in that book which pointed out the successor of Leo. XII. I asked for some explanation of his meaning. He told me he did not allude to the prophecies of the Malachy of the Bible, but to those of an Irish Monk of the same name, who had predicted all the Popes who were to be from his time to the end of the world. I did not rest till I procured a book, whose contents promised to be so curious. My copy is of the sixth edition, printed at Florence in 1823. This Malachy was born at Armagh in 1094, and became Archbishop in 1127, resigned in 1135, and after performing many miracles, died in 1148. He was the friend of St. Bernard, and I believe the first person who was regularly canonized by the Church of Rome.

The prophecies predict ninety-six Popes from the time of Innocent II. 1130, down to Peter II. under whom the world is to come to an end. Each Pope is predicted in a few words, and those applied to the successor of Leo. XII. are simply 'Vir pius,' a pious man, and from them my friend derived his comfort.

On making some inquiry into this strange subject, I soon got a clew to unravel the mystery. The whole is the invention of the partisans of Cardinal Simoncelli, brought forward by them in the conclave of 1590, in which he was elected Pope Gregory XIV. and there is a very clear proof of this, from the fact that the predictions of this pope, and all his predecessors are strictly correct, and most distinct, while those of most of his successors require much dexterity to get them to apply at all although the description be tolerably general.

Thus Pius VI. was predicted as *Peregrinus Apostolicus*, or apostolic wanderer, which applied tolerably to the misfortunes of the latter part of his reign. Pius VII. is entitled *Aquila rapax*, that rapacious eagle; which is said to be fulfilled by the injuries which the Papal dominions suffered from the French Eagle during part of his reign. Innocent XI. was foretold as *Bellua insatiabilis*, an insatiable beast, and this they have found correct, because his family arms bore an eagle and a lion; both voracious animals.

There remain yet twelve more popes who are to reign according to this book before the world comes to an end, the last of whom is to be Peter II. And by a careful calculation, it is found that the end of the world is to take place on the first day of March, A. D. 1947, being the year of the world 6000.

The following extract will show you the importance in which this puerile stuff is held by the Church of Rome.

'Another mark of heavenly prophecies, is, that they do not contain vain and useless things, and this strikingly occurs in the present case, because it is most useful and most important to the Church of God, that the sacred principality instituted by heaven in the person of Peter, and transmitted through the Roman Pontifs, should be authorised in every way, having to subdue schismatics and heretics, who would deny and impugn this fundamental basis of the Christian religion; and therefore the Lord God, besides the authority of the Holy Fathers, who unanimously confirm the truth, has willed to authorise it by this admirable prophecy of more than 669 years, and 96 popes, made by Saint Malachy, it being of the greatest incitement to believe the prophetic prediction, wherefore St. Peter says in his second Epistle, "We have a more sure word of prophecy, whereunto ye do well that ye take heed."'

## ON CONFIRMATIONS.

SIR—I have recently been present at a Confirmation in one of our provincial towns, and from what I then witnessed have been led to some observations concerning the nature of that ordinance, and the manner of conducting it, with which I shall now take the liberty of troubling you.

I think the scriptural ground for Confirmation is by no means strong; it seems however generally conceded that when persons have been baptized in their infancy, they ought in some solemn and public manner to avow their adherence to baptismal engagements prior to their being received into full communion at the Lord's table.* Different churches have devised different modes of declaring such adherence, but upon the whole I am not aware of any better plan than that adopted amongst ourselves, where after suitable instruction and examination by the parochial ministers, a considerable number of young persons from neighbouring parishes are assembled together in the house of God, and in the presence of their ministers, parents, and each other, solemnly declare in answer to the inquiry of the Bishop, that they do ratify and confirm in their own persons their baptismal vow; but at the same time the circumstances attending the administration of this ordinance are such in many instances as loudly to call for cor-

* The following historical observations on confirmation, are extracted from an American work.

'The primitive church considered herself as the common mother of all baptized children, and exercised a corresponding care over them, that they might be trained up as a generation to serve the Lord. She did not indeed, in so many words, in her public confessions adopted and enlarged from time to time to meet prevailing errors, avow the principle: nor was it necessary, for the principle was recognized in the requirement of 'a promise or vow from the baptized person, that he would live according to the rules of Christianity.' (Justin's Apology. Bingham's Ecc. Ant. vol. 4. b. 11. ch. 7. s. 6. p. 288.) As this vow could not be made by infants, it was required from those who presented them. These persons, whether parents or others, besides receiving themselves, as members of the church, the seal of baptism, became responsible not only for the instruction, but for the admonition, and rebuke if necessary, of the children baptized, (Bing. Eccl. Ant. vol. 4. b. 11. ch. 8. s. 5.) Individuals of eminence in the primitive church, incidentally avow the principle, and draw conclusions from it suitable to the circumstances which led them to avow the principle. Thus Augustine, in his 23d Epist. to Boniface, says, 'Children were presented to baptism, not so much by those in whose hands they were brought, (though by them too if they were good faithful men) as by the whole society of saints. The whole church was their mother.' (Bing. Eccl. Ant. b. 11. c. 8. s. 3.) Hence he concludes, the church is bound to maintain baptized children, who, in the course of providence should be deprived of support. That this principle was in fact avowed by the primitive church in her practice, though not in words in her confession, appears from the design of the rite of confirmation; the attention which was paid to the instruction of baptized children, and the discipline actually inflicted upon them in case of improper conduct.

'It appears that a rite called confirmation, was administered by the imposition of the hand of the minister, or bishop, or elder, together with prayer on baptized children at a certain age. Both Calvin (in his Institutions,) and Owen (in his Commentary on the Hebrews,) acknowledge that this practice existed at a very early period in the church. The latter thus states its design: 'When they, (that is, the children of believers, baptized in their infancy) were established in the knowledge of these necessary truths, (of which he makes mention before,) and had resolved on personal obedience unto the gospel, they were offered unto the fellowship of the faithful: and here, on giving the same account of their faith and repentance, which others had done before they were baptized, they were admitted into the communion of the church; the elders thereof laying their hands on them, in token of their acceptation, and praying for their confirmation in the faith.' This rite which originally was confined to those who were baptized in their infancy, was afterwards administered to adults, imme-

rection and regulation. Here however, as in many other cases, those who have the power of remedying the evil, have very feeble ideas of its existence. Where the Bishop himself is all is correct and orderly, while yet I have never witnessed a Confirmation out of London without being much pained by what I saw and heard. Take for instance what has just occurred. The Bishop announced that on a certain day, he should hold a Confirmation at M. at a certain hour in the morning; and again, at the same place, at a given hour in the afternoon, requiring the attendance of the clergy and their young people, through a considerable district, and specially enjoining that all should be in the church by the prescribed hour; since none could be admitted after the commencement of the service. Accordingly, on the appointed day, the young people travelling in different parties, five, eight, or even ten miles, some on foot, and others by such conveyance as offered, arrived at the appointed place, and were of course introduced into the church; but as no directions had been given what parishes should attend in the morning, and what in the afternoon, after the church had been overwhelmingly filled in the morning, the gates were closed, and those who came last assembled in crowds in the street, interrupting the usual thoroughfares, and being themselves exposed to the impertinent and in many cases indecent observations of a disorderly rabble. The ministers, churchwardens, &c. endeavoured to remove their young people as soon as possible, from these impertinencies, and some were taken to neighbouring places of worship, and there received a little refreshment. While others were accommodated in the yards and rooms of public houses, until the termination of the first service, when they were again taken to the church. In this way some of those who had walked from a distance, were kept in attendance four or five hours, had their minds distracted and disturbed, and their ears pained and polluted; and thus perhaps received more injury while waiting for the ordinance, than benefit in partaking of it. And yet nothing can be easier than to avoid all this evil by a few plain and simple regulations, which require little time to devise, and little trouble or difficulty to carry

diately upon their baptism. (King's Primitive Church, p. 2. c. 5. Bing. Ant. b. 12. c. 1. s. 1.) In process of time, when the church became grossly corrupted in her practice as well as doctrine, it was administered to infants immediately after baptism, that they might receive the Lord's Supper. (Bing. Ecc. Ant. b. 12. c. 1. s. 2.) This historical fact, while it exhibits a most deplorable superstition, strikingly illustrates the design of confirmation, as already stated from Dr. Owen. By this rite, 'it came to pass, saith the judicious Hooker, (in his Eccles. Polity, b. 5. s. 66. p. 236, of his works, fol. ed. Lond. 1723.) that children in expectation thereof, were seasoned with the principles of true religion, before malice and corrupt examples depraved their minds; a good foundation was laid betimes for direction of the course of their whole lives: the seed of the Church of God, was preserved sincere and sound: the prelates and fathers of God's family, to whom the care of their souls belonged, saw by trial and examination of them, a part of their own heavy burden discharged; reaped comfort by beholding the first beginnings of true godliness in their tender years, glorified Him, whose praise they found in the mouths of infants; and neglected not so fit an opportunity of giving every one fatherly encouragement and exhortation; *whereunto imposition of hands, and prayer being added*, our warrant for the great good effect thereof, is the same which Patriarchs, Prophets, Priests, Apostles, Fathers, and men of God have had, for such their particular invocations and benedictions, as no man, I suppose, professing truth and religion, will easily think to have been without fruit.' This rite of confirmation, thus administered to baptized children, when arrived at competent years, and previously instructed and prepared for it, with the express view of their admission to the Lord's Supper, shows clearly that the primitive church in her purest days, exercised the authority of a mother over her baptized children.

into effect. I know not, Mr. Editor, whether many of our diocesans see your publication, but I know it is read by some who have access to persons in high places, and I write in hope that the observations of an obscure and retired individual may, by the instrumentality of others, be communicated to those who are able and willing to remedy the evil.

The disorders I complain of arise from the assembling of too many young persons at one place; and from the uncertainty of the time when admission can be obtained. Now this is easily remedied. The first thing is to ascertain how many young persons can be accommodated in the church where the Confirmation takes place. The next is to calculate how many young persons may reasonably be expected to attend; and then to have so many distinct parties, attending at different but prescribed hours, which hours might be definitively announced to the clergy sometime before. By such simple means the confusion and disorder which in so many cases now take place might be entirely obviated. The parishes of A, B, C, D, &c. might attend at *ten*—the parishes of F, G, H, &c. at *twelve* or *one*—the parishes of P, Q, R, &c. at *three* or *four*: the several parties might walk into the churches by two and two, without disorder, confusion, or interruption, and might be so placed as to proceed up to the altar orderly, regularly, and silently. When however every seat, aisle, nook, and corner is crowded with children, a distressing degree of confusion arises, which no activity of the attendants can remedy; which dissipates the mind exceedingly, and changes a delightful and devotional service, into a formal, disturbed, and almost indecent ceremony.

I have hitherto gone on the supposition, that the times and places of confirmation are to remain unaltered and unmodified; but it is obvious that our increasing population requires the adoption of very different arrangements than those which have hitherto existed. In the first place, confirmations ought to be held much more frequently. In most dioceses, the Bishops confirm only once in three years; in some, I am told, only once in six or seven; meanwhile, they have of late years prescribed to their clergy, that no young persons who are under the age of fourteen, shall be admitted as candidates. I am not aware of any legal authority which a diocesan has to interfere thus with the private judgment of a parochial minister, who will often find a child of twelve or thirteen better informed on religious topics, and more suitably impressed than others who have reached the age of sixteen or seventeen. But if the prescription is attended to, it leads at once to the consequence, that either many young persons must attend at the Lord's Supper before they are confirmed, or else stay away longer than the law requires. The canons require church-wardens to present all persons of the age of sixteen, who do not receive the sacrament, but those who are now not quite fourteen, will be seventeen by the next confirmation.

I by no means think it desirable that young persons under the age of fourteen, should, generally speaking, be confirmed. I only wish to call attention to the anomaly which must result from this species of individual legislation, in order to impress more forcibly the duty and importance of diminishing the period which now usually exists between confirmations. I see no good reason why a bishop should not confirm annually, at least biennially; but if either law or custom limits confirmation to the third year, it is time the law was amended, or the custom altered.

Nor is there any reason that I can discover, why confirmations should always be held at the same places. It can be of small consequence to a bishop when he is in his carriage, whether he stop a hundred yards from his own lodgings, or drive five or six, or seven miles to a country church; but what an amazing difference does it make to some fifty or a hundred poor boys and girls, who can obtain no better conveyance than perhaps a farmer's waggon, and who are perhaps tempted, in going or returning, to indulge in conversation very inconsistent with the solemn vow and promise which confirmation implies. I know a clergyman's lady, who always goes and returns in the waggon with the young females, and though she receives many a disagreeable shake, and sometimes bruise, in travelling twelve or fourteen miles of country road, she deems herself well repaid by preventing evil and promoting good.

Every diocesan either is, or ought to be, resident in his diocese a part of every year. If, instead of confirming at six or eight places once in three years, he would confirm at five or six places every year, of which the principal town might be one, and the other four or five places be visited once in three years, the number of young persons who would attend, might be brought into such limits, as would of itself preclude the existing disorder and confusion. The approach of the Bishop would be hailed with delight by the several parishes; instead of the bustle and confusion which now exists, order, decency, and devotion would prevail; and instead of confirmations being as they often are, a stumbling-block, their value would be recognized by many who are now among the first to object. I have known cases where the disorder attending confirmation has induced clergymen to decline giving notice, and thus to keep their children away. I should scarcely feel myself justified in adopting this line of conduct, but yet I have witnessed such painful scenes, as render me very backward to condemn those who have thought it a safer way to disregard the ordinance altogether.

Confirmations and visitations ought in my judgment to be entirely distinct; it is desirable that at confirmations, the clergy should be with their flocks, should attend them to church, continue with them there, preside at any refreshment which may be given them, and superintend at least the arrangements for their return home, so that a religious ordinance may not be succeeded by a sensual entertainment, or a disorderly dance. If however, the minister is to attend his diocesan at the visitation, he must leave his flock in other hands. Indeed, our visitations as at present conducted, are in many cases little better than a mere form. They are I trust, somewhat improved from the day when a visitation was characterized as the going to hear a bad sermon, and eat a good dinner; and the charges reviewed in your pages from time to time, shew that the diocesans are alive to the wants and duties of the present day; but visitations ought to be much more frequent—much more inquisitorial—much more decided—in fact, we want more bishops, for the labour of the larger dioceses exceeds the physical power of most diocesans.

But I must not proceed. I would only add, that both in confirmations and visitations, considerable improvement has recently taken place in many dioceses, and I hope and trust the examples of London, Lincoln, Winchester, Chester, &c. will be very generally followed.

Believe me your's truly,

MENTOR.

## THE SABBATH DAY.

REMEMBER *the Sabbath day to keep it holy*, is the command of Jehovah. Christians, can you calmly view the too common desecration of that day which God has sanctified to himself? Think you that no wrath shall fall on England for this great pollution; and that the curses at which Israel trembled, are mere matters of history, void of effect to us, and from which we can gather no warning. Consider the importance of the Sabbath to man.

First, it was made for him, Mark ii. 27. for the rest of his body. Nature itself testifies the necessity of occasional cessation from toil; our physical constitution would ill bear the ceaseless uninterrupted return of labour; its destruction would soon ensue on such overstrained and continued application, and would clearly demonstrate how essentially requisite the rest of the Sabbath, is even to our animal frame. God indeed, of his great compassion, has remitted one day out of seven from the care and toil attendant on the procuring of our subsistence. And yet, multiplied instances there are of men who, abusing the authority vested in them by Providence, have not scrupled to lay an additional burden on their already sinking brethren, by denying them the rest of this holy day.

Secondly. For the exercise of his mind and for the improvement of his spiritual state. Man could not long survive without that rest which his mortal frame requires; and it is as impossible that his spiritual life should exist without those opportunities for the culture of the heart, which the Sabbath so seasonably affords. Here, Christians, I appeal to you. Have you found it an easy thing, and requiring but little time to parry the attacks which the enemy of souls so constantly renews? Is your progress in the Christian course so rapid, as to warrant the abridgment of that time which may assist your further progress? Far otherwise, will be your reply; our faith and praise are already dull, our love even now cold, and all our Christian graces are so ready to decline, that, they would speedily expire if our heavenly Father's best legacy, the Sabbath, should be denied us. Take not away the type of that promised rest and eternal sanctification which form our sweetest hope and dearest joy; rob not our remembrance of that which supports us under the fierce trials and wearisome continuance of temptation inseparable from the race we run; lest wrecked of all, we, led by deep despair, fall into the hands of our ever-watchful destroyer. Let there not be found in the ranks of Christianity a dearth of energy toward the attainment of the Sabbath's due observance, and of the unlimited extension of that invaluable rest which it bestows. Let each individual Christian be careful to use his utmost efforts in this cause. The world keeps strict watch over you, and maliciously blazons forth each inconsistency. Then let the principles publicly advocated, be enforced in domestic life; strive for the Spirit's guidance, spare not your exertions, and under God's blessing, they will be crowned with victory. Then shall the Sabbath be a sign between God and us, that we may know him to be the Lord our sanctifier.

H. F.

# Review of Books.

*REPORT of the Society for Promoting Christian Knowledge for* 1832. Rivingtons.

*STRICTURES on the work entitled Death-Bed Scenes, and Pastoral Conversations, in refutation of its Doctrinal Errors and its Calumnies. By a Clerical Member of the Society for Promoting Christian Knowledge.* 12mo. Pp. iv. and 112. Seeleys.

*OBSERVATIONS on Death-Bed Scenes, and Pastoral Conversations, and on the Society for Promoting Christian Knowledge. Dedicated to his Grace the Archbishop of Canterbury.* 8vo. Pp. 24. Longman.

THE Society for Promoting Christian Knowledge has recently attracted especial notice, and given rise to some animated discussion. While on the one hand its supporters have claimed for it a pre-eminent share of the beneficence of churchmen, as being an old, venerable, and authorized institution; there have not been wanting some who regard its proceedings as so injurious to the cause of Christianity in general, and to the interests of the Church in particular, as to call loudly upon all who are really attached to that Church to withdraw their contributions from this Society, and to unite in forming an Institution which should retain its excellences, and be free from its defects.

Of these discussions we have hitherto been silent spectators, and if we merely consulted our own inclinations, should still avoid interfering in the strife; and the more so, because we are not prepared to unite with either party, and must therefore expect the usual fate of those who attempt to occupy somewhat of neutral ground. We are not indeed strictly and entirely neutral; hitherto we have been subscribers to, and supporters of the Society, though we have not gone all lengths with those by whom its affairs are conducted; nor are we at all prepared to withdraw the feeble measure of support we have hitherto given. In fact we are decided *enemies* of SECESSION—cases may possibly arise in which secession becomes a duty, but generally speaking the arguments brought forward to justify secession, rather call for increased exertion on the part of those by whom they are advanced—increased exertion to correct evils, and remedy defects, and render that which is in the main good, entirely and in all respects what it should be. With such views and in such a spirit, we purpose noticing in the present article some of those points which are now under discussion, and have taken the titles of the works prefixed more as a motto, than with any intention of enlarging on their intrinsic merits.

The Society for Promoting Christian Knowledge was originally founded in the latter end of the reign of Queen Anne, about 1708,—it is a voluntary association, and has never been established by charter, and therefore possesses no other claim to support than what arises from its character for usefulness, antiquity, &c. From the period of its formation till very recently, it contributed largely to the support of Lutheran Missionaries in the East Indies, but of late years it has transferred its Missions to the care of the older and kindred Institution, the Incorporated Society for the Propagation of the Gospel in Foreign Parts—its principal efforts therefore for the promotion of Christian knowledge are now made by supplying Bibles, Prayer-

Books, Psalters, &c. to its subscribers, and through them to the public at large; by encouraging schools and school institutions in different parts of the world; and by supplying periodical and other publications of a moral, religious and miscellaneous character, which may assist the cause of Christianity either directly, by inculcating its doctrines and duties, or indirectly, by preoccupying the mind and preventing the student from attending to the mischievous and crafty devices of the infidel and the blasphemer. The Society consists exclusively of members of the Church of England; every person proposed being recommended by an existing member, who declares that *he verily believes the proposed person to be a well affected member of the United Church of England and Ireland, as by law established*—the names of persons thus recommended are read at one monthly meeting, and are then hung up in the Society's office, and balloted for at the next monthly meeting—the affairs of the Society are conducted according to general orders made at the meetings, which usually take place on the first Tuesday in every month, at which every member may attend; while the correspondence of the Society is referred to a standing Committee chosen out of the subscribing members, with power to despatch all business not reserved to the general meeting.

The progress of the Society may be learnt from the following extract:—

In the year 1732, the number of its members was 460, its revenue about £6000. and the issue of its publications about 16,000. In the year 1832 its members are about 15,000, its revenue above £66,000, and its publications nearly a million and three quarters. Thus, in the course of a century its operations have increased more than a hundred fold; and we have now good reason to hope that they are about to receive a still greater enlargement. The year 1732 was distinguished for the efforts made by our then rising Society, and it is gratifying that the year 1832 should also have to record a vigorous endeavour to promote the glory of God, and the salvation of mankind.

One of the earliest objects of the Society was the establishment of Charity Schools. And it ought not to be forgotten that the honour of having first led the way to the religious education of the poor, upon a general scale, is due entirely to its exertions. For a century and more it was the only body of any importance, which upheld and maintained the cause of general education. And it only relinquished its efforts when the work became too great to be carried on in conjunction with the other objects of the Society. The education of the poor was then undertaken, upon a scale suitable to the increased population and resources of the country, by the *National Society for the Education of the Poor in the principles of the Established Church*. Under their hands the work has prospered. And it appears by the returns given in their report for the present year, from about 9300 places, containing 10,955 schools, that the number of children receiving instruction in those places, amounts to upwards of 740,000. And as there are upwards of 2000 places, considerable in point of population, from which no report has been received, *the whole number of Children receiving instruction upon Christian principles, in connection with the Church of England, may be estimated at about* NINE HUNDRED THOUSAND.

The total number of Bibles, &c.—issued to members on the terms of the Society,—granted gratuitously in special cases,—delivered to members for their gratuitous distribution,—and supplied at prime cost, in the year 1832 *—was as follows.

| | |
|---|---|
| Bibles | 63,203 |
| Testaments | 66,553 |
| Common-Prayer Books | 150,348 |
| Psalters | 15,470 |
| Other bound Books | 102,169 |
| Small Tracts, half-bound, &c. | 1,317,580 |
| | 1,715,323 |

* The numbers for 1833 are thus reported—

| | |
|---|---|
| Bibles | 73,572 |
| Testaments | 70,606 |
| Common Prayer Books | 162,019 |
| Psalters | 15,506 |
| Other bound books | 136,772 |
| Small Tracts | 1,620,866 |
| Total | 2,079,341 |

The receipts for the year have been £70,336.

The circulation of such large numbers of Bibles, Testaments, Prayer Books, and Psalters, will, we conceive, be regarded with unmingled satisfaction by every member of our establishment; and must necessarily constitute a very strong claim on behalf of the Society to continued and increasing support. Accordingly this part of the Society's operations is no where directly attacked—its merits are in these respects tacitly allowed, but the opponents of, and the seceders from the Society argue somewhat in the following manner—'We allow,' they say, 'that the Society has done good service by the circulation of these inspired and standard works, but it has counteracted the benefit, nay has in some instances been productive of positive evil, by circulating with these standard works injurious publications, by giving the sanction of the established church to heretical pravity, and by connecting popish or semipopish interpretations with protestant scriptures. We regard therefore the Society's tracts as counteracting the Society's scriptures, and can no longer with safe conscience subscribe our money to be employed on the one hand in doing good, and on the other in promoting evil. By supporting Bible Societies, and Prayer Book and Homily Societies, we are doing unmixed good—these institutions need all the funds which can be obtained, and we therefore secede from the Society for Promoting Christian Knowledge, that we may contribute more to the support of unobjectionable institutions.'

We have endeavoured to state this argument as clearly as we are able, though we have already intimated, that it does not accord with our own views. In this imperfect state, there is we conceive no unmingled good. Few human productions, if any, can be entirely and unreservedly adopted; if then we require *absolute perfection*, we must withhold our support from all human institutions—we must burn our libraries, and confine ourselves solely to the inspired volume. Nay, even then, as recent painful events demonstrate, fresh discussions will arise as to the character and principles of those instruments who are employed in its circulation. We do not therefore deem ourselves called upon to secede from the Society for Promoting Christian Knowledge, because we disapprove of some, or even of many, of its tracts and other publications; though in proportion as we discover the existence of erroneous statements in these publications, we are bound to use means for their exposure and correction; and when those means have been fully and patiently used, and used in vain, it may become our duty to inquire whether the heresies are of a magnitude and importance which may justify, or even demand secession or open opposition.

It may however be said, that this is a very absurd supposition—that it is not to be conceived that a society, all whose members are members of the Church of England—whose monthly meetings are attended by bishops and dignitaries of the establishment—whose publications are examined and re-examined with the most deliberate and scrupulous caution, could ever issue anything so improper as to justify either silent secession, or open opposition. We may well repose on the conscientious scruples, and the unceasing care of the committee of the venerable society.

But the fact is not so—

—'quandoque bonus dormitat Homerus!'

and certainly Homer never nodded more completely than the Committee of the Society for Promoting Christian Knowledge, when they admitted on their list Dr. Warton's Death-Bed Scenes—a work which the authors of the

Strictures and the Observations mentioned at the head of this article clearly prove to be opposed to the authorized views of the Established Church on the vital and important questions of Repentance, and Justification, and to be alike deficient in common information and Christian charity on the sentiments and proceedings of the evangelical clergy, while in the language adopted concerning the Lord's Supper, prayers for the dead, &c. it is very nearly identified with Papistical heresies. It is not, however, necessary to enlarge on this topic. Dr. Warton's Death-Bed Scenes *expressly announced* as the production of a *deceased* author, and now *clearly known* to be the production of a *certain living* Archdeacon, have enjoyed the *honour* of being placed on the society's list—from that list they have now the *disgrace of being removed;* and we trust the younger clergy for whose use they were professedly written, will no longer be endangered by their erroneous statements.

What, however, has been, may again take place—and it is certainly a very painful consideration, that at so recent a period such a work as the Death-Bed Scenes should ever have disgraced the society. That other improper publications have been connected with the society, and especially some very ridiculous tracts on the subject of the evangelical clergy, Calvinism, dissent, &c. is well known; but the great improvement which has of late years taken place in the *so called* high church party, and the more extensive diffusion of knowledge, and the general profession of liberality, gave reason to hope that the present day would not be disgraced by such unfounded calumnies. The disappointment, however, which has thus recently been experienced, should stimulate the friends of the society to greater vigilance, should lead them to peruse more carefully the works recommended for adoption, and in case any have been introduced which appear improper, to take immediate measures for making known such improprieties, that the decision of the committee may be reconsidered. The rejection of Warton's Death-Bed Scenes proves that those decisions of the committee are not like the laws of the Medes and Persians, and perhaps some who have hitherto been forward to complain of the society, may now see cause to regret, that instead of complaining, they had not more precisely and specifically pointed out the evil which they desired to correct.

The admission indeed of such a book as Warton's Death-Bed Scenes on the society's list, and the tone and manner in which the animadversions on that work were treated in some periodical publications of no mean name, have, it is true, produced very painful feelings in the minds of many. That a Dr. Warton, living some twenty or thirty years ago, in the retirement of a country parish, and diligently employed in the visitation of the sick and other pastoral duties should have little time, and less opportunity to ascertain the real sentiments of the evangelical clergy, or of the different denominations of Dissenters, may easily be conceived; nor would it excite much surprise if, in conversing with ignorant and depraved persons actually suffering under the reproofs of conscience, and apprehensions of justly deserved divine displeasure, he should at times meet with expressions which should lead him to suppose that there *really were* such persons in the world as those caricatured by the late Bishop Tomline, in his work on Calvinism, under the head of Evangelical Ministers; but that a divine of the present day should suppose any such characters to have a real existence—that three members at

least should recommend such a work in the form following:—*We the undersigned, do declare that we have read* Dr. Warton's Death-Bed Scenes, *and that we consider it to be requisite for the better promotion of the society's designs**—that the work so recommended should be referred, at a general meeting, to four other members to report their opinion of it, of whom three at least must have concurred in its favour; and that at the next General Meeting of the Society after their report, at least two thirds of the meeting should be in favour of the work, seems to us to afford a very melancholy instance of either ignorance or inattention at a time when every friend of the establishment is loudly called upon to exercise the utmost vigilance, and the soundest discretion. † These are not the piping days of peace—we live in troublous times—the church is in danger—she is attacked by open enemies—infidelity, popery, dissent, all move forwards to the assault. Nothing therefore but the union of firmness, and intelligence, and unremitting vigilance, and determined courage can withstand the onset. We must have no traitors in the camp—no holiday soldiers sporting their gay attire, and playing to the tunes of soft music, and exchanging honeyed words, and sleeping when they should be keeping guard at their post. Much less must we have any who allow the enemy to creep within the walls—who see no need for minute inquiry and investigation; who say *All's well*, without ever looking out of their watch-box, and who are at length astounded at the cry, *The enemy is within.*

But to have done with metaphor. The fact is, that at the very time when the Society for Promoting Christian Knowledge, felt it necessary to make extraordinary exertions; when convinced that a considerable proportion of Books and Tracts on the Society's list were become practically obsolete; when seeking, therefore, for new and more appropriate publications, and appointing standing committees of revision of general literature and education, &c. at such a time it recommended a work which, professing to be *fact*, is *fiction*; which, professing to depict and describe *existing scenes and sentiments*, pourtrays scenes which *never did exist*, and sentiments which were *not held* or *avowed* by *any clergyman*, which professing to be the production of a *learned and pious protestant divine*, countenances some of the most *pernicious and dangerous errors of popery*,—and the work thus recommended is received with applause, and is sent forth for the especial use of the younger clergy, and with the sanction of the name, and character, and influence of the Society for Promoting Christian Knowledge. Now this is not only a grand mistake, it is an irreparable mischief; for though the sanction is withdrawn, the work once recommended is now disavowed; yet what dependence can be placed on the judgment of those who have so recently given currency to such corrupt and erroneous statements. No wonder that so many object to the idea of a periodical publication appearing under the authority of the Society, when the regulations

* See Rules and Orders of the Society, xxiv. xxv. and xxvi. page 98 of Report.

† Since this article was prepared we are informed that the books inserted in the Society's *supplemental* catalogue, are not subjected to the strict scrutiny required by the rules above referred to, and that consequently the insertion of Dr. Warton's Death-Bed Scenes in that catalogue did not commit the Society so seriously as has been supposed. Yet, after all, this obnoxious book certainly received the Society's sanction, was advertised in its publications, and thus obtained an introduction into some quarters, as Parochial Libraries, &c. which but for the countenance thus afforded by the Society, it never could have obtained.

for the adoption of existing publications, have again and again been found insufficient to preclude the introduction of error and false doctrine.

The experience indeed of the Society for Promoting Christian Knowledge, seems to demonstrate the necessity of some new measures with respect to the adoption of publications. However appropriate the existing regulations might be in the earlier days of the institution, they do not at present answer the desired end. Many of the works formerly adopted by the Society are now out of print, being uncalled for, others remain an useless incumbrance in the Society's warehouses; and some afford too fair a vantage ground for hostile attacks on the institution. The Society has indeed practically confessed this unpleasant truth, by appointing its committee of revision. We are not indeed exactly informed as to the powers entrusted to this committee, and are therefore not able to say how far those powers may be equal to the existing emergency; but we have strong doubts, whether the recently revised publications of the Society will be found, generally speaking, conducive to the desired ends.

In fact, the Tracts of the Society for Promoting Christian Knowledge, appear in general somewhat too late. They are practically superseded by other and more popular productions. The Society has indeed lately adopted some of the cheap Repository Tracts of Mrs. H. More, which are, unquestionably, the best on its list; but, with the exception of those tracts, its publications can bear no comparison with those of the Bristol Tract Society, or with Watkins's Sunday School Tracts; it deserves therefore serious consideration, whether the Society would not do well to relinquish altogether the provision of unauthorized publications. The Tracts on the Society's list might, where no reason could be assigned to the contrary, still enjoy its sanction, and be supplied by its bookseller to the members of the Society at the trade price, and the funds of the institution would thus be relieved from the immense loss occasioned by forcing on the market a heavy stock of dry, and not always very orthodox publications, and might then employ its whole revenues in the supply of Bibles, Prayer-books, Psalters, Homilies,* Scripture Extracts, and other school books in ALL LANGUAGES, an extension of its operations at present most desirable.

If the Society's whole funds were thus employed in the circulation of the inspired volume, and the authorized and standard works of our church, every Christian and every churchman would rejoice. If such inspired and authorized works were printed by the Society in foreign languages, the members of the Society for Promoting Christian Knowledge might be supplied from its own stores, without resorting to the Depositaries of the British and Foreign Bible Society, the Prayer-book and Homily Society, or other institutions where only the Scriptures and Liturgy are to be obtained in foreign languages. The idea would thus be realized, which many have in-

* Complaints have been made that the Society's stock of Homilies is very small. One clergyman desirous of distributing among his parishioners on Christmas Day the Homily of the Nativity, applied two successive years for one hundred copies, and was informed each time that the Homily was out of print. The circumstance was mentioned to us merely as a singular occurrence; when however we recollect the dismay with which some of no mean name shrink back from certain strong and decided expressions in the Homilies; and remember that those valuable tracts were not adopted at Bartlett's Buildings till after the formation of the Prayer Book and Homily Society, we can scarcely help fearing that this scanty supply may arise from some leaning to the heresy so unblushingly defended by Dr. Jebb, the present Bishop of Limerick, who in a work recently published maintains that the commendation of the Homilies in the XXXVth Article as *necessary for* THESE *times*, means *necessary for* THOSE *times*—that is, necessary for the *times* of QUEEN ELIZABETH, *not* those of GEORGE OR WILLIAM THE FOURTH.

dulged of a Church Bible Society, both for British and Foreign lands, and the Society for Promoting Christian Knowledge would immediately receive a large accession of income, and be placed on a firmer and more impregnable foundation.

Two objections obviously occur to this measure—first, that it is a fundamental alteration; secondly, that it involves consequences, with reference to some publications, for which the Society is not prepared. Neither however of these objections appear insuperable. The relinquishing of unauthorized publications entirely, can scarcely be regarded as a more fundameutal alteration than the appointment of the committee of revision, or the establishing of District and Diocesan Societies, &c. while the consequences involved with reference to some particular publications, may perhaps be best anticipated by the position, that but for a violation of the Society's rules, those publications would never have been undertaken.

We allude here more especially to Mant and D'Oyly's Family Bible. While the Bible Society controversy was fiercely raging, some zealous maintainers of the danger of issuing Bibles without notes and comments, suggested the idea to the Society for Promoting Christian Knowledge of publishing a Family Bible; the idea was adopted, and the preparation of it entrusted to the care of Messrs. Mant and D'Oyly, the present Bishop of Killaloe, and the Rector of Camberwell; and the Family Bible was consequently prepared and published under the Society's sanction, and at its expence. The intrinsic merit of the work is not at present under inquiry; at the same time it is in various respects a valuable production. We fear indeed that on some points it will scarcely be found consistent with the language of our Articles and Homilies, and it is certainly very little calculated for family reading, being a selection from the works of various authors, whose religious views differed considerably; though for persons of established principles and sound judgment, it will often afford interesting information, and may be used with much advantage; but still whether its intrinsic merits be great or small, we are bold to affirm that the depnting the authority and responsibility of the Society to two individuals, who should publish in the Society's name, at its expense, and with its sanction, a work of their own production, was a violation of the Society's fundamental rules, to a very unjustifiable extent. And the Society's having thus at a season of considerable excitement, committed itself most unwarrantably, should not now be pleaded as an obstacle to the adoption of a measure by which the interests of the Society, and the promotion of Christian Knowledge would be very much extended. Some alteration in the existing system must, we conceive, shortly take place. The extravagant assumptions and pretensions of some of the Society's friends have provoked inquiry; the weak points in several of its publications, have compelled the committee to adopt measures of revision; and the unwise adoption of this book of Dr. Warton's, has inflicted a severe blow on the reputation of its conductors; while the exertions made to produce secession, are by no means despicable, and we therefore call on all the friends of the Society for Promoting Christian Knowledge, to stand forth boldly, that by correcting what is wrong, they may maintain and perpetuate that which is right. Let them *secure* a REFORM, that they may *prevent* a REVOLUTION.

# Intelligence.

## CHURCH MISSIONARY SOCIETY.

### NEW ZEALAND.

We have been favoured with the perusal of some recent letters from New Zealand, the following extracts will be read with pleasure, as evincing the continued progress of the work of God in that far distant land.

'We are also much encouraged in our missionary work. A desire for knowledge is increased much amongst the natives since I last wrote to you. The Chief Ripi, whom I mentioned to you in my last, has been baptized, and I trust is growing rapidly in knowledge and in grace; at his baptism he received the name of Nicholas Broughton. He is the first chief of any note that has been brought to the baptismal font. He is between thirty and thirty-five years of age, of bold stature, and expressive countenance, and much looked up to and respected by his own tribe, and by the natives in general. It was a pleasing sight to see him stand up, and in the face of a large congregation, dedicate himself and his youngest child, which was baptized with him, to the Lord; he held the child in his arms the whole time; it looked indeed to be what I trust it was, an offering to the Lord: at this place I have a congregation of from a hundred to two hundred natives every Sunday. A good work of grace is, I trust, going on among them; it is truly astonishing how orderly and attentive they are.

'I have also another place where I get a well-behaved attentive congregation on Sundays, consisting of from fifty to a hundred; at both these places they have schools amongst themselves, and prayer twice a-day. You will be much pleased when I tell you what they have for bells. At each of those places they have one of those great heavy French hoes which you purchased, slung by a string; when they see me coming, they strike it with a piece of iron or stone, and by that means the people are called together for the worship of the true God. Bonaparte little thought what he was having those hoes made for.'*

A letter dated *November* 3, 1832, observes,

'Up to this time I have been employed in my Infants' School. The natives take to the system exceedingly well. The more I see of these schools, the more I value them. Three of us are chosen to form a new station, either to the northward or southward, for which we are recommended to prepare immediately. The Rev. Mr. Yate is going by the Active, to the colony, on some business relating to the translations. There are many discouragements, but these are to be found all over the world. Ripi, a converted chief, is baptized into the faith of Jesus.'

Another communication states; 'The manner in which the Lord's Day is kept by this tribe, would shame many in England, even in places where the gospel is faithfully preached. Their firerwood is always prepared, and their potatoes scraped and got ready on the Saturday afternoon, to be cooked on the Sunday; and this is no new thing, as they have proceeded in this way now for a long time.'

* These *hoes* appear to have been some of the entrenching tools taken from the French at Waterloo.

### DEATH OF THE REV. G. T. BARENBRUCK.

This valuable missionary, after labouring with diligence and success, for many years at Mayavaram, in South India, was compelled by ill health, to relinquish his arduous station in May 1831. He proceeded to his native country, with the hope of obtaining renewed health and strength; but it has pleased our Heavenly Father to take his servant to himself. He died in peace at Stettin, in Prussia, May the 6th

## BRITISH AND FOREIGN BIBLE SOCIETY.

### SUNDAY SCHOOL SOCIETY FOR IRELAND.

THE following extracts of a letter to the British and Foreign Bible Society are every way deserving of serious attention, in the present state of Ireland.

'We should require for this year, if your Committee could allow them to us, 8500 Bibles and 20,000 Testaments of the same kind as formerly sent: and when I mention that part of the sum of £525. which our London Agent has paid to you since our application last year, has been collected in weekly penny subscriptions from the scholars, for the purchase of Bibles at our reduced prices, your Committee, we are satisfied, will observe a gratifying indication of a desire on the part of these scholars to possess the Holy Scriptures; and this the return of our issues may still further indicate, as they amounted during the past year to 9028 Bibles and 20,480 Testaments.

'During the period above referred to, marked as it has been with many circumstances peculiarly unfavourable to Scriptural education, a gradual increase has been observed in our schools, scholars, teachers, and funds, presenting a total at this moment of 2642 schools, 206,717 scholars, 19,142 teachers, and something above £3,000. of annual income. Of the whole number of the scholars, 112,256 are reading in the Bible or Testament, 35,239 are adults above the age of fifteen, and upwards of 100,000 of the scholars do not appear to be receiving any instruction in daily schools. Every day's additional experience gives strength to the opinion, that the only effectual hope for the real amelioration of the circumstances of our people is to be found in the diffusion of Scriptural knowledge, Scriptural education, and the prevalence of Scriptural principles.'

The letter then contains various instances of an encouraging nature, of which the subjoined are specimens.

'Many families in our neighbourhood, who before the re-establishment of this school were destitute of the Bible and Testament, and I may say even of common morality, have, since the establishment of our school, been supplied with copies of the Scriptures, and are become, not only morally decent in their habits and customs, but, I believe, truly religious.

'A Roman Catholic girl about 12 years old has repeated twenty-two chapters of St. Matthew's gospel, and been examined on the meaning of part of them, all in the space of nine weeks. She got a Bible; and the introduction of it into the family has created a desire on their part to have another, which the committee intend to grant. They return their best thanks to the society for the several grants of Bibles they have received.

'*The want of Bibles, and the want of funds to purchase them*, are the principal causes that retard our progress in this neighbourhood: commerce and agricultural produce are both so low, that this part of the country is really not able to contribute for these purposes; and the parents of many of the scholars at this school could not buy a Bible, *they are absolutely so poor.*

'In addition to the good effects from time to time stated as resulting from instruction in our school, we have sincere pleasure in stating, that many of our more-advanced scholars have been, and are, endeavouring to *have the reading of the Scriptures* and *Prayer established* in their respective families, as family exercises; and some of them have earnestly requested some of the teachers to visit their families, and represent to them the duty and importance of family prayer.'

The abstract of the proceedings at the anniversary of the British and Foreign Bible Society, is this year, for the *first time* accompanied with an appeal to the public for increasing funds; the last year's income evincing a deficiency of no less than SIX THOUSAND POUNDS. This appeal has called forth the following observations which are deserving of general and serious consideration.

## MEANS OF INCREASING THE SOCIETY'S INCOME.

'On reading the account of the Annual Meeting, I was equally gratified to observe the growing efficiency of the Society in its mighty efforts to enrich the whole world with the word of life; and grieved to see that the funds of this noble Institution should be gradually falling off. A proposition made at the Annual Meeting met with my cordial approbation, viz. that 600 members should subscribe Ten Pounds each, and at once make up the deficiency. The annexed draft is transmitted as one of these donations, with the fervent prayer and earnest hope that very soon the friends of the Redeemer will more than supply what was lacking in last year's subscriptions. What! are there not 300 Christians in London, and as many in the other cities and towns of the empire, who are willing, or, shall I rather say, who will feel themselves greatly privileged and honoured in casting their Ten Pounds each into the treasury, that the work of the Lord may go on and prosper? Among the signs of the age in which we live, there is one which is by no means encouraging—I mean a *want of self-denial*, even among *genuine Christians*, in order to the promotion of Messiah's kingdom. Are we not generally too much in the habit of giving to God *only what we have little or no use for ourselves*—what scarcely encroaches upon our little comforts? It is to be feared the large proportion of Christian offerings of the present day have little in them that can properly be denominated *sacrifice*. It were painful to believe that the British and Foreign Bible Society and other kindred Institutions will be allowed to languish for want of funds, till the genuine friends of the Redeemer have curtailed their personal expenditure to the very lowest point, that these may be supplied. By a prudent economy, and a little self-denial, much may be saved in most of our families in the course of a year; and surely he is scarcely worthy of the name of a disciple, who is not prepared in this, as in other respects, to take up his cross and follow his Lord; I am persuaded, were the Committee to make an appeal to the friends of the Lord Jesus Christ, on this principle, they would not do so in vain.'

## CHURCH BUILDING SOCIETY.

From the last report of this institution, it appears that there has been a considerable variation in the number of applications and grants at different times. In 1830 and 1831, the grants were 85 and 91. In 1822 and 1823, they were only 43 and 46. In this last year, the applications have been more numerous than they were in the one immediately preceding, being 118 and 78 respectively; but the grants were more numerous in the former than they have been in the latter year; in the one they were 75, in the other only 58. Besides these 58 new grants, additions have been made in 15 cases to sums previously granted, where the plan originally proposed has been altered, and more accommodation has been provided. The amount of monies voted by the committee during the last year is £9,260. and with this aid 14,643 additional sittings are secured, of which 11,024 are free and unappropriated. The number of places benefited by the assistance of the society, amounts to about 1,000. It has contributed to the building of 22 additional churches, 98 additional chapels; to the rebuilding of ninety-four churches and 55 chapels, with enlargement; and in a much greater number of cases, to the increase of accommodation by the extension of the structure, or by a better arrangement of the pews. In this manner, by grants of different magnitudes to the amount of £157,920. the society has been instrumental in procuring 239,867 additional sittings, of which 179,322 are free and unappropriated. The disposable balance on the 31st of March last was £9,269. 3s. 7d. and it may be calculated that this sum will be increased by £2,000. or £2,500. in consequence of some of the grants which have been voted, not having been claimed. The society, therefore, has £11,000. applicable to its purposes, and will be enabled to carry on its operations during the

present year to the same extent as in many former years; but assistance will be necessary to enable the Society to continue its labours. In the first five years of the fifteen that have elapsed, the average number of applications for assistance was in each year 91; in the next five, 96; and in the last five, the number has been 121.

It appears very improbable that government should hereafter aid this Society to the extent which may be desired, and of this the speakers at the last annual court appeared fully aware; but when we may ask will these legislators, who appear so deeply convinced of the importance of additional churches, stand up in their place in either house, and introduce some measure which shall at once allow those who are desirous of building churches and chapels, to erect them without the tedious formalities, and the insuperable difficulties which at present exist. *All plans of Church Reform will be found ineffectual, until the liberty of building churches is conceded.* And all that the existing Societies can do, is trifling in comparison of the real wants of our rapidly increasing population.

## IRISH PROFANATION OF THE LORD'S DAY.

The following account of the manner in which the Lord's Day is publicly profaned in many parts of Ireland, is, we fear, too true to admit of contradiction from any who with their eyes open have spent a Sunday in the immediate vicinity of any of its large towns. After referring to the desecration of the holy day by foreign papists, the writer observes,

'Let us not, however, wander so far as the Continent. The religious habits of Irish Romanists would be quite sufficient to give an unanswerable refutation. The Sundays of the Popish lower orders of that country (I speak from actual observation) are uniformly spent in the grossest coarseness and terrible dissipation. Frequently immense crowds assemble from miles on all sides, to enjoy the frolic of a pitched battle, or to exercise themselves at public games. I myself have seen within a mile of Dublin some thousands collected on a Sunday to witness the spectacle of a *hurling* match, with the savage interludes of *wrestling* feats. As I am an Irishman, and resided there many years, mixing very much with society in the metropolis, I may be indulged in making my remarks ingenuously and freely. I regret to say that among the higher classes of Romanists the observance of the Sabbath differs from that of the lower orders, if I may so speak, only in refinement. In Dublin, the higher ranks of that religion select Sunday invariably as their fashionable day for having their *gala* entertainments, in which the evenings are passed amid a profusion of card tables, and modern profligate songs, &c. I have been unfortunate enough, when a student in the University of Dublin, to be a spectator of this at least a dozen times. One instance, in particular, made so strong an impression on my mind, that from that moment I invariably refused any invitation to the house of a Romanist. I happened to be pressingly invited to spend an Easter Sunday with a family of distinction. I was prevailed on to go, not having the most remote idea of any attempt being made to introduce the usual routine of Sunday levities; and this for two reasons—first, I had thought that Romanists regarded that entire festival with peculiar solemnity; and secondly, a young interesting lady was in the house, who was understood to be in the last stage of a rapid consumption. But to my utter consternation, there were upwards of fifty guests at dinner, all of whom were papists, except a physician and myself; and among the number was one of the most *garrulous* of the present Members of Parliament. The evening was devoted to a more than ordinary degree of levity, occasioned as I was afterwards informed, by their deliverance from the *austerities* of the preceding Lent —to cards, billiards, and music, were added quadrills! I made my retreat as soon as possible: and for many days my imagination had ample food in considering the formal solemnity of their morning sacramental devotions, in contrast with

the disgusting nonchalance of their evening fashionable dissipations. But to sum up the matter—what else can we expect, when we understand that the Italian infallible vicegerent of Deity, Pope Pius VII. so very recently as the 1st of January, 1815, issued the following bull, which, of course made its way through all the Papal territories? Its 24th article runs *verbatim* thus:—'Every ecclesiastic, deacon, subdeacon, &c. is forbidden to appear at any playhouses in their religious habits. The playhouses are to remain shut every Friday throughout the year. No ecclesiastic is to go into a playhouse, in whatever habit, on Wednesdays and Saturdays—BUT HE MAY ON SUNDAYS!'' W. B.

## CONSECRATION OF NEWHALL CHURCH.

ON Tuesday, July 9th, a new church was consecrated at NEWHALL, in the parish of STAPENHILL, by the Hon. and Right Reverend the Lord Bishop of Lichfield and Coventry.

This is one of the first churches that has been built under the Act of the 1st and 2nd of William IV. and the noble manner in which the founders have acted, ought to be made known, in the hope of stimulating others to imitate their example.

The curate of Stapenhill, together with his brother and sister, have borne the whole expense of building and endowing the church. They have also built two School-rooms, and are proceeding to erect a parsonage house, and they have presented to the living, a young clergyman, who is totally unconnected with them by any family relationship, but simply and entirely because, having received the very highest testimonials of him, and having become personally acquainted with him, they hoped he would delight to be, what they would wish every parish and township in England to have, a faithful and affectionate parish priest.

The church will contain 480 persons, being 65 feet long and 35 feet broad. It is a plain brick building, with a small tower, a suitable vestry, and cast iron windows with pointed arches.

| | |
|---|---|
| The total cost of the Church, Churchyard Wall, Deeds, &c. will be | 2000 |
| The Endowment, according to Act of Parliament | 1000 |
| Ditto, as a fund for repairs | 100 |
| The Parsonage House, &c. | 800 |
| The School-rooms | 300 |
| Land, and other expenses, from 300 to | 400 |
| Making a total of | £4600 |

Besides which they purpose adding a considerable sum more for an additional endowment, &c. expending in the whole about £7000.

We would particularly beg to call the attention of our readers to that most valuable Act of Parliament, under the powers of which, this great blessing of a church, close to their own doors, has been conferred on upwards of 1100 people, who resided at a distance varying from two to three miles from their parish church, which is scarcely large enough for the inhabitants of Stapenhill.

Upwards of twenty clergymen in their robes, and a very considerable number of the higher classes of Newhall and the neighbourhood attended the services on this occasion, when a very excellent and impressive sermon was preached by the Bishop to a very crowded audience in the morning, and in the evening the church was again filled principally by the poor of Newhall and the neighbourhood, when they were addressed by their minister the Rev. Mr. Moran.

After the morning service, a loaf was given by the founders of the church to every householder of the parish, who wished to accept of it. The fineness of the weather, and the orderly manner in which all things were conducted, added greatly to the delight which beamed in every countenance at witnessing the accomplishment of this work, and while all could not do otherwise than admire that noble spirit which induced the founder to do so much for those who were totally unconnected with them, they were also taught by an appropriate inscription over the great doors of the church, namely, *Of thine own have we given thee.* 1 Chron. xxix. 14. to ascribe all the praise to Him, who alone puts it into the hearts of any his servants to render any acceptable service to Him.

In conclusion, it should be mentioned that the church-bell, the communion-plate, the Bible and Prayer Books for the minister and clerk, the pulpit-cushion, &c. have been given by other individuals who took pleasure in aiding this good work, and it was particularly gratifying at the conclusion of the evening service, to hear the whole congregation break forth without any direction from those who conducted the proceedings of the day, into that beautiful doxology:

Praise God from whom all blessings flow, &c.

## STATE OF RELIGION IN THE UNITED STATES.

THE relative strength of religious denominations in America is said to be as follows:—In the Baptist Connection there are 6,059 churches, and 434,534 communicants. The increase of communicants during the last year has been upwards of 41,000. The total number of churches of the Orthodox Congregationalists is 1,059; of communicants, 140,000. The increase during the past year has been 27,252. The Presbyterians have 21 Synods, comprising 110 presbyteries, 2,381 congregations, 1,935 preachers, 1,730 ordained ministers, and 217,348 communicants. The additions made to the number of communicants during the past year have been 41,046. The Protestant Episcopalians have 12 bishops, and the population over whom they preside is 6,000. The Methodist Episcopalians, or, as they are commonly styled, the Episcopal Methodists, number 548,593 members. The United Brethren number 4,000 communicants; the Reformed Dutch Church, 79,560; the Associate Presbyterians, 12,033; the German Reformed Church, 17,888; the Evangelical Lutheran Church, 44,356; the Cumberland Presbyterians, 10,000; and the Universalists, 4,000. The Roman Catholic population may be stated to be 500,000; the Associated, and other Methodists, 170,000; the Friends, or Quakers, 30,000; the Unitarians, 16,000; and the New Jerusalem Church, 5,000.

## LONDON HIBERNIAN SOCIETY.

THE Committee of this Society have recently published a circular in which, after stating that through the divine blessing, they were enabled during the last year, to add 121 schools and 8674 scholars to those which had been previously connected with the Society, they announce that since the closing of the accounts, applications for new schools have become still more numerous, and especially from the dark Provinces of Munster and Connaught; the Committee have in consequence consented to open about *thirty* more schools, but find it quite beyond their power to accede to the solicitations, which are pouring in from all quarters, without additional aid to the funds: lest, whilst attempting to enlarge, they should go beyond their proper measure, and endanger those establishments which are now so happily flourishing under the auspices of this institution.

At the same time, there are now a very large number of schools in Ireland struggling with difficulties, the Masters, Parents, and Patrons anxious to retain a PURELY BIBLE plan of education: but unable to secure any thing like a suitable remuneration for the teacher, so that they are in danger either of being broken up altogether, or of being attached to a system of Education whose character is not decidedly scriptural. If the London Hibernian Society could afford to provide such schools with books and inspection, and allow the teachers SIXPENCE per quarter for each pupil who at the public examination evinces the required proficiency, not only would scriptural instruction be secured for these schools, but a stimulus be imparted to the masters, highly beneficial to the cause of truth. The Committee desire therefore, to impress on the particular attention of those who love the Bible, that if the sum of ONE THOUSAND pounds can be raised for the year, about 150 additional schools, and 10,000 additional scholars might immediately be

brought under scriptural instruction. The Committee therefore earnestly solicit enlarged subscriptions and donations, and earnestly intreat the parochial clergy and ministers of every denomination, to preach on behalf of the institution at this important crisis, when many thousands of Irish children are deprived of scriptural instruction, in consequence of the measures adopted by Government with reference to the Kildare Street Society, and New Board of Education.

The following pleasing testimonies to the Society's usefulness, are extracted from recent communications.

'The Schools in this district were never in so flourishing a state as at present. The Scriptures are committed to memory with regularity and avidity by the children of every denomination who are able to read them. I believe this place was, at first, peculiar to your Society; but now I require all the schools under my superintendence to learn them. I find the Roman Catholic children as willing, ready, and able to learn, read, and answer in the Scriptures, as the Protestants. The attention that has been paid to the scriptural education of the people in this district, has certainly been attended with a beneficial effect. We are peaceable and quiet, whilst other places are disorganized and disturbed. I am sure the education of the people has contributed, through the good hand of our God upon us, to effect this, together with the advantage of a kind and resident landlord.

'Our schools, under the guidance and guardianship of a fostering Lord, are thriving and growing in value. The sabbath schools are increasing in number, and in knowledge; and I think I may conscientiously say, three of them at least are educated by decidedly Christian Teachers, most of whom have themselves received the first dawning of that knowledge which maketh wise unto salvation, through faith in a covenant Saviour, at your schools. In one very dark and mountainous district, there is not merely a spread of Scripture knowledge, but likewise an evident amelioration of appearance and habit among the children, and an incipient taste for reading. I may say from my heart, that wherever one of your society's schools is planted, the circle of district which surrounds it, in a few years puts on a new appearance; and the Lord, working his own will through his own taught word, causes what was heretofore a moral and spiritual wilderness, to blossom as a rose.

'I am thankful that I can say, that I do not know of any period, during the existence of my schools, in which they have given me more satisfaction; although, from various circumstances, as the state of the weather, the opposition of the priests, &c. they have been often more numerously attended. I am of opinion that not only the Protestant parents, but also the Roman Catholic, yea, even the scholars themselves, are in general well satisfied with the schools, and prize them highly. I think that there is a silent work carrying on, which all the power of man will not upset; this is my deliberate opinion, not founded merely on the consideration of the effects of the Schools here, but also on that of various other schools with which I am acquainted.

'I am happy to be able to state that the schools of the London Hibernian Society in this neighbourhood, with which I am acquainted, are in a very prosperous condition.

'The liberal supply of books to the children, to be taken to their respective homes, appears to be productive of the happiest effects. There is here a great desire for the Word of God, and a marked disapprobation of that system of education, which would restrict or curtail the sacred volume.

'By the gratuitous distribution of Bibles and Testaments, I consider the society has done much good. Of the supply sent to me for that purpose, I have given a considerable number to persons who were previously destitute of a copy of the Word of God, and totally unable to purchase one, though very anxious to obtain it.

'I have generally observed in the Society's schools that there is a quickness of comprehension among the children, together with such knowledge of the Scriptures, and such a sense of their importance, as is not frequently to be found elsewhere.

# Register of Events.

The Irish Church Temporalities Bill has passed the House of Commons, and has since been read a first and second time, and committed in the House of Lords. The debate on the second reading in the Upper House was conducted with great ability, and its mischievous effects were most clearly demonstrated by the Archbishop of Canterbury, the Bishop of Exeter, the Dukes of Newcastle and Wellington, the Earl of Eldon, &c. Many however of those who disapproved of the Bill supported the second reading, through apprehension of the serious consequences which must result to the Irish clergy in particular, and the empire in general, were the measure at once rejected; it being clearly understood that the throwing out of the Bill must have been followed by the resignation of ministers, and the dissolution of Parliament; while there is great reason to fear that in the present state of parties, no efficient administration could be formed, and that should a dissolution of Parliament now take place, an equally impracticable House of Commons would be returned. Such are the disastrous results of the Reform Bill.

The Archbishop of Dublin came forward as a decided advocate of the proposed measures, and endeavoured on one occasion to refute those who assert that the king cannot give his assent to the Bill consistently with the coronation oath, which binds him to protect the rights, estates, privileges, and possessions of the established church. The Archbishop supported the opinion of those special pleaders who maintain that this oath affects the king in his *executive* and not in his *legislative* capacity. This is however a distinction without a difference. It matters little whether a person pulls down a house or empowers other persons to pull it down. At the same time it appears that this very bill, which inflicts an expence on the clergy of the Irish church of some Fifty Thousand Pounds *per annum* could not be brought into Parliament without the direction of the crown, which direction is certainly an exercise of the king's executive power.

The objectionable clauses with respect to the Bishop's leases were expunged in the Lower House, to the great dissatisfaction of the Popish party, some of whom in consequence voted against the Bill. It still, however, enacts the abolition of Ten Bishoprics; the introduction of Laymen into an Ecclesiastical commission, and the suspension of Benefices where Divine Service has not been performed for three years. The Popish party, it was apprehended, would obtain an easy triumph, and would thus be emboldened to renewed, and perhaps still more audacious attempts. But in the Committee of the House of Lords, several clauses were altered, by which the Bill is rendered less objectionable, particularly the Primate's amendment of the clause that allowed the Commissioners to suspend the appointment of clergymen to those churches, in which service had not been performed for three years. The emoluments of these benefices were to be appropriated by the commissioners, to purposes for which they were *not* originally intended. To prevent this, the Archbishop of Canterbury proposed that the said funds should be applied to 'building and repairing the church, and glebe house in the said benefice, and if the circumstances of such benefice shall not require such application of the said funds, then to be paid into the general fund under the administration of the said Commissioners,' which amendment was carried, and now forms part of the Bill.

The Jews' Disabilities Bill has passed the House of Commons, and has been read, *pro forma*, for the first time in the Upper House. It is generally thought that the Lords will throw it out.

Lord Ashley succeeded, notwithstanding the opposition of Ministers, to bring before the House a provision for restricting the labour in Factories,

of persons under the age of Eighteen, to ten hours a day. On a subsequent occasion, however, this humane provision was restricted, by the efforts of the Administration, to children under *thirteen*. The proposal of his Lordship being thus rendered in a great measure nugatory by the Ministry, he has felt it necessary to leave the Factory Bill in their hands.

The resolutions of the House of Commons for the abolition of West Indian Slavery, have been approved by the House of Lords. Considerable disapprobation has, however, been expressed in various quarters at the projected apprenticeship of the Negroes for TWELVE YEARS, a period which is generally regarded as far too long.

Mr. Peter's Bill for the better regulation of the Lord's Day, has been withdrawn; this is scarcely to be regretted, since several of its provisions were of a doubtful character, and some we fear which would rather sanction, than impede, Sunday profanation. While adverting to this subject, we would strongly recommend to the attention of our readers Two Sixpenny Sermons, recently published by the Rev. W. Hambledon, entitled 'Sabbath Profanation' and 'Sabbath Sanctification;' the former Sermon especially refutes the common excuses for profaning the Lord's Day in a most concise, conclusive, and masterly way. We hope they will meet with extensive circulation and careful perusal.

The Bishop of London is, we are happy to observe, attempting to diminish the MULTITUDE OF OATHS, which are by the existing laws required to be taken, especially those which are imposed on young persons at the Universities, Schools, &c. Many of these are useless, and to some of them explanatory cautions have long since been authoritatively annexed, which render the taking of the oath little more than a matter of form, which is certainly a very improper trifling with a serious subject. We trust his Lordship will prove successful in his arduous undertaking.

From a communication of the Right Hon. Charles Grant to the Court of Directors, it appears to be the intention of Government to abolish the Archdeaconries of Madras and Bombay, appoint a Suffragan Bishop to each of those Presidencies, at a salary of £2500 who are to be assisted by the Senior Chaplains at each Presidency, with an addition to their salaries of £250. per annum.—We regret to find that Mr. Grant has given notice of his intention to move a clause, by which Popish Priests in our Foreign possessions will be pensioned by the State. This of course will open an easy passage for our *home* members of that idolatrous hierarchy, into the already polluted embraces of our falling State.

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# Notices and Acknowledgments.

Received—C.—THORN.—JULIETTA.—C. D.

LUCILLA will observe, that her communication has in some degree been anticipated in our present number; we shall very probably have occasion to resume the subject, and shall then gladly avail ourselves of her valuable aid.

We are much obliged to our friend, who has accompanied his communication with the LAITY'S DIRECTORY for 1833; which exhibits in a very striking manner the activity of the Romanists, and the rapid increase which is taking place in the number of their chapels, schools, &c. This subject loudly calls for the serious attention, and the renewed exertions of all who are zealous for the Word of God; and should especially stimulate our Ecclesiastical rulers to strive earnestly for the removal of those obstacles which still impede the providing and endowing churches, chapels, and schools in connexion with the establishment.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

SEPTEMBER 1833.

## MEMOIR OF BISHOP SANDFORD.

THE history of the Scottish Episcopal Church is at once interesting and instructive to all who are attached to our venerable establishment; and yet many well informed persons are in great measure ignorant even of its present existence. The triumph of presbyterianism, and its establishment as the national religion in Scotland, is regarded by many as having extinguished episcopacy in that country; and though the scriptures and the records of ecclesiastical history may well convince the impartial inquirer, that Bishops, Priests, and Deacons are 'divers orders appointed by divine providence in the church,' yet the dangers with which episcopalians were for a long period surrounded in Scotland, materially impeded the increase of episcopacy in that country, and compelled the members and ministers of the Scottish Episcopal Church to cultivate a degree of privacy and retirement which was generally mistaken for the silence of death.

These dangers are not however to be altogether attributed to the national attachment to presbyterianism, but were partly owing to the obligations by which the Scottish episcopalians conceived themselves bound to the exiled house of Stuart. Our readers are aware that when James the Second abdicated the throne of England, Archbishop Sancroft, Bishop Ken, and six other Bishops, refused to take the oath of allegiance to William and Mary, and were in consequence called NON JURORS. Those conscientious scruples which were entertained by only a small number in England, prevailed almost universally among the episcopalians in Scotland. They were therefore regarded with considerable jealousy by the British government, and though they do not appear to have been more deeply implicated in the rebellions of 1715, and 1745, than the rest of their countrymen, they were yet subjected to severe restraint. The greater part of the episcopal chapels were either destroyed or shut up in consequence of the rebellion in 1745, and it was enacted that every person exercising the functions of pastor or minister in any episcopal meeting-house in Scotland without registering his letters of orders, and taking all the oaths required by law, and praying for his Majesty King George and the royal family by name, should for the first offence suffer *six months imprisonment*, and for the second, be *transported for life*; and this act was extended to every ordinary house where five or more persons besides the family assembled. The registration of these letters of orders was limited to September 1, 1746, when those of the episcopal clergy who

were not Jacobites repaired to the proper magistrates and took the required oaths afresh. An act was passed in 1748, which provided that no letters of orders not granted by some Bishop of the Church of England or Ireland, should from and after the 29th of September 1748 be sufficient to qualify any pastor or minister of any episcopal meeting in Scotland. By this act those who had recently taken the oaths and registered their places of worship, were precluded from their ministerial functions, some who ventured publicly to officiate, and who prayed for the King by name, were imprisoned—others took refuge in England, or in foreign lands, some ventured to minister in private, while others preached in fields, woods and other retired places at great personal hazard, being, not unfrequently assaulted by base and unprincipled persons. It seemed in fact the object of government to destroy episcopacy in Scotland, and though on the accession of George the Third, the severity of the laws was relaxed, they still continued in force until the year 1792; when a bill of relief was passed, which, though containing some provisions of a questionable nature, has yet enabled the Scottish episcopal church to raise up her head, and has, we trust, opened the way for still more extensive privileges. The relaxation of the obnoxious acts of 1746 and 1748, was doubtless very much owing to the extinction of the last hope of the Stuart family, by the death of Prince Charles Edward in 1788, which was immediately and spontaneously followed by the introduction of public prayers for the reigning family into the services of the episcopal chapels in Scotland; while the character and conduct of the Scottish episcopal clergy has uniformly evinced how highly they appreciate the liberty which was vouchsafed, and how justly they are entitled to every encouragement which the legislature can afford.

These brief observations may perhaps be regarded as a somewhat appropriate introduction to a memoir of the late Right Reverend Dr. Sandford, Bishop of Edinburgh, in the Scottish episcopal church, who, during a life of many trials and sufferings, exhibited an eminent example of faith and patience, and holy devotedness to the service of his Lord and Master.

Daniel Sandford, we are informed by his son, the Rev. John Sandford, vicar of Chillingham,* was the second son of the Rev. Dr. Sandford, of Sandford Hall, in the county of Salop, and was born at Delville, near Dublin, the residence of Dean Delany, in 1766. His father, who for some years held preferment in the Irish church, was an amiable and conscientious man; and though officiating as a protestant clergyman in the midst of Roman Catholics, was highly esteemed and beloved by his parishioners, who followed him on his return to England with tears and lamentations for several miles. Their sorrow might not indeed be entirely disinterested since their rector had, during his incumbency, accepted no remuneration for his services; yet after all, his liberality and their gratitude are deserving of remembrance and imitation.

Dr. Sandford was warmly attached to the church, and used to say, that if he had a dozen sons, he should wish to see them all devoted to its service. The choice of his second son corresponded with the wishes of his father, and from

* See Remains of the late Right Rev. Daniel Sandford, D.D. including extracts from his Diary and correspondence, and a selection from his unpublished sermons, with a Memoir, by the Rev. John Sandford, Vicar of Chillingham. In 2 vols. 8vo. Rivingtons. A work well deserving of attentive perusal. We understand this gentleman now occupies the chapel in Long Acre formerly held by the late Rev. W. Howels.

his infancy he evinced a decided predilection for the ministry. Dr. Sandford, however, was not spared to witness the accomplishment of his desires, being removed in early life, and leaving the education of his family to the care of his widow, who, though still very young, was disposed and qualified to cultivate in her children a taste for literature; though not so well calculated to attend to their temporal interests in other respects—the family mansion and property appearing to have suffered considerable dilapidations while under her control.

On the death of Dr. Sandford, his widow removed with her family to Bath, where she met with a refined and cultivated society, every way adapted to her own taste, and calculated to produce a beneficial effect on the character and prospects of her children. Daniel, her second son, when quite an infant, had, through some mismanagement on the part of his nurse, suffered a serious injury in his eyes, for which he was placed under the care of the celebrated Dr. Darwin, whose exertions, however, were not attended with the desired success. He was only four years old on his mother's removal to Bath, but was sent, notwithstanding his tender years, in company with an elder brother, to the Grammar School in that city; where he received his elementary instruction. Mrs. Sandford's views of education appear to have been somewhat singular, trusting more to the talents and industry of her children, than the assistance of their instructors. It appears to have been her custom to confine them a certain number of hours every day, and on their release, the task was generally found to have been mastered. Thus it is especially mentioned, that though Daniel acquired the art of writing a beautiful hand, he was never allowed the aid of a writing master. Perhaps, however, this system had its advantages, by restraining her children from dangerous companions, and throwing them upon their own resources for employment and amusement; while at their leisure hours they found in the society of their mother and her companions, the most instructive and intellectual conversation. At the age of fourteen, Mr. Sandford was placed under the charge of a clergyman at Southampton, from whose instructions he removed to Christ Church, Oxford, where he entered as a Commoner in 1784.

Christ Church flourished at that period under the superintendance of Dr. Cyril Jackson, who received Mr. Sandford with the utmost kindness, and honoured him with many tokens of his favour. Through the recommendation of the Duchess of Portland, the then Bishop of Oxford, Dr. Moss, presented Mr. S. to a studentship, and a path was thus opened to any office to which the kindness of the Dean, and his own good conduct might introduce him. Nor was Mr. S. wanting in those exertions which might at once justify and advance the intentions of his friend. He steadily devoted himself to those literary pursuits which he was called upon to prosecute; and while he lived in the best society, carefully avoided indulging in idle expence, being well aware, that for a man of limited means to attempt to vie with those superiors in rank and influence with whom he may chance to associate, in their own peculiar province, must eventually issue in contempt. He knew well that his recommendation should consist not in extravagant expenditure or attire, but in accomplishment and address; and he thus was enabled without exceeding the limited means at his disposal, to maintain an intimacy with highly distinguished characters. Among his intimate friends were the late Earl of Liverpool, and the present

Lord Bexley, the latter of whom continued his friendship through life, and was among the first to testify to his widow the esteem he had for her deceased husband.

We possess indeed but scanty information of Mr. Sandford's proceedings during the six years which he resided at Oxford. He was distinguished for elegant Latinity, and obtained in 1787, the Christ Church prize for Latin composition, and during his remaining years, ever spake of his residence at Oxford, as the happiest period of his life. If indeed he adopted the same rules for his own conduct, which he subsequently recommended to his son, this might well be the case, for godliness hath still the promise of the life which now is; and in few situations is this more strikingly exemplified than in a residence at either University. 'I believe,' says Bishop Sandford to his son, 'that in our last conference, I gave you all the advice which it was necessary I should give you as to your conduct at Christ Church. I do not therefore intend to call upon you to *read* here what you so lately *heard*. I have only to desire you, with my best blessing and prayers for your happiness, 1st. Never to allow yourself for a moment to forget the purposes with which you are now at Oxford; nor the truth, that on your own proper conduct you must now chiefly rest. 2nd. Never to forget that your first year at College, and the habits of that year will have a main influence on your future life and prospects. 3rd. In the pursuit of your improvement, to proceed steadily and resolutely, without turning to the right hand or to the left. 4th. To be cautious and slow in forming intimacies, to seek the best society, or none, and to be vigilant in self-government. Commend yourself daily, my dearest son, to the protection of Almighty God, and the guidance of his Holy Spirit, and whatever be your lot in life, you will secure to yourself the greatest of all blessings—the satisfaction of a good conscience towards God and man.' In another letter he says, 'Remember, my dearest son, that when we have "devised our steps," and taken with prudence the best means to get forward in life that our situation affords, we must then humbly commit the issue to *him* who directeth our way. Trust in him, pray to him, and obey him, and he will protect, and as he sees it good, promote you. We cannot command success, but we can do our best to deserve it; and what is more, we can, taught by the word of God, reap good even from disappointment.' In a subsequent letter, in which he justly animadverts on the false principles and the daily lives of *men of honour*, the Bishop proceeds, 'Take, O take, my beloved son, the precepts of him who died to save you for your guide. He will tell you that in the two commandments, love to God and to your neighbour, you will find the source of all moral duty. The only true honour which I know any thing about, is the honour of a Christian; the high and holy distinction of one who is taught of God, and guided by God's Spirit; who lives every day as in the presence of the Judge to whom he is accountable, and who has the power to decide his eternal destiny.' The conduct and success of Professor Sandford, evince that these wise and pious exhortations of his Father were not in vain.

Mr. Sandford was accustomed to spend his vacations either at the seat of the Duchess of Portland, or at Windsor, with Mrs. Delany, by the latter of whom he was early introduced to the late Queen Charlotte, from whom he received various marks of attention, which would most probably have issued in some permanent provision, had

not circumstances arisen to interrupt the intercourse.

In the year 1790, Mr. Sandford entered into the marriage state with Miss Douglas, whose father, after fighting on the side of the Chevalier in 1745, and sharing the subsequent failures of his master had some years before returned from France, and was then residing at Bath. Mr. S. had been previously admitted to Deacon's Orders in Christ Church Cathedral by the Bishop of Chester, and immediately on his marriage, removed to Sunbury, from which he served the adjoining curacy of Hanworth. In the following year he was ordained priest by Bishop Porteus, and was so overcome by his feelings on the occasion, that he fainted at the altar, and was conveyed home in the Bishop's carriage. While resident at Sunbury, he was frequently invited to Fulham, and had numerous opportunities of cultivating the friendship and enjoying the society of his amiable and exemplary diocesan.

About this time Mr. Sandford lost his brother, Mr. John Sandford, who though enthusiastically attached to the sea-faring life, and actively engaged during the memorable siege of Gibraltar, yet ever maintained a consistent Christian profession. He was honoured with the friendship of Admiral Kempenfelt, with whom he ventured on one occasion to remonstrate on his profane habit of swearing. The admiral thanked him for his advice, and assured him *with an oath* that he would not so offend again. Mr. John Sandford was present at Spithead when the Royal George sunk, and Admiral Kempenfelt, and almost all on board perished, through the neglect of leaving her lower ports open. It was a lovely day; the water was studded with pleasure boats, and the decks of the Admiral's ship were covered with the crew and the women, who were washing their clothes. Mr. J. Sandford was standing in a vessel near, and turned to a friend to remark, 'If the Royal George takes another such lurch, she will go down.' He looked back again, and there was nothing to be seen but a large black keel, and a raging swell of waters.

Mr. Sandford's residence at Sunbury proving expensive, and having no immediate prospect of preferment, he was induced to listen to the suggestions of Mrs. Sandford's relations in Edinburgh, who represented the advantage which might ensue to an English clergyman of popular talents, who should open a chapel in Edinburgh, and receive pupils into his house. Mr. Sandford had indeed inherited a respectable patrimony, but he had imprudently intrusted his property to persons by whom he was never repaid. Few men, says his biographer, enter life with better professional prospects than Mr. Sandford did, and few men in passing through it, have enjoyed likelier opportunities of fortune; yet it would appear as if God, in a special manner, meant to teach him to walk not by sight, but by faith; for not one of his most promising prospects was realized, and much of his prosperity came from quarters where he least expected it.

On Mr. Sandford's arrival in Edinburgh in 1792, the state of society in that city presented a painful aspect. The cold and heartless religion of Robertson and Blair, afforded a vantage ground to the enemies of sacred truth, and scepticism in consequence prevailed to an alarming extent. Mr. S. found indeed the literary circles as intellectual and brilliant as those to which he had been accustomed, but characterized by a very different spirit. The tone of society was altogether dissimilar to that of the circles in which he had moved in England. There conven-

tional rule was supreme, here it was little regarded; there prescription was every thing, here originality was the zest of conversation. In Edinburgh, the drawing room was an arena where a speaker might hazard any thing he had abilities to defend, and where, if a man heard some wise, and many witty things, he would also encounter much that was unsound and insidious. As a diffident man, Mr. S. was often embarrassed at the prominence which his religious sentiments gave to him, in circles where he was only anxious to listen, yet his reserve ever yielded to a sense of duty, and there are persons still living, who can attest the gentle dignity with which he vindicated truth, when assailed by those whose mental powers were of the most commanding character.

Vital religion was at that time at a low ebb, and many who were not sceptical were indifferent. Mr. Sandford's preaching, however, soon attracted attention. His congregation was indeed at first chiefly composed of English families resident in Edinburgh, and as the place in which he officiated was of limited dimensions, the assembly was necessarily small. The want however of increased accommodation soon became apparent, and eventually a subscription was raised in a few days for the erection of a suitable place of worship, which was opened in 1797, under the name of Charlotte Chapel, and at which Mr. S. remained until his removal to St. John's in 1818.

The period of Mr. Sandford's arrival in Edinburgh, was in other respects remarkable. The Episcopal Church of Scotland had been degraded a century before, from its ascendency to the condition of an outlawed sect. On the demise of the heir of the House of Stuart, in 1788 the rights of the House of Brunswick were unanimously recognized, and in the following year efforts were made for the removal of those restrictions under which the Scotch Episcopalians were placed. These efforts, however, met with considerable opposition, and it was not until the last day of the session of 1792, that the royal assent was given to the Scotch Episcopalian relief bill. At this juncture Mr. Sandford arrived in Edinburgh. Scottish Episcopacy was just emerging from the cloud under which she had been so long obscured. The penalties were now removed, and the stigma of disaffection effaced. But as the Episcopal Church of Scotland had not yet adopted the confessional of the Church of England, there still existed an impediment to an entire union between that church and the English Episcopal clergy residing in Scotland. Mr. Sandford was fully alive to the difficulties of his situation; it was not however till 1803 that those difficulties were removed. A correspondence then took place between Dr. Sandford and Bishop Skinner, in which the Doctor respectfully suggested that, subscription to the Thirty-nine Articles was indispensable to the desired union, and that if those Thirty-nine Articles were adopted as the confessional of the Scottish Episcopal communion, the continuance in separation of the English clergy, could not be justified on any ground which could bear the scrutiny of Ecclesiastical principles.

The result of this correspondence was, that a Synod convened at Laurencekirk adopted and subscribed the Thirty-nine Articles of the Church of England without addition or alteration, as the permanent standard of the Scottish Episcopal Church, to be hereafter subscribed by all her candidates for orders; and Dr. Sandford then, without further hesitation, united himself and his congregation to her communion, acknowledging the

Bishop of Aberdeen as his Diocesan, the Bishopric of Edinburgh being then vacant, and accepting and subscribing the terms of agreement proposed, of which an express article was, that the English clergy should be free to use their own Eucharistic Liturgy when officiating in Edinburgh.

An arrangement of this nature could scarcely be expected to afford universal satisfaction; and there were consequently not wanting individuals who attempted to disturb the existing harmony. An officious layman endeavoured by a legal process to destroy the union of a Scoto-Anglican congregation, and an English Divine residing in Scotland displayed his ignorance of church government by an apology for schism. Legal however as well as public opinion was in favour of the union. Its adversaries benefited its cause; the first by giving occasion to the English church to testify their interest in the Scottish Episcopacy, by defraying the expence of the legal defence; the latter by eliciting the following opinion from Bishop Horsley. 'The clergymen of English or Irish ordination, exercising their functions in Scotland without uniting with the Scottish Bishops, are in my judgment, doing nothing better than keeping alive a schism.' An opinion indeed which takes for granted what appears to have been the case, that the Scottish Bishops were themselves prepared to accede to such union. The authority of a diocesan to inhibit the occasional ministrations of clergymen from other dioceses is not recognized by any existing law, and might in some cases prove injurious to the cause of true religion.

Amidst these conflicts Dr. Sandford confined himself to a simple statement addressed to his own congregation, of the arguments which had determined his course, in which he set forth the benefits of Episcopal superintendence, and the impropriety of continued separation. His example was eventually followed by most of the English clergy resident in Scotland.

The See of Edinburgh was at this interesting period vacant by the retirement of Dr. Abernethy Drummond, and the Scottish clergy unanimously recommended Dr. Sandford, though a stranger, to the vacant See. Many however of Dr. Sandford's friends advised him to decline the proffered honour, especially as it must unavoidably interfere with his prospects of preferment in England. It appeared however to Dr. Sandford his duty to comply with the application, whatever might be the effect on his temporal interests: he was accordingly consecrated at Dundee, on the 9th of February 1806, Bishop Skinner of Aberdeen, Bishop Jolly of Moray, and Bishop Watson of Dunkeld, officiating on the occasion—Mr. Walker, the friend of Dr. Sandford, and now his successor in the diocese of Edinburgh, preached and subsequently published, the consecration sermon. It may not be improper to add, that the apprehensions of the friends of Bishop Sandford were realized; for when, not long after, the Queen wished to testify her approbation of his character and clerical labours, by recommending him to a valuable preferment in the vicinity of Windsor, his acceptance of a Scottish Episcopate was regarded as an insurmountable obstacle. The disappointment however produced no effect on the mind of the Bishop. He was fully occupied with the unobtrusive labours of his station, and the increasing prosperity of the communion over which he presided, well repaid his exertions. The proof of this prosperity will be found in the number of clergy under the jurisdiction of the Bishop of Edinburgh, having increased during his Episcopate from seven to twenty-five.

## ON THE INCREASE OF RELIGIOUS PUBLICATIONS.

SWINBURNE, in his Treatise on Wills, written in the reign of Queen Elizabeth, complains of the multiplication of law-books in his time. What would he say, it may be asked, if he could see the number that has grown up since? The fact is, that in every profession, the books of one generation must be supplanted by those of the next. A few only can be expected to survive, on account of their intrinsic merit, and because the principles which they lay down are of perpetual application.

In religion, although the same cause of complaint exists, it is only to a certain degree. The Whole Duty of Man is exploded; the works of Nelson are respectfully laid on the highest shelf, and even those of Jeremy Taylor are little read in proportion to their bulk. Nearly the whole of the divinity of the last century is already thrust into the back ground. How comes this? In the experimental sciences, this is natural, since every discovery carries them forward; thus, for instance, nobody reads Cheselden for anatomy, and even Innes and Bell must expect to become obsolete in time: while in law, the repealing of statutes, and the more recent decisions of questions, has deprived the old publications of the merit they once possessed. But in Revelation it is not so. There, the same voice cries, from generation to generation, ASK FOR THE OLD PATHS. The fountain of the waters of life runs clearest at the spring-head. Every religious book that is written, is only so far useful, as it enables us to comprehend the principles of Scripture more fully, and to apply them to our own case. The lives of eminent Christians have only a secondary usefulness, in bringing us nearer to the great pattern of regenerate man, who is *the first-born among many brethren*. The statutes of God's word are never repealed, and never are its decisions reversed. They are as the law of the Medes and Persians, which altereth not.

The principal object in perusing religious works, is not to read a quantity, or *to learn the fear of God by the precept of men*, but to gain every possible help for studying the Bible profitably. So greatly are religious books multiplied in our time, that the enquirer needs able directions at setting out, which to choose, and a sound judgment afterwards, in selecting for himself. Truly, as Solomon has said, "*of making books there is no end;*" and while it behoves us to be thankful, that we have so wide a choice, it is needful to pray for *right knowledge and judgment*, that we may be able to discern what suits our case best. There are few books that will twice have the same effect, or produce the same impression:—perhaps those which can be *fed upon* the oftenest, are the Pilgrim's Progress, Doddridge's Rise and Progress, Kempis, Milner's Church History, the life of Henry Martyn, Edwards on the Affections, Wilberforce's Practical View, and a few similar publications. The reprints of the divines of the seventeenth century are extremely valuable, for they possess a reality which few later writers have succeeded in conveying to the reader's mind: and we are therefore deeply indebted to those who by republishing Hall, and Hopkins, and Reynolds, and Watts, and Howe, have made us acquainted with writers, who, notwithstanding their intrinsic value, were in danger of becoming obsolete.

I. T. M.

## LETTERS FROM ROME.—No. III.

ABOUT half-past one o'clock on Tuesday, March 31, the guns of St. Angelo announced that the work of the conclave was finished. We drove instantly to the Piazza di Monte Cavello, and arrived in time *to see* the proclamation. I mentioned in my first letter, that a large window immediately above the principal entrance to the Quirinal Palace was built up with brick, before the meeting of the conclave. This brick work was now speedily demolished, so far as to allow a person to pass out. Three of the Cardinals came forward upon a small balcony in front of the window, one of whom read a proclamation, of which the following is a translation.

'I announce to you a great joy. We have a Pope; the most eminent Cardinal Castiglione, who has given himself the name of Pius the Eighth.'

The proclamation was thrown down amongst the crowd, and a great scramble took place among those nearest, in order to obtain it. As soon as the newly elected Pope has consented to accept the office, he is asked what name he chooses to assume.

Roman Catholic writers say, that when St. Peter was elected Pope, he changed his name from *Simon* to *Peter*, and therefore his successors ought on their election in like manner to take a new name. The early Popes, however, neglected to follow the example of St. Peter, for I believe there is no instance of a Pope changing his baptismal name for the first eight or nine centuries of the church. Platina relates, that Sergius II. on his election in 844, changed his former name of Bocca di Porco, or 'Hog's mouth,' out of reverence to the papal dignity, though this has been denied by Baronius.

Next day, April 1, the ceremony of what may be called the Pope's Installation, took place in St. Peter's. About eleven o'clock the procession began to arrive from the Quirinal Palace. It was immensely long. The Cardinals were in their state carriages, and each was accompanied by several carriages full of attendants. The Senator* and Governor of Rome formed part of the train. The Pope was in a state coach, drawn by six black horses, and preceded by a Priest riding on a white mule, and bearing a large crucifix. The procession went round by the back of St. Peter's, and the Pope went up to the Sistine chapel, when some ceremonies were performed which I did not see. In about half an hour the procession entered the centre door of St. Peter's. In all these processions, the lower orders of the clergy come first, then Bishops, Archbishops, Cardinals, and lastly the Pope. He was borne aloft on his throne, carried by twelve bearers, the choir sing ing Ecce sacerdos magnus, 'Behold the Great Priest.' At the chapel of the Santissimo, he stopped and adored the host. He was then borne forward to the high altar, and passing by the north side of it, alighted in a space enclosed for the use of the Pope and Cardinals on the east side. He then walked up to the altar, prayed at the foot of it, ascended the steps, and seated himself on the middle of the altar, on the very spot where the Ciborium or Pyx, containing the Host, usually stands. The Cardinals in succession went through the ceremony of adoration; this ceremony is performed three times: first before quitting the conclave; secondly,

* The Senate of Rome, once the most august of human assemblies, is now reduced to one individual, and by law he must be a foreigner. 'Sic transit gloria mundi.'

in the Sistine chapel, before the procession came into St. Peter's; and now for the third time, each Cardinal prostrated himself before the Pope, then kissed his toe, or rather his slipper—next kissed his hand, which was not bare, but covered by the cape of his robes; and lastly, the Pope embraced each twice, and when all had gone through this ceremony, the Pope rose and bestowed his blessing on the people present, and retired in a sedan chair, on the back of which there is embroidered in gold a *Dove*, to represent the Holy Spirit.

Several parts of this ceremony are too striking to be passed over without some remarks;—of course you know that the Host* is considered by the Catholics as the body of our Saviour—and in fact, in Italy, it is commonly talked of under the name of 'Il buon Dio,' the good God; and you, perhaps, also know, that on the centre of every high altar there stands a Pyx, containing a Host; and therefore no devout Catholic passes before an altar without kneeling in token of his veneration for the presence of the Redeemer. In the ceremony I have just described, the Pope placed himself on the very spot usually occupied by the Pyx, and thus did he to my mind show himself to be the man of sin, "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. ii. 4.†

It so happened that I noticed the Pyx, which usually stands on the altar, standing on the floor in a corner. In the hurry of preparation, they had probably neglected to remove it in time. I was so struck by the circumstance, that I called the attention of several who were near me to the fact, and quoted to them the passage in Thessalonians. Never did I expect to see so literal a fulfilment of the Apostle's prediction. Few probably noticed, and indeed from the crowd few could see the Pyx standing on the floor; but the fact itself, that the Pope placed himself where the Host usually stands, can be confirmed by every one who was present, and is given as part of the service of the day in the Funzioni,—where it is noticed, that Benedict XIII. in 1724, contrary to the usual custom, placed himself at the gospel side of the altar, in order to be adored. I know not what has been the practice since the time of Benedict XIII. but certainly Pius VIII. placed himself according to the early practice on the middle of the altar.

The Host is that which Roman Catholics call God,*—it is that which is worshipped by them; did not the Pope exalt himself above it, when it was removed from its usual place on the altar to make room for him, and when he placed himself on the very spot at all other times occupied by it? Why did he place himself there? To receive the adoration of the Cardinals say the Roman Catholics themselves; at this ceremony of adoration, each Cardinal in succession rose from his seat, and

* A Host is a thin wafer composed of the finest flour. Previous to consecration, they are sold in every apothecary's shop in Italy, and are used for wrapping up pills previous to swallowing them. The word Host, is derived from the latin Hostia, a victim for sacrifice.

† The Douay translation of this passage is nearly the same with our own. 'Let no man seduce you by any means, for unless there come a revolt first, and the man of sinne be revealed, the sonne of perdition, which is an adversarie, and is extolled above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as though he were God.' (Edition 1600.)

* You will observe that in the prophetic description of Antichrist in this chapter, it is not said that he will exalt himself above God, but above that which although it be not God, is yet called God: in my judgment, a most clear description of the Host.

slowly approached the Pontiff; when near him, he prostrated himself on the ground before him, lying flat on his face, or nearly so. What more humble posture could he have assumed, had he been drawing near in worship to his Creator, instead of approaching a fellow mortal? When you remember where the Pope is seated, and how the Cardinals adore him, does it not awfully appear, that "he as God, sitteth in the temple of God, shewing himself that he is God." The Catholics when accused of worshipping the Pope, pretend that the word adoration, *adorazione*, means nothing more than *reverence*—yet it is the very technical word which is always used by them when they speak of worshipping God Almighty; and if they only intend to imply simple reverence done to the Pope, either as temporal or spiritual sovereign, why do they not use some of the many words with which their copious language supplies them, and whose meaning could not be mistaken, even by the unlearned. The truth is, that the ceremony implies far more than reverence done to the Pope; it acknowledges the Pope as the Vicar, or successor of Christ on earth; and it bears all the semblance which external forms can give to adoration or worship.

The Roman Catholics however appeal to scriptural authority for thus adoring the Pope, referring to Acts x. 25. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him." If however they would read the next verse, they would find that St. Peter himself refused the proffered honour, and said to Cornelius, "Stand up, I myself also am a man."*

On the following Sunday, the Pope was crowned. A procession, similar to that which took place on Wednesday, came from the Quirinal Palace to the Vatican; and about an hour after it entered St. Peter's. The Pope was borne as usual on his throne; blessing the people as he passed. He stopped at the chapel of the Santissimo to adore the host, and also at that of St. Gregory, where various changes were made in his robes preparatory to his saying mass.

When the procession left this chapel on its way to the high altar, the scene was truly imposing. The church of Rome on this occasion displayed all her splendour. The pilasters of St. Peter were hung with crimson, damask, and gold, the effect of which is very rich. The robes and mitres of the Pope, the Cardinals, and higher orders of ecclesiastics were superb. The guards, attendants, and assistants, were in their state dresses. The nobility of Rome, the foreign ambassadors and their suites, in their gayest robes, and a vast crowd of the temporal and spiritual subjects of the newly elected Pontif, were assembled in their best apparel to be present at his first mass, and witness his coronation; while the immense size of St. Peter's, and the good arrangements, prevented any serious inconvenience from the crowd. Three times, as the procession advanced towards the high altar, a small quantity of flax was kindled by an attendant who preceeded the Pontiff, and a master of ceremonies each time exclaimed, '*Sancte Pater, sic transit gloria mundi.*' 'Holy father, thus passes the glory of the world;' This is done to remind the Pope of the transitory nature of all earthly things, and himself among the rest—and certainly when we think of the honours paid to him, the hint is by no means unnecessary.*

* A greater than St. Peter, even the great and mighty angel who appeared to St. John in the Apocalypse, refused to be worshipped. Rev. xxii. 8, 9.

* One cannot but be reminded by this

While the Pope was advancing towards the high-altar, the choir sang: 'Tu es Petrus, &c. 'Thou art Peter, and upon this rock I will build my church.'

The space behind the altar was formed into a sort of half-circus, at the one end of which stood the Pope's throne, and at the other the high-altar. The sides were formed by rows of benches for the Cardinals and their train-bearers, generals of orders, and other privileged persons. The whole was enclosed by a frame-work of wood, covered with crimson cloth. This space was open in the direction of the great nave of the church, so that all the assembled multitude could see at least something of what was going on, and the only accesses to it were by the one or the other side of the altar, where a body of Swiss Guards were placed to keep out all unprivileged persons. As soon as the Pope reached this inclosure, his portable throne was set down, and the three youngest Cardinal priests came up to him, and successively kissed him, first in the face and afterwards in the breast. In this ceremony are represented by the three Cardinals, the three kings of the East who came to worship our Saviour, and by the two kisses they denote the two natures which they acknowledged in the infant Jesus,—or as one of their own writers expresses it,—'the *divine* as it were concealed in his breast, the *human* as it were visible in his countenance.' The Pope then proceeded to the altar to perform mass. The altar on this occasion was decorated with great magnificence, and almost all the vessels employed were either of solid gold, or of silver gilt, richly ornamented with precious stones and sculpture. After saying part of the mass, the Pope returned to his portable throne. There the oldest Cardinal-deacon put on him the pontifical mantle, pinning it with three gold pins, each adorned by an emerald set with brilliants, in memory of the three nails wherewith our Saviour was nailed to the cross. At the same time he thus addressed the Pope: 'Receive the holy mantle, the plenitude of the pontifical office, to the honour of Almighty God and of the most glorious Virgin Mary, his mother, and of the blessed apostles Peter and Paul, and of the holy Roman church.'

The Pope now returned to the altar and went on with the service of the mass for a short time, during which he was plentifully censed by one of the Cardinals. He then walked to the throne of state already mentioned, at the further end of the enclosure. As soon as he was seated, the ceremony of adoring him, described on a former occasion, was again performed. The Cardinals were permitted to kiss his foot and his hand, and receive his embrace, the Archbishops, Bishops, and mitred Abbots, to kiss his foot and knee, and the Penitentiaries to kiss his foot.

The Pope does not take the communion at the altar, but the consecrated host and wine are carried to his throne where he receives them. Three consecrated wafers are presented to him, two of which are swallowed in his presence by one of the assistants, and in like manner the wine is tasted, to assure him that there is no poison contained in either. This ceremony appears to me to be wholly inconsistent with the Romish belief of transubstantiation—they declare that the whole substance of the wafer and the wine is changed by the words of consecration, into the body and blood of Christ—and if so, how can there be poison in

ceremony of the slave in the triumphal chariot of old:

et sibi consul
Ne placeat, curru servus portatur eodem.
Juvenal, Sat. x. line 41, 42.

them? In receiving the wine the Pope does not drink it immediately from the chalice, but a silver tube or pipe is presented to him, through which he sucks up part of the blood of Jesus Christ. The Pope afterwards returns to the altar and concludes the service of the mass, and when he is seated on his portable throne and about to retire, a deputation of the canons of St. Peter's comes up to him, and in the name of the chapter, presents to him a purse containing twenty-five pauls of old coinages, saying—'Most blessed father, the chapter and canons of this holy church, offer to your Holiness the usual fee for a well sung mass.'

The Pope gives the purse to the Cardinal who read the gospel for the day, and he gives it to his train-bearer, who conveys it to the Sacristan of St. Peter's, from whom he receives five dollars in return.

The Pope was now carried to the external balcony above the centre door of St. Peter's to be crowned, the choir singing 'Corona aurea super caput ejus,'—'a golden crown upon his head.'

A throne was prepared on the balcony for the purpose, and as soon as the Pope was seated on it, the Cardinal-bishop of Ostia recited an appropriate prayer over him. The second Cardinal-deacon then took off the Pope's mitre, and the oldest Cardinal-deacon placed the triple crown upon his head, addressing him in these words:—'Receive the tiara adorned with three crowns, and know that thou art the father of princes and kings, the governor of the world, on earth vicar of our Saviour Jesus Christ, to whom is honour and glory for ever and ever. Amen.'

Various remarks will occur to you on reading this address to the new Pontiff, but I must particularly request you to attend to that part which styles him *Father of princes and kings, the Governor of the world!* The pretensions of the papal throne are as lofty now in the 19th century, as ever they have been since Popery began, but thanks be to God, whatever the pretensions may be, the power of antichrist is much diminished.

The Pope then read the benediction as follows:—'May the holy apostles Peter and Paul, in whose power and authority we confide, intercede for us with the Lord. By the prayers and merits of the blessed Mary, always a Virgin, of the blessed Michael the archangel, of the blessed John the Baptist, and the holy apostles Peter and Paul, and all the saints, may Almighty God have mercy upon you, and may Jesus Christ, having remitted all your sins, lead you to life everlasting. Amen.

'May the Almighty and merciful Lord grant you indulgence, absolution, and remission of all your sins, space for true and fruitful repentance, a heart always penitent, and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works.'

Then rising and making the triple sign of the cross, he bestows the usual blessing: 'And may the blessing of Almighty God the Father, the Son, and the Holy Spirit, descend upon and abide with you for ever. Amen.'

Two Cardinals read the plenary indulgence granted by the Pope on this occasion to all present—one of them in Latin the other in Italian,—and the two bulls were thrown down among the crowd; when a violent struggle took place to obtain them. The Pope then rose and again bestowed his blessing. As soon as it was concluded, the firing of artillery and ringing of bells announced that the ceremony was completed.

I must say that the benediction is a very grand scene. The whole piazza in front of St. Peter's, which occupies several English acres, all the windows which could

command even a distant view of it, and every street leading into it, as far as the eye could reach, appeared a dense mass of human beings, with the exception of a small hollow square formed by the troops. While the Pope pronounced the benediction all were uncovered, and almost all were kneeling. Not a whisper was to be heard. Even a protestant could not witness without emotion so many thousands of his fellow-creatures kneeling to receive the blessing of their new sovereign. The feelings of a sincere catholic must have been highly excited.

## ON PEACE LIKE A RIVER.

"Thus saith the Lord, Behold I will extend peace to her like a river."—ISAIAH lxvi. 12.

THIS expression affords a beautiful illustration of the peace which is promised to each individual member of the Church of Christ. "The wicked," as it is said in Isaiah lvii. 20, 21. "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." But his promise to the Christian is, that his peace shall be as a river. Not always undisturbed, for as the river is sometimes obstructed and disturbed in its course by the rocks and stones which are in its bed, so do indwelling sin, and conflicts between the flesh and the spirit, impede the flow of the Christian's peace. And as the beasts of the field when they come to drink of the water of the stream, render it turbid, stirring up with their feet the mud and sand; thus do the pollutions of the world, the temptations of sin and Satan, stir up in the renewed heart the remains of the natural carnal mind, and peace no longer flows clear and pure. The surface of the river too is sometimes ruffled by the wind, though not broken into tumultuous waves, like the troubled sea. Thus when the storms of trial and sorrow sweep as it were over the Christian's soul, the calmness of peace is disturbed, and His voice alone, who stilled the raging ocean, saying, "Peace, be still," can restore its tranquil flow.

Again, the waters of the river, though they cease not to run their course, are bound by the icy chain of winter, and the cheering influence of the sun can alone dissolve their bonds, and enable them to flow freely. Is not this a striking emblem of those cold affections, that languid faith by which the Christian's peace is as it were frozen, and it is dreary winter with his soul? the warm and healing beams of Jesus, the sun of righteousness cause his peace again to flow on in a free current. The source of the river is perhaps a small brook rising out of the ground scarcely noticed; yet, notwithstanding the interruptions it may meet with, it flows on, supplied by the rain which cometh down from heaven, widening and increasing it as it goes, and becoming a mighty river, where it reaches the ocean. Thus does peace first arise in the believer's soul, a small, and almost imperceptible stream; yet, once risen, who shall check its flow? Gracious rain from above, the heavenly dew of grace swell its waters, and thus it flows on; sometimes interrupted indeed, yet in an ever-widening, ever-deepening stream, till it reaches the boundless ocean of eternity, where peace is lost in the fulness of joy, and the pleasures which are at God's right hand for evermore. L. E. A.

WILLIAM WILBERFORCE ESQ.

# BRIEF ACCOUNT
# OF THE LATE WILLIAM WILBERFORCE, ESQ.

It is our painful duty to record the lamented death of this distinguished senator, eminent philanthropist, and decided Christian. The event occurred at Cadogan Place, Sloane Street, on Monday, July 29, in the 74th year of his age.

Mr. Wilberforce was born at Hull, Aug. 24, 1759. His family had long been distinguished in Yorkshire, and his grandfather, who was a man of superior understanding and energy, carried on for many years very extensive mercantile transactions in Hull, where he was justly regarded as a leading member of the Corporation, and had especially displayed an eminent degree of vigour and public spirit in the rebellion of 1745. Mr. Wilberforce was early deprived of his father, and his grandfather being removed by an accident at the age of 84, the important task of educating him devolved on his affectionate mother, whose efforts were powerfully aided by his father's elder sister. Mr. W. was for some time at an academy near London, and afterwards under the care of Mr. Baskett, at Pocklington, Yorkshire, from whence in 1776 he proceeded to St. John's College, Cambridge. While at the University Mr. Wilberforce paid especial attention to the study of history, and particularly to that of his own country; a pursuit which he occasionally recommended to others, and which powerfully contributed to his subsequent eminence as a senator. In 1780, when he had only just completed his twenty-first year, he was almost unanimously elected member for his native town, and at the general election in 1784, he was again returned for Hull, and elected also member for the county of York; he of course availed himself of the distinguished honour of representing the largest county in England, for which he was six times elected, and which he continued to represent till Nov. 1812, when the increase of public business, combined with his declining health, induced him to prefer being returned for the borough of Bramber, which he continued to represent till his final retirement from parliament in 1825. In the general election in 1807, a contest took place for the county of York, when Mr. Wilberforce was at the head of the poll, and his expenses were defrayed by public subscription; such was the ardour with which the friends of humanity espoused his interests, that 'more than double the sum necessary for the purpose of supporting his election, was raised in a few days, and one moiety was afterwards returned to the subscribers!'

While at Cambridge Mr. Wilberforce became intimately acquainted with Mr. Pitt, and in 1783 accompanied that distinguished statesman to the continent, remaining one of his firmest supporters during almost the whole of his political career. Having been led a few years after to attend seriously to religion, he was strongly urged by the late Ely Bates, Esq. to retire from public life and cultivate retirement as more favourable to the developement of the Christian character. On this subject he consulted the late Rev. Mr. Scott and other Christian friends, by whom he was earnestly intreated to continue in Parliament. The wisdom of this advice soon became apparent. In the following year his attention was called to the enormities of the African Slave Trade, and in 1788 he introduced a bill into the House for its abolition. In this cause he incessantly

laboured with a zeal which no opposition could overcome, and a perseverance which no delay could exhaust; until in 1807 the entire abolition of this detestable traffic was enacted as far as relates to our own colonies; and to the close of his days he laboured to secure to the unhappy Africans the benefit of this humane enactment, and at the same time to promote the civilization of Africa, and the emancipation of those slaves who had long been torn from their native land: and though long labouring in vain, amidst much calumny and many disappointments, he was at length cheered on his dying bed with the assurance that the grand object for which he lived and laboured was secured by the adoption of the Resolutions for the extinction of slavery in our West Indies, which have recently been embodied in an act of Parliament.

While member of the House of Commons, Mr. Wilberforce usually supported the administration, taking an independent part on all questions of a moral and religious tendency. His easy flowing eloquence uniformly commanded attention; but though he generally confined himself to an argumentative and persuasive strain, he yet on some occasions evinced that he was fully competent to reprove with authority, and censure with sufficient animation those whose conduct deserved rebuke; while the uniform consistency of his character, and his eminent disinterestedness commanded the respect even of those from whom he differed. Mr. Wilberforce never accepted office for himself, and very rarely, if ever, solicited from any administration preferment for his friends.

Distinguished, however, as Mr. Wilberforce was as a senator, he was no less eminent as a philanthropist, and devoted as a Christian. His benevolence was most extensive; his contributions to public and private charity were very considerable. He was ready on all occasions to advocate the cause of Bible and Missionary institutions, and to promote the education of the rising generation; but his private charities very far surpassed those of most persons in his station of life. He felt especially the importance of educating young men of suitable talents and character for the work of the ministry; and the sums which he devoted for this purpose were not only large, but given with a readiness and cheerfulness which exceedingly enhanced the value of the gift. *When the ear heard him, then it blessed him; when the eye saw him, it gave witness to him; the blessing of him that was ready to perish came upon him, he caused the widow's heart to sing for joy.*

The depth and correctness of his religious principles are clearly seen in his admirable work, entitled *A practical view of the prevailing religious system of professed Christians, in the higher and middle classes in this country, contrasted with real Christianity.* This valuable work first appeared in 1797, and has been most extensively circulated. It is indeed a standard work, which can scarcely be too strongly recommended; it is of a permanent character, and admirably adapted for persons in the higher and more elevated walks of life, who are not as yet under the influence of vital religion. It will be recollected, that to this work the late Rev. Legh Richmond owed his first serious impressions; and we know of no book more calculated to lead a young clergyman to correct views and feelings than this. 'It is,' said the late Mr. Scott on its first appearance, 'a most noble and manly stand for the gospel; full of good sense and most useful observations on subjects quite out of our line; and in all respects fitted for usefulness. Taken in all its probable effects, I do sincerely think such a bold

stand for vital Christianity has not been made in my memory. He has come out beyond all my expectations. He testifies of the noble, and amiable, and honourable, that their works are evil; and he proves his testimony beyond all denial. He gives exactly the practical view of the tendency of evangelical principles for which I contend; only he seems afraid of Calvinism,* and is not very systematical: perhaps it is so much the better.' Mr. Wilberforce published also some pamphlets on the Slave question, &c. which produced considerable effect.

The memory of Mr. Wilberforce will long be cherished, not merely as a distinguished public character, but as a devoted and consistent Christian in private life. He was most regular and attentive at public worship, and particularly attached to the ministry of the late Rev. Mr. Scott. Some of the most valuable sermons in Mr. Scott's works were published at Mr. Wilberforce's especial request, and the author's recollection was assisted by copious notes taken by Mr. W. during the delivery of the discourse. After Mr. Scott left town, Mr. W. still continued a regular attendant at the Lock Chapel, until his removal to Hendon, and he there exhibited his zealous and liberal attachment to religion, by erecting, amidst many difficulties and calumnies, an episcopal chapel, which, after a series of vexatious delays, was consecrated on the Thursday succeeding his funeral.

Mr. Wilberforce married in 1797, Barbara, the eldest daughter of Isaac Spooner, Esq. an opulent banker at Birmingham, by whom he had six children, four of whom, together with his afflicted widow, survive to lament his loss. In private and domestic life he was one of the most amiable of men, playful and animated to a degree which few would have supposed, extremely fond of children, alike instructive and entertaining in conversation, a companion for all ages, equally qualified to compete with senators, to discourse with divines, to chat with his friends, to instruct the young, and to administer consolation to the poor, the suffering, and the afflicted.' He usually conducted family worship himself, and his expositions and prayers were most striking, affecting, and eminently devotional. It was indeed a privilege to be present on such an occasion.

Mr. W. had for some time been in a very feeble state, though hopes were entertained only a few days prior to his death, that he might still survive, and arrangements were consequently making for his return to the country, when he was called away. A private funeral was in the first instance contemplated by his friends, but on application being made by a number of distinguished noblemen and senators, requesting that his remains should be interred publicly in Westminster Abbey, the family deemed it their duty to comply, and he was consequently interred near the grave of the illustrious senators, Messrs. Pitt, Fox, Canning, &c. on Saturday Aug. 3. The pall was borne by the Duke of Gloucester, the Lord Chancellor, the Marquis of Westminster, Lord Bexley, the Speaker of the House of Commons, &c. The corpse was followed by the Dukes of Sussex and Wellington, the Archbishop of Canterbury, and several Bishops, Lords Althorp, Auckland, Rosslyn, &c. and a considerable number of both Houses of Parliament.

THE MEMORY OF THE JUST IS BLESSED.

* It is somewhat amusing, that Mr. Wilberforce was especially attacked on the ground of Calvinism shortly after the appearance of this work; this only shews the degree of ignorance which prevailed among Theologians of some name on the subject of Calvinism about thirty or forty years ago.

## ON POPERY IN ENGLAND.

SIR,—I find in a late number of your work, a doubt expressed by one of your correspondents, whether popery is really increasing in the British empire. Your correspondent has not given us any information which may enable us to determine the grounds on which his insinuation rests, and I feel that the question requires a much greater number of facts than I am acquainted with before we can arrive at a safe conclusion. If I understood his meaning however, it may be expressed in something like the following words. 'It is very true that the Romanists now come boldly forth, and walk erect, and buy, build, and beautify numerous places of worship, and collect in them large and increasing congregations; but they only now do that *publicly*, which they formerly did *privately*—they are more prominent because they are now in no danger; but their number has not increased in proportion to the increase of population, and in many parts of the country the increase of papists solely arises from the emigration of Irish professors of that faith, and is not the result of conversions from Protestantism to Popery, while at the same time the number of Papists in Ireland is not on the increase.'

Now there is much that is plausible in this statement. It appears to me very probable that Popery, as a *religious* system is losing ground in Ireland. I think this is a necessary consequence of the increase of scriptural education in that country, and I think very little of the confident assertions of a contrary nature made by either Popish priests or political agitators. They are like their father; and he was "a liar from the beginning;" and his posterity never hesitate at a lie when it suits their purpose. But I am not so clear that Popery is not at present on the increase in England; and I am quite certain that it is assuming an aspect which is every way deserving of the serious attention of all who are attached to the Protestant faith.

It is generally allowed that at the commencement of the present century, the number of Popish chapels, priests, and schools in this country was very small; and it is most certain that they have of late greatly increased. *The Laity's Directory to the Church Service for the year* 1833, which is a species of Roman Catholic almanac, contains a list of above FOUR HUNDRED POPISH CHAPELS, several of which are provided with TWO, and some with THREE or even more priests. It records above TWENTY CHARITABLE INSTITUTIONS, chiefly charity Schools. It advertises in England alone SEVEN *Roman Catholic Colleges*, and about FIFTY *Romish Boarding Schools*, &c. and thus clearly evinces that the Romanists are at present enjoying a very considerable degree of prosperity in this country; especially as these institutions could not be supported without extensive funds, some of them being carried on with considerable splendour.

The number of Romanists will also be found much greater in proportion to their places of worship than is common with other denominations. In Protestant churches the same individuals usually attend divine worship, at least twice on the Lord's day. It is for the most part the same congregation both in the morning and in the evening. But a very large proportion of the Romish communion attend public worship only once on the Lord's day, and therefore some of the Romish chapels have three or four distinct congregations every Sunday and Holyday. Thus at

Virginia Street, Ratcliffe Highway, there is mass on Sundays at eight, nine, ten, and eleven o'clock. The probability therefore is, that the individual worshippers at that chapel every Sunday, are at least, three times as many as would attend a Protestant place of worship of the same size. It is true many of the Romish chapels in different parts of the country are very small, but even in such cases it will often be found that the number of worshippers is far greater than is generally supposed.

The converting persons to the Romish faith is not only regarded as a benefit to those converted, but as a meritorious act in those by whom the conversion is effected; and the goodness of the proposed end is regarded as sanctifying the means to a degree which Protestants in general can scarcely conceive. Great exertions are therefore made in order to bring ignorant, and even depraved persons into communion with the Romish church, and the terms of communion are lowered so as to meet the views and feelings of persons of different descriptions. Whilst Popery is theoretically the same, while it ever keeps the same object in view, it resorts to any means which can ensure the desired end, and can include in the same garb widely different sentiments; while by the system of compensation which it allows, the slaves of various corrupt affections may quiet their consciences with the hope that a periodical penance here, and a moderate period of purgatory hereafter, will set all right at last.

This presumed merit of making converts, combined with Papal policy, stimulates the Romanists to great exertion, in order to provide chapels. *They provide cages that they may catch birds.* Hence in many places, Romish chapels of some magnitude have been erected, where very few Romanists were to be found; yet in almost every case, when the Romish chapel has been opened, a congregation has been collected. The Church of England has in this respect much to answer for. The want of church accommodation, and the contempt poured on the feelings of well-disposed persons, has been the means of producing many Dissenters, and no small number of Romanists. The Laity's Directory affords many proofs of the anxiety of the Romish party to obtain new chapels. A pamphlet noticed in your number for March, tells what is doing at Oxford, and the following extract from the directory shews what is projected for Cambridge. 'It is in contemplation to build a chapel, and establish a permanent mission in the town of Cambridge. It is earnestly hoped that the Catholic nobility and gentry will promote this undertaking in which the happiness of their families is so deeply involved. Several of their sons for the sake of education go to the University of Cambridge, to the great probable detriment of their morals; the greater portion of them being from seven to twenty-one miles distant from any chapel, are consequently deprived of the support and advantages of their holy religion at that critical period of youth, when the moral habits as well as the intellectual endowments are forming. In aid of this undertaking, contributions are earnestly requested, and would be thankfully received by,' &c.

An intimation of this kind has indeed been some time before the public. It is not, however, generally known that a wealthy lady has hired a handsome house in Cambridge, where she has a regular priest resident, where large parties assemble with the allurements of music, &c. and where on some occasions on the Sunday, from *one to two hundred persons* are said to attend. There is much reason

to fear that these assemblies may eventually form the nucleus of a Romish establishment.

When these things are taken into consideration, most persons will, I apprehend, see reason to fear, that whatever may be the case in the empire at large, Popery is on the increase in England; and the very possibility that this may be the case, should stimulate us to appropriate exertions.

The more I contemplate Popery, the more I regard it as a soul-destroying system. While outwardly recognizing the leading verities of the Christian faith, it practically subverts them. It substitutes the words of man for the word of God —the merit of man for the righteousness of Christ—the intercession of creatures in the place of the Saviour's intercession—the teaching of man instead of the teaching of the Holy Spirit; and it thus destroys the truth which it professes to teach. It is not therefore any trifling difference of opinion which forms the distinction between Popery and Protestantism; the difference is vital, and the danger of the Papist is most imminent. I would therefore intreat all to whom I have access, not to regard the possible increase of Popery as a trifling matter, but to view it as a serious and appalling evil, which should be resisted and counteracted in every possible way.

But how may its progress be most effectually resisted? This is a question of the utmost importance, which yet will meet with a variety of answers according to the different views of those with whom you converse. One says, patronize the Reformation Society. Another, Establish Lectures on Popish subjects. A third, Reprint old, and prepare and circulate new tracts against Romish errors. Another, Carry the war into the enemies' country—promote Scriptural education in Ireland, and you will effectually prevent the progress of Popery in England. Perhaps each of these recommendations deserve attention—the different circumstances and situations of different individuals may render one plan more appropriate than another, but a measure of success would doubtless result from each of these recommendations, if promptly and zealously carried into effect.

I feel however with your correspondent, that it is especially by the sword of the Spirit, which is the word of God, that the man of sin is to be destroyed. The history of the Reformation clearly evinces that it was through the diffusion of scriptural truth, that Popery received its deadly wound; and hence the papal power has ever since been exerting itself to the utmost, to impede the circulation of the word of God, and to keep persons in ignorance of its contents. Recent events in Ireland are in my judgment conclusive as to this point. When first, of late years, attempts were made by benevolent individuals, to give the population of Ireland the rudiments of a common education, the plan was approved by persons of all denominations. Several Romish priests, and many distinguished Romish laymen, of whom Daniel O'Connell was one, countenanced the schools of the London Hibernian Society, and expressed themselves favourably towards a series of scripture extracts, selected principally by the Archbishop of Tuam. But Rome saw further. A Papal Bull soon appeared against the Bible Society; other communications were made to the Romish Hierarchy in Ireland, and from that day to this, every artifice which can be devised, has been adopted to impede scriptural education. The present plan is to establish, at the government expence, schools wherein a literary education is to be given on four days in the week,

and religious instruction to the Popish scholars on one day, and the Protestant scholars on another. The practical effect of this plan is to remove the Bible *entirely* from the Popish scholars, and on *five days* in the week from the Protestant scholars. The proposed substitute for the Bible is a series of Scripture lessons, selected by the Board of Commissioners; but these Scripture lessons are only recommended to the conductors of the schools; they may be accepted or not, as those conductors please; and were the lessons therefore chosen as impartially as the most devoted lover of Scriptural truth could desire, they would still only find a very limited introduction into the schools. This is what the Romish party desire, they have been striving to carry this point for several years, and they have at length succeeded, in rendering the British government subservient to their wishes. These efforts have indeed been ostensibly confined to Ireland, but a similar system has been quietly gaining ground in England, and in numerous schools established for the charitable instruction of the lower orders, tales, stories, and other lessons have been introduced, to the practical exclusion of the word of God; and these schools have been especially patronized, and recommended by our dissenting brethren, under the idea that knowledge is power, forgetting that power may be exercised for destructive, as well as salutary purposes.

I recur therefore to my position. Popery is on the increase in England, but Popery cannot stand against the word of God. Hold up the Torch of Truth, and Popery must fall: but how is this to be effected. I would reply—

First, by maintaining a Scriptural tone in all our ministrations. Keep very close to the word of God, and to those leading truths on which the apostles of our Lord and Master especially insisted—man's misery and danger, God's mercy through Christ, salvation by the atonement of the Son of God, regeneration, sanctification, and consolation by the Holy Spirit. I am far from objecting to the serious study of prophecy, &c. but it appears to me that the crude and flippant way in which prophetical subjects have in many cases been recently discussed, both in the pulpit and from the press, is calculated exceedingly to advance the cause both of popery and infidelity.

Secondly. By extending as much as possible Scriptural Instruction by means of Schools, Scripture Readers, and Societies for the diffusion of the Holy Scriptures. I could very much wish that in all our Schools, public and private, charity or pay schools, the committing of the Holy Scriptures to memory was more insisted on. A few verses daily would in a short time produce a very considerable effect; and a two or three minutes explanation would assist the child's memory, open his understanding, and afford useful suggestions in future years. The importance of Scripture Readers has been too much overlooked. The reading of Cranmer's great Bible in our churches was one of the most powerful instruments in establishing the Reformation. The Scripture Readers in Ireland are at this moment producing an amazing effect; why should not all our district Visitors, and all the Visitors of our benevolent Societies be Scripture Readers; especially in neighbourhoods where popery is raising its head. The priests will of course in the first instance oppose, but if the plan is persevered in, they will be compelled, as they are now in great measure in Ireland, to hold their tongues, to refrain from these Scripture Readers, and let them alone. The present policy of the Romanists in Ireland is, to be as silent as possible about the

Bible. The Protestant duty is to circulate it to the utmost.

I cannot but deeply regret that late events have interfered with the prosperity of some of the Societies for the diffusion of the Holy Scriptures; and especially that the revenue of the Bible Society should have fallen off in the last year £6000. and I the more deeply regret this, because this defalcation is especially owing to what I must ever regard as a mistaken idea of advocating the honour of God's word. If however any individuals feel they cannot act with this or that particular Society, I would say, Be it so, but by no means remit your exertions for the diffusion of God's word. If you cannot co-operate with one Society you may with another. If you dislike meeting Dissenters or Socinians, you will find, in the Society for promoting Christian Knowledge, an Institution where neither Socinians nor Dissenters are admitted; or if you have any objection to that, try and form a small branch Society around you, and perhaps some Bookseller will supply you with Bibles and Testaments at such a reduction as may enable you to do as much good with the means at your command as by joining any Society. Only remember that any diminution in the distribution of Bibles is favourable to the cause of popery.

Lastly, I would say,—Popery is on the increase—then what can I do? Not merely I a minister—a person of some rank, property, influence—but what can I, a poor man, a servant, a child? I can pray to him who has all hearts in his hands, to put a stop to the progress of the enemy. I can converse with my partner, my children, my companions, of the worth of the soul, of the danger of coming short, of the sufficiency of the Redeemer's sacrifice, of the readiness of God to give his Holy Spirit to them that ask it. I may walk with God, and hold communion with him in his ordinances, and honour him by a holy life and conversation, and then it shall be well with the righteous. I may perhaps hear one and another say, We will go with you for God is with you of a truth. I may be taken from the evil to come. I humbly trust that at the last I shall hear the glad sound, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

QUIVIS.

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## ON THE DEATH OF A PARENT.

THE arrow's sped, the stroke is given,
Determined is the mortal strife;
And, soaring glad from earth to heaven,
Thy spirit enters into life!

Scarce could my troubled mind conceive,
What yet my weeping eyes had read,
Scarce could my drooping heart believe,
The harrowing news—my mother dead!

Dead, say I? Throbbing bosom, cease
To labour with the heaving sigh;
And let this truth restore its peace,
'The righteous sleep, but never die.'

Thy gentle spirit's winged its flight,
My mother! to its God above;
That God, whom 'twas thy sweet delight
To teach my infant heart to love;

Though sighs attest my heart-felt loss,
Though frequent drops the filial tear,
Though sad and grievous is the cross,
I cannot, dare not wish thee here.

For well I know, though in the vale
Of life my progress short has been,
What cares and harrowing woes assail
The wanderers through its chequered scene.

And thou hast known, for memory well
Retraces thy dear anxious smile,
When listening while I used to dwell
On hopes which rose but to beguile.

Illusive as such visions were,
As well thy better judgments knew,
Thou wouldst not with oppressive care
Too early cloud life's opening view.

But wise didst train my youthful mind
In pure Religion's pleasant ways,
Didst teach a refuge where to find,
When clouds opposed hope's genial rays.

Yes, there's the antidote indeed
To every grief, to every care;
A balm, when wounded bosoms bleed,
For blighted hopes, for chill despair.

For what? when floods of sorrow rise,
When tempests meet in maddening strife,
When Hope, the soul's last refuge, flies,
Without Religion, what is Life?

A sea without a haven near,
A livelong night of troublous dreams,
A desert intricate and drear,
A world deprived of solar beams!

But with it—Havens, verdant isles,
Oases in the desert, rise—
Dark visions flee—all nature smiles,
And earth becomes a Paradise!

Thrice happy spirit! who thy God
From youth to hoary age didst love,
And wisdom's ways hast meekly trod,
That lead to blissful realms above:

That Saviour, at whose sacred name
Thine eye with holy rapture shone,
Thou, undisturbed by fears, may'st claim
Through endless ages for thine own!

Farewell, bless'd Spirit! may I live
Thy life—devoted, calm, benign,
To God my whole affections give,
And dying, be my end like thine!

Farewell! Hope whispers, we shall meet
Ere long before the Saviour's throne;
And there enjoy communion sweet,
And know our God as we are known!

S. H.

## THE EFFECTS OF THE PERUSAL OF NOVELS, ON THE CHARACTER AND HAPPINESS OF STUDENTS.

WHATEVER may be the deleterious effects of novel reading on minds in general, or any class of individuals in particular, in no case does it prove so disastrous, as when indulged in by a student. Far be it from me to condemn, without reserve, every species of fiction, as unworthy of perusal and injurious in its tendency. Fiction may be, and, to the honour of the present age, has begun to be, the medium of conveying much useful instruction, especially to the young. My remarks have reference only to those books generally termed *novels*, and which, by this name, are too well known to need description.

The propriety and utility of this species of reading is generally maintained on some of the following grounds:

1. It fills up pleasantly an idle hour.

2. It creates an ease and elegance in common conversation.

3. It tends to form a neat and proper style in writing.

Historical novels may be said to have an additional recommendation—that of conveying useful knowledge.

As to the first of these reasons—A student has, or ought to have, no idle hours to spare. Either proper exercise or proper reading must be excluded by such an intrusion. Besides, 'an idle hour' devoted to this fascinating employment, but paves the way for the devotion of the succeeding hour, which ought not to have been idle, to the same amusement.

As to the second—That it creates an ease and elegance in conversation—it may well be replied, that if the books are actually unworthy of perusal, the topics which they will afford for conversation, are not worth the having. They are rather a positive injury, inasmuch as they exclude those subjects, which, in themselves, are really useful; and so far from its being an accomplishment for a student to be familiar with such topics, I am persuaded that it ought to be considered a disgrace, and so it is by all whose good opinion on such matters, is worth possessing.

The other reason—That it tends to form a neat and proper style in writing—is the most plausible; nevertheless, it cannot bear the test of scrutiny. Those who read novels know well that the style of the narrative is seldom or never thought of. It is the *story—the story*, that engrosses all their attention—nor is it expected to be otherwise. It has been the author's highest aim to have his novel of a fascinating character; and did it not in some measure possess this character, it would be thrown by in disgust. But the question ought not to be, whether this species of reading tends, in any degree, to the formation of a good style—but whether it does so, more than that for which it is substituted, and this, in case of a student, if his time would otherwise be employed as it ought to be, none can pretend to maintain. As for the useful knowledge, said to be derived from the perusal of historical novels, it is, at best, but a mixture of fiction and fact, of falsehood and truth, and before the reader can be supposed to be able to distinguish between the one and the other, he must be supposed to be acquainted with the true history; in which case, of course, he does not stand in need of such information.

I have now considered some of the grounds on which this kind of reading is justified, and it is time to examine whether there are no

positive evils resulting to the student from this practice.

In the first place, it tends to form a habit of reading other works superficially. For, as novels are almost universally perused with great rapidity, the reader acquires the habit of perusing other books in the same manner, than which nothing can be more destructive to a student's progress. It will also make him disrelish all other kinds of literature. He finds in novels a vivacity, an inexpressible something in the narration, even of melancholy tales, which, for the time, ravishes the soul, and holds the mind in perfect thraldom, but which he will look for in vain in other writings. Let a student but become what may be termed an habitual reader of these productions, and then those books which ought to be his delight, will be to him what water is to the drunkard, and wholesome food to the epicure. Though his better judgment tells him they are useful, he hates them;—like many other medicines, they are bitter.

Nor is this all. For while such reading creates in him a disrelish for all that is wholesome, it also robs him of his time—intrudes upon almost every lesson, and unfits the mind for the accomplishment of its approaching task; so that the severer studies will be early thrown aside to give place to this favourite amusement.* In these books vice is clothed in the garb of virtue, or, at best, of innocence. In them we read of the 'innocent oath,' and of the 'noble, manly spirit, that could not brook an insult.' The vices of the heroes and heroines of the tale, are set up for the imitation of others. They are not mentioned in that uncoloured way in which the bible pourtrays the failings of good men, but they are clothed in a garb of poetry and romance, and so palliated by excuses, that they assume, to the youthful mind, rather an air of nobleness; and thus *that* is unwittingly taken into the bosom, which, at the last, shall bite like a serpent, and sting like an adder.

In these books too, not unfrequently, religion is described by those who know little or nothing about it, and, in a manner according rather with the author's fancy than with the word of God, and more calculated to fill the mind with pride, than the heart with humility.

The novel-reader is thus introduced into an ideal world—where the stream of life flows smoothly along—where disappointments are not vexatious, and where peace without holiness crowns all the exertions of man—a state well suited to our degraded nature. After having soared to such a world as this, it is hard to descend to this grovelling earth, where sickness, sorrow, and disappointments are realities. He is on the contrary filled with desires that can never be gratified, and with murmurings against the providence that has assigned him such a lot—his fellow-beings appear to be unfit companions for him—the sources of their hilarity and happiness are husks to his soul—discontent and melancholy are depicted on his brow—his peace is disturbed—his mind distracted—and he becomes altogether unnerved by what at first appeared an innocent, but what will invariably be found a dangerous recreation.

G. O.

* The introduction of the Waverley Novels into Christian families, has produced a very injurious effect, by indisposing the minds of the young for historical reading. It is surprising how little our standard historians are now read. Hume, Rapin, Clarendon, &c. are almost neglected books. The miserable result has been painfully manifested in the erroneous notions promulgated by divines and senators, with reference to popery, &c. in the various discussions which have attracted public attention. The careful study of Clarendon alone would have prevented many of those rash innovations which have been loudly hailed under the name of REFORM.

# Review of Books.

*A MEMOIR OF MISS MARY JANE GRAHAM, late of Stoke Fleming, Devon. By the Rev. Charles Bridges, M. A. Vicar of Old Newton, Suffolk. Second Edition, with a Portrait.* 12mo. pp. 448. Seeleys. 1833.

THE public approbation of this interesting piece of biography, has so far anticipated our notice of the volume by the rapid sale of the first edition, that it may appear almost unnecessary for us to occupy our pages with the recommendation of a work whose extensive circulation is already fully secured. Nevertheless, as there may be some readers of our publication who have not yet perused Mr. Bridges' Memoir of Miss Graham, and many more who have not bestowed upon it the attentive study it deserves, we shall not think our time ill-bestowed, in —even thus late—presenting them with a short account of it.

Mary Jane Graham was born in London, in the year 1803. A few years before her death, she retired with her father (on his relinquishing business) to the village of Stoke Fleming, near Dartmouth, in Devonshire—a spot which was chosen chiefly from regard to her delicate state of health. She was the subject of early religious convictions, and even at the age of seven had acquired habits of secret prayer. The following is an extract from her own account (in a letter to a friend written at the age of twenty-three) of this early work of grace on her heart.

I knew [she writes] a little girl, who was much like other children, as full of sin and vanity as ever she could hold.... The God of love did not think this sinful child too young to learn of Jesus. He so ordered it, when she was just seven years old, that she was led by a pious servant into some alms-houses belonging to Rowland Hill, who had just been preaching at them. The servant and an aged woman entered into a long conversation together, to which the little girl listened, and wondered what could make them like to talk about such things. But, at the close of it, the old woman took the child affectionately by the hand, and said to her—'My dear child, make the Lord Jesus your friend now that you are so young; and when you come to be as old as I am, He'll never leave you nor forsake you.' God the Spirit sent these simple words to the poor sinful child's heart. She walked home in silence by her nurse's side, thinking how she could get Jesus to be her friend. Then she remembered how often she had slighted this dear Saviour; how she had read of Him in the Bible, and been weary of the subject: how she had heard the minister preach Jesus, and wished the long dry sermon over; how she had said prayers to Him without minding what she said; how she had loved her books, her play, and her toys, and her play-fellows—all, all better than Jesus. Then the Holy Spirit convinced her of sin. She saw that no one good thing dwelt in her, and that she deserved to be cast away from God for ever. Would Jesus love her now? would he ever forgive her? She feared not, but she would try! She would make herself very good, and then, perhaps, Jesus would be her friend. But the more this little girl tried to be good, the more her naughty heart got the better of her; for she was trying in her own strength. She was led to give up trying in that way; and many long nights did she spend in praying, with strong crying and tears, to Jesus, that He would teach her how to get her sins pardoned.... He put it into her heart to read the Bible.... One day her attention was fixed on these words, "The Lamb of God which taketh away the sin of the world.".... Who can describe the raptures which filled the bosom of this little child, when made to comprehend that "the blood of Jesus cleanseth from all sin." Now she knew that He had loved her and given himself for her; now the Spirit of God shed abroad the love of God in the heart of a weak and foolish child, and

" filled her with peace and joy in believing."....Since then she has spent nearly seventeen years of mingled happiness and pain. But she has had Jesus for her friend, and He never has, and never will forsake her.—Pp. 3—7.

Her school career commenced soon after she was seven years old. About the age of ten she was placed at a school where her religious impressions were cherished by the familiar exhortations of the husband of her preceptress, and by devotional exercises with her companions. At this time she committed to memory the whole of the prophecy of Isaiah; and at the age of twelve, the whole Book of Psalms, during an interval of two months' illness which occasioned her removal from school. She now enjoyed, at home, the ministry of the late excellent Mr. Crowther, vicar of Christ Church, Newgate Street; under whose faithful instruction she was brought to Confirmation, about the age of sixteen. In the following year, her mind underwent an extraordinary and afflicting change, of which she has herself given a detail, in a work entitled '*The Test of Truth.*'

She conceived that her mind received an injury from adopting, in her thirteenth year, Doddridge's form of covenanting with God. (See his Rise and Progress, chap. xvii.) Mr. Bridges judiciously cautions his reader against the conclusion that this mode of dedication *necessarily* partakes of an unevangelical character, though in Miss Graham's case (as in some others) it *may* have ministered to a legal spirit; and he refers the unhappy change of views, which we are about to notice, to 'the metaphysical form of her mind, unfavourable to a simple reception of truth.' She fell into the snares of infidelity. 'The Divinity of Christ became to her "a stone of stumbling, and a rock of offence." Though repeated examination had fully satisfied her that it was the truth of the Bible, yet so repulsive was it to her proud heart, that she was led to question *the truth of the Bible itself.*' Her vigorous understanding soon, however, acquiesced in the clear evidences for the Inspiration of the Scriptures; but her heart resisted her convictions; and thus, for a season she departed from God, and sought for peace of mind in forgetfulness of the great concern, and in giving herself up to intellectual studies. This season of darkness was but transient. Through the Divine mercy she was, after a few months' captivity, brought out of her prison house to the full light and liberty of Scriptural truth. The means by which this return to her first love were effected, were partly the conflict of her own mind, partly some severe providential afflictions.

Her whole life, (says Mr. Bridges) now appeared to be one continued act of sin and folly. Her convictions, however, of sin—*being wholly unconnected with any discovery of the way of forgiveness*—naturally tended to despondency."—P. 20.

The sentence which we have quoted in italics appears to us to be altogether irreconcilable with the account which we have extracted above of her early faith in Christ, and of her perfect knowledge of the way of forgiveness; an account, be it remembered, given by herself at a period of life when her judgment respecting her early views and impressions might have been supposed to have been mature. Mr. Bridges has briefly noticed this apparent inconsistency, remarking, that 'her infidelity was a black cloud, intercepting all present apprehensions of faith and intelligence, but this is scarcely a satisfactory solution.' The cloud of infidelity was at this moment dispersed; and though a person who, *for the first time,* is brought to deep conviction of sin, and who is anxiously seeking forgiveness, might for a season be left in painful conflict, or even in complete ignorance of the way of accept-

ance, yet it seems to us quite impossible that an individual, who had for ten years (with the short interval of a few months of unbelief) held sweet communion with the Saviour as the only refuge of her soul, should, on her return to the guide of her youth, be *in utter ignorance* of the way of acceptance. We are rather disposed to attribute this manifest discrepancy of narrative, to some confusion and indistinctness in Miss Graham's own mind respecting the actual state of her religious views at different periods of her life, when taking a retrospect of them at the time of her drawing up her little volume, entitled the '*Test of Truth*,' and when describing them in letters to her friends at a riper age.

Whatever might be the exact steps by which the returning prodigal found her way to her Father's house, she did not *long* "wait at the posts of his doors" without admittance. She was soon enabled to believe unto righteousness; and she found the best proof of the credibility of the Christian revelation in *the character of Christ*, whom she again embraced as her All in all. After this deliverance she resided in London, where the ministry of the Rev. Watts Wilkinson was eminently conducive to her advancement in knowledge and experience of scriptural truths, and she became actively devoted to God. Her intellectual pursuits were still a source of high gratification to her; but, with Christian simplicity and watchfulness, she kept them subordinate to better things, and the glory of God was the object dearest to her heart. That she was qualified to excel in the highest pursuits of the human mind, is evident from the extracts which Mr. Bridges has given from her writings and letters; but the features of her *Christian* character, which her biographer has well delineated, form the most attractive and valuable part of the volume. Those graces which had been matured in the school of affliction, were beautifully displayed in her last illness; during which she was unusually favoured with a remarkable sense of the Divine presence. The prospect of death was to her divested of its terrors. For a little moment, indeed, a cloud was permitted to spread itself over her soul; but it was soon dispelled; and peace and joy resumed their reign within, till, without a sigh or a struggle, she entered into her everlasting rest, Dec. 10, 1830.

Our limits render it impossible to give any adequate idea of this amiable character; we subjoin, however, two extracts, which will, we trust, stimulate many to procure and peruse the work for themselves. The first shall be from an excellent letter, written in 1827, to a friend on worldly amusements:—

> With regard to the theatre, and amusements of this kind, Christians must have little to do if they can find time for them. But if they could find time, I confess I am at a loss to see what business they can find there..... I was once induced to attend 'Matthews at Home,' and shall never forget the sensation I felt, when he told us how his father, who was a good kind of man, but *too religious*, had tried to keep him from coming on the stage. When I looked round, and saw the merriment expressed in every face, I could not help saying to myself, 'This is no place for me; there are no lovers of Christ here; for "charity rejoiceth not in iniquity," as these poor deluded people are doing.' And now, I have proposed many privations to you; and what have I to offer you in return? Nothing, but the love of Jesus..... Let us study all the sweet relations in which he has revealed himself in the Scripture—Father, Brother, Friend, Husband, Lover..... It is but a little ray of this love that has as yet warmed my heart; yet I can tell you that it is worth renouncing ten thousand worlds for.—Pp. 264—266.

The following passages are in a loftier strain; in tenderness of sentiment, in glow of imagination, and in the descriptive beauty of

the language which embodies her 'breathing' thoughts, they have seldom been surpassed: the subject is *music*.

'The self-same melody may be repeated a hundred times, and inspire each time a train of thought different from the last. Sometimes it will call forth all the hidden stores of memory; absent friends, voices long silent in the tomb, lovely scenes, pleasant walks, and happy hours, come back to us in all their freshness and reality. Then, the future opens its dreary prospect, gilded by hope, and chastened by a mournful tenderness. The exile is restored in glad anticipation to his country; the prodigal sobs out his penitence on his father's bosom; the child of affliction is safely lodged in that mansion where sorrow and crying are unknown. Sometimes the past is forgotten, the future unheeded, the mind wrapped up in the present consciousness of sublimity or beauty. Forms of delicate loveliness, things such as dreams are made of, float before the mental vision, shaped into something of a waking distinctness. Thoughts too noble to last, high and holy resolves, gushings of tenderness, alternately possess our minds, with emotions all equally different, and equally delightful. The poetical inspiration of Alfieri, seldom came upon him, but when he was under the influence of music. Haydn's symphonies were all composed so as to shadow forth some simple and affecting story, by which the author excited and varied his own feelings, and wrought them up to that pitch of solemn pathos, or animated gaiety, which to this day inspires all who hear his music with corresponding emotions.

'The expression of *sacred* music comprehends every emotion that can agitate the human heart, and must be felt rather than described. The subdued tones of awful adoration; the impassioned fervour of desire; the humility of prayer; the wailing of penitential sorrow; the glad notes of thanksgiving, and the loud chorus of praise; all these have their own peculiar utterances, and must be pervaded by a depth and solemnity which shall distinguish them from the meaner affections of humanity.

'Oh! there is a harmony in nature, inconceivably attuned to one glad purpose! Every thing in the universe has a voice, with which it joins in the tribute of thanksgiving. The whispers of the wind playing with the summer foliage, and its fitful moanings through the autumnal branches; the broken murmur of the stream, the louder gushing of the waterfall, and the wild roar of the cataract, all speak the praises of God to our hearts. Who can sit by the sea-side, when every wave lies hushed in adoration, or falls upon the shore in subdued and awful cadence, without drinking in unutterable thoughts of the majesty of God? The loud hosannas of ocean in the storm, and the praises of God on the whirlwind, awaken us to the same lesson; and every peal of the thunder is an hallelujah to the Lord of Hosts. Oh! there is a harmony in nature! The voice of every creature tells us of the goodness of God. It comes to us in the song of the birds; the deep delicious tones in which the wood-dove breathes out its happiness; the gracefully melting descant of the nightingale; the joyous thrilling melody of the lark; the throstle's wild warbling, and the blackbird's tender whistle; the soft piping of the bull finch; the gay carol of the wren; the sprightly call of the gold-finch, and the gentle twittering of the swallow. Even now, when every other bird is silent, little robin is pouring out his sweetest of all sweet notes upon yonder rose-bush; and so distinctly does he thank God, who made the berries to grow for him upon the hawthorn and mountain-ash, and who has put it into the heart of man to love him, and strew crumbs for him when the berries fail, that my soul, too often insensible to its own mercies, is warmed into gratitude for his. The very insect tribe have entered into a covenant, that God shall at no season of the year be without a witness among them to his praise. For when the hum of the bees, and the chirping of the grass-hopper have ceased to enliven us, and the gnat has laid by his horn, then the little cricket wakens into life and song, and gladens our hearth with the same story, till the winter is past. And so all nature praises God, and is never weary. If then you are able to "make melody in your *heart* to the Lord," let your hand and your voice make melody too; and let the faculty which infinite benevolence has created for your enjoyment, be converted, as all your other faculties should be, into the instrument of praise.'—Pp. 288—292.

*THE TIME OF THE END; being a Series of Lectures on Prophetical Chronology.* By the Rev. W. A. HOLMES, B. A. Chancellor of Cashel, &c. 8vo. Pp. 168.

THIS work has something of an extraordinary character about it. Most productions of a similar kind, aiming to fix prophetic eras to some precise date, and to rest them upon some supposed accordance of circumstances, have been content with a single hypothesis, and have relied upon the apparent probability and consistency of their scheme, as it concerned that one fulfilment. Mr. Holmes, on the other hand, rests his case mainly upon the remarkable coincidence of no less than five prophetic or ecclesiastic periods, all of which he draws to one point, and all of which he makes alike to find their termination in the year A.D. 1835-6.

He endeavours to show that in that year, which is itself a *jubilee year*, there will come to an end, First, the *seven times* of Daniel's great tree; Secondly, the 2300 years of the treading underfoot the sanctuary, because of the transgression of desolation; Thirdly, the 1260 years of the reign of the little horn; and Fourthly, the 666 years of the decline of the power of that little horn (for so Mr. H. understands this prediction).

But, in order to be understood, we must state in detail, but as succinctly as may be, the outlines of Mr. Holmes's system, in its four principal branches. We shall add but little by way of criticism, rather leaving our readers to follow out the scheme with their Bibles in their hands, by which method alone can such studies as these be brought to any useful result.

*First*, then, Mr. Holmes thus interprets the vision of the Great Tree of the fourth of Daniel.

He calculates the union of the Babylonian and Assyrian kingdoms under Esarhaddon, to have taken place about the year B. C. 685. He takes the idol-worship, and the captivity of Manasseh, to bear date about the same time. And, adopting Mr. Faber's view of *the seven times*, or 2520 years, he finds the termination of that period, "the times of the Gentiles," in A. D. 1835. This is his first hypothesis; but its value must obviously depend in a great degree, upon its agreement with the remaining predictions; and especially with the bisecting era which commences the second 1260 years, the reign of the papacy.

But, *secondly*, before we pass on to the two and forty months, we must stay to glance at our author's view of the 2300 years. "The transgression of desolation," Mr. Holmes considers to mean the profane marriages made by the returned Jews, in the time of Ezra. He fixes the date of these transgressions at 465 B. C. Counting forward, then, from this era, we find the expiration of the 2300 years to fall in A. D. 1835, being the same date already named in the former hypothesis.

*Thirdly*, however, we must turn to the 1260 years, the three times and a half,—the forty and two months of the reign of the little horn. This period Mr. Holmes calculates upon the following data:

The appearance of the Lombard horn, the last of the ten, he rightly judges to be necessary before the Roman beast can be described as seen with his "ten horns." This settlement of the Lombards in Italy he reckons, upon the authority of Helvicus, to have taken place at the inauguration of Cleophis, the first Lombard king in Italy, who assumed the iron crown about A. D. 575.

Twelve hundred and sixty years, added to this date, bring us to the

year 1835 as the terminating point of the predicted reign of the ten-horned beast.

In the *fourth* place, we have to consider the last prophecy of Daniel, in which two periods, of 1290, and 1335 years are given, as eras of events of vast importance. These dates are thus handled by our present author.

"Commencing with the taking away of the daily sacrifice, by Antiochus Epiphanes, who erected the statue of Jupiter in the very temple, we start from the date B. C. 166. Reckoning 1290 years from this point, we are brought to A. D. 1124, the period of the highest ascendency and most complete domination of the Romish ecclesiastical tyranny, the period in which her last and crowning enormities were perpetrated.

Then going forward five and forty years, and fixing the 1335th year in A. D. 1169, we find ourselves at the era of the dawning reformation; since it was between the years 1160 and 1170 that the Waldenses and Albigenses separated themselves from Rome, and published their deliberate protest declaring Antichrist to be her name.

And, *fifthly*, interpreting the expression "the number of a man," (Rev. xiii. 18.) to bear the meaning the number of *decline* or *mortality*, Mr. Holmes considers the period of 666 years to signify the decay of the Papal power. This period, dated from the above year, A. D. 1169—also brings us, for the fifth time, to the same point, A. D. 1835.

And, lastly, though it has been before alluded to, we must not forget that the year 1836 is with the Jews a *jubilee year*.

Our readers cannot hesitate to admit that this series of coincidences is remarkable, and worthy of some thought and investigation. In fact, it is here that the strength of Mr. Holmes's theory lays. Either he has not so clearly or so strongly stated some of his points as he might have done, or else they are in themselves obscure and uncertain; for assuredly there is a degree of doubt and dissatisfaction left on the mind, after reading some parts of his work, which materially deducts from the effect of the whole. Were it not for this the weight of the hypothesis would be both unprecedented and overwhelming.

As to its validity and truth, we shall offer no hasty decision. Perhaps if called upon for an immediate verdict, we should shelter ourselves under the phrase often used by juries in the northern parts of this island, and report the case 'not proven.' But our author will not receive full justice at the hands of the Students of prophecy, unless his work be generally read and deliberately discussed among them.

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*A PETITION proposed to be presented respectively to the three estates of the Legislature on the subject of Church Reform:* By HENRY BUDD, M. A. Rector of White Roothing, Essex. *With an Address to those Ministers and members of our Established Church who value her blessings as the rich boon conferred by God in his grace, through the sufferings and blood of our martyred forefathers of the Reformation; and consider her, under God, as the fruitful parent of the personal enjoyment, the domestic happiness, the social courtesy, the civil tranquillity, the genuine English loyalty, the national prosperity, the spiritual blessedness, and the truly catholic spirit to bless the nations of the earth, which, even at this day, amidst all our corruptions, distinguish the people of this favored land; and who desire to transmit the same preserved and improved to their children and their children's children.* 8vo. Pp. 44. Seeleys. 1833.

THE prayer of this petition is for a reform of the Established Church on the platform sketched by Mr. Budd in his work on Infant Baptism. He especially recommends an improved state of ministerial and parochial arrangement—the entire abolition of pluralities—the better ordering of ecclesiastical patronage—a more adequate episcopal superintendance—the entire abrogation of translations—the diminution of cathedral clergy—the regulation of arch-deacons, rural deans, &c.—the enforcing of residence, catechising, &c. on incumbents—the enlargement of the incomes and regulation of the extent and labours of vicars, curates, &c. the revision of parochial officers, as churchwardens, overseers, sidesmen, &c, the establishing of seminaries for the education of parish clerks, and the instituting of Sunday and Day-schools in each parish to be kept by the clerk—the introduction of a more efficient and appropriate mode of education for the ministry into our universities, especially that the fifth Book of Hooker's Ecclesiastical Polity be a class-book for the undergraduates, and that in every College divinity lectures be established, of which the familiar exposition of scripture, and extemporaneous readiness of expression, together with the study of Hebrew, should form a necessary part—that the Ember weeks be particularly observed—daily service restored—the Liturgy revised for the purpose, not of concealing either its doctrine or spirit, but of removing the reasonable objections of spiritual conscientious seceders—that a more modern version of metrical psalms be prepared, with a selection of approved hymns—that for these purposes a commission of clergymen and laymen be appointed, and that a public day of special fasting and prayer be appointed, to implore that all things may be so ordered and settled, that religion and piety may be established among us for all generations.

Such is a brief outline of Mr. Budd's petition. But we ask in Mr. B.'s own words,—'Will infidels or atheists, liberals or deists reform our church? Will Socinians and Arians reform it?' We ask, what can be expected in the present state and aspect of affairs? Who are the men who would in all human probability be at this moment selected by those in authority to prepare the outline of any projected alterations? Were the desired revision entrusted to the Archbishops of Canterbury and York, and the Bishops of London, Lincoln, Chester, Durham, &c. some good might result, but is it not equally probable that in any commission which may at present be issued, the Archbishop of Dublin, the Bishop of Chichester, &c. would be introduced, and what are we then to expect? If our church is to be *liberalized* to meet the taste of those who question the divine authority of the sabbath, who consider the Bible an unsuitable book for the poor and the young, or who regard the Deity of Christ, or the influence of the Holy Spirit as points of minor importance, our efforts for Reformation will have a fearful issue. We rather say to our brethren, be diligent, be devoted—read, preach, pray, catechize, visit your flocks, advocate bible, school, and missionary societies—be zealous in every good work;—but beware how you hastily or unadvisedly countenance those who are given to change. Many of Mr. Budd's suggestions are most valuable—though we disapprove of some, and are friendly rather to attempting the correction of a few generally acknowledged evils, than to any extensive change in our ecclesiastical polity.

# Intelligence.

## NAVAL AND MILITARY BIBLE SOCIETY REPORT.

We have just received the Annual Report of this valuable Institution, from which it appears that the Society has distributed in the last year EIGHT THOUSAND, SEVEN HUNDRED AND SEVENTY-SIX Bibles or Testaments, making the total number issued by the Society, since its commencement in 1780, TWO HUNDRED AND SEVENTY THREE THOUSAND THREE HUNDRED AND THIRTY SIX. The receipts during the last year amounted to £2,819. 8s. and the expenditure to £2, 898. 13. 2d. We regret to add that the Society appears exceedingly cramped in its exertions through the want of larger funds.

### EFFECTS OF RELIGION ON THE SOLDIER.

The beneficial effects of true religion on the mind of the soldier is strikingly evinced in the following extract from a speech of Colonel Phipps, inserted in the Appendix to the Report.

I am often asked to write some instructions for the guidance of young men going to India. I think, my Lord, that the lives of those who *are not dead*, but only *gone before*, may be studied with great advantage; and I will relate the conduct of a departed comrade, whose memory is very dear to the humble individual now addressing this Meeting.

The name of Showers is known to some on the platform. In the early part of our professional career we passed together some time in the tented field and on the waves of the ocean. He was distinguished for all those amiable qualities which are so attractive; brave, generous, active, cheerful—not querulous, but possessing that high sense of honour, falsely so called, which could not endure the slightest offence—a taunt or sneer would have made his sword leap out of its scabbard. We parted as brethren in arms, but in a few years we met again as brothers in Christ. 'Tis said that religion changes a man, and many think it destroys the most valuable qualities in a soldier. My Lord, my comrade was indeed much changed: old things had passed away and all things had become new. The keen sense of personal injury was gone. The taunt, the sneer, the sarcasm, were not spared him. The reproach of psalm-singing and cant was often heard, but they were all laid at his Saviour's feet. His high sense of honour was directed in the cause of the great Captain of his Salvation. His resentment was turned towards the enemies of his Master. His ingenuity was wonderfully active in discovering faults in his own character, his walk and conversation, which he thought justly exposed him to censure. He discovered that it was his own deficiencies which prevented his brother officers from discerning the beauties of holiness. His servants were all most attentive and well behaved; it was his own want of temper and forbearance which made things go sometimes wrong. He could see those things, my Lord, when I could only discern a light shining brighter and brighter. His cross he bore manfully, and found it light, being lined with a Saviour's love. But I would point to his character as a soldier. He was suddenly ordered to place himself at the head of a detachment formed of select or flank companies, and attack the enemy, whom he found posted behind a deep trench, with the earth thrown up as a parapet. Not having any cannon, he endeavoured in vain to dislodge them by a sharp fire of musquetry;—quickly perceiving that the attack must be made in a different way, he commanded his men to cease firing, and turn all their attention to himself, whose movements they must follow; and then having recourse to his well-known activity of body, he leaped like an antelope over the trench, and to the amazement of the foe, lighted in the midst of them. He was spontaneously followed by his men, and the panic-struck enemy quickly fled. Shortly after this occurrence he paid me a visit, and two serjeants called to see him. I inquired how they happened to

know an officer of a different regiment, they replied, Why, has he not told you? When he leaped across the trench we happened to be the first whose feet touched the ground after him, and with that eminent coolness and self-possession for which he is known, he seized our hands to learn our names, and when the action was over applied to the Commander-in-Chief for our promotion. My Lord, this is a valuable proof of what religiou does for a soldier. Trusting to his God he fears no evil, and in the midst of imminent danger he is collected, has the free use of his judgment, with a heart capable of feeling for the lowest soldier under his command. But I must hasten to the closing scene. Years rolled on; the Gowkahs had rapidly conquered a very extensive tract of country in the Mountains of Thibet, and at last had the temerity to suppose they could with impunity possess themselves of detached portions of the British territory. In the war which ensued the troops had for the first time to leave the burning plains of India to carry on their operations amidst snow-capped mountains. I received a letter from my friend describing the amazing difficulties they had to surmount. Contending with a bold and active enemy under numerous disadvantages, he had still around him a little band of Christ's flock, but their physical powers were greatly exhausted, and he feared their spiritual state was declining. For himself his desire was to depart and be with Christ. A few days after this, a grand attack upon the strongest post of the enemy was determined upon, and Showers was selected to command one of the columns. He carefully reconnoitered the mountain tract, and writing to the officer commanding the adjoining column, he expressed his determination to push forward, and not to retreat, whatever opposition he might encounter. The troops anxiously awaited the appointed signal, and thoughts would arise that ere the sun was set, the mountain would entomb many a gallant soldier now eagerly desiring the fight. On such occasions, of what unspeakable importance it is to have been conversant with the Bible, and to have been taught by the Spirit of God to look up to Him in whose hands are the issues of life!—The signal was heard, the column advanced. It was soon found that the path was so steep and narrow that two men could not walk abreast. The bold mountaineers skilfully availed themselves of their local advantages—a murderous fire soon brought to the ground the leading section, and every British officer attached to it. The advance was checked, my gallant friend cheered the men, and sprang forward to lead them to victory. The Gowkah Chieftain, who was watching this decisive moment, saw that he had to contend with no mean foe, and rushed down the mountain to check his progress. Then was seen what in days of chivalry was no uncommon sight, but is seldom known in modern warfare —Two Commanders engaged in single combat in the presence of their troops. The struggle was short—the Gowkah weltered in his blood. The Mountaineers stung to fury at the loss of their Chief, rushed on with a horrid yell, surrounded my noble friend and destroyed him with the most forward of his gallant band, before the main body could come to their rescue. Thus his immortal spirit took its flight to dwell for ever with that Master whom he served, and who had died that he might live. His conduct made such an impression on the enemy, that instead of insulting his remains as savage tribes often do, the moment the action had ceased they sent in a flag of truce, requesting a party might come to remove the Chieftain's body, who had so greatly distinguished himself, and who deserved every tribute of respect which could be paid to him.—My Lord, I have related this for the benefit of young soldiers, who may learn that genuine religion is perfectly compatible with the zealous and faithful discharge of their professional duties.

### MELANCHOLY STATE OF CANAL BOATMEN.

The more I see and hear of our canal boatmen, the more I am impressed with the necessity, as well as the importance of endeavouring to effect a free circulation of the Scriptures amongst them, which, by the blessing of God, may be the

means of rescuing them from that state of depravity and ignorance in which, alas! they are awfully plunged, and in which they appear to be the willing captives of Satan. These boats constitute the home of many thousands of them, on board of which they have their wives and families; they are consequently under no pastoral care; for they are ever on the wing, frequently at no place on the Sabbath, where they can conveniently attend a place of worship. In very many instances, (a practice which I fear is too general) they are prosecuting their voyage on this sacred day of rest; and unless some Christian, moved by their destitute condition, meet them on their line of route, they glide along the stream of time, and I fear launch into eternity, without knowing that they have a soul. Their profanity I have often heard with sorrow, to exceed that which I have met with on board a man of war. A poor boatman told our agent here, that he believed he had not been in a place of worship for forty years; another, sixty years of age, said he had never been in one in his life; and a lady at ——, informed me, that she had taken a girl about eighteen years of age, as a servant from these parties, who on coming from church the first Sabbath, was asked respecting the text,—the meaning of which was not understood; and on being further asked what the preacher had said, she replied, 'He has been talking about God, the soul, and some other man.' It was found that she could not read, and that she never had been in a place of worship before; and in further conversation, confessed that she had been ever habited as a boy. One would scarcely have expected to have found such heathen ignorance in a land of Bibles, and where there is so large a profession of Christianity. May the Lord, in mercy, direct us to many of his devoted servants, who may see it their duty and privilege to scatter widely the word of truth among this poor benighted class of our population: may his Holy Spirit accompany its distribution, that many who now sit in darkness and the shadow of death, may see a great light, and find in their experience that it has been made the power of God to their salvation.

## NEW CHURCHES.

HORNSEY CHURCH.—HILDERSTONE CHURCH.—PERRY BAR NEW CHURCH.—ST. PAUL'S CHAPEL, MILL HILL, HENDON.

We are happy to announce, that several New Churches in important stations have recently been opened; the very large expenses voluntarily incurred by some pious and excellent individuals, in order to promote the spiritual benefit of their countrymen, clearly shew what beneficial results might be anticipated, if the existing obstacles and impediments to the erection and endowment of churches, and the unjust requisitions so commonly insisted on with reference to future patronage, were removed.

ST. MARY'S CHURCH, HORNSEY.

Wednesday July 24, being appointed for the ceremony of consecrating the church of St. Mary, Hornsey, of which no part of the ancient pile is remaining, except the lower part of the tower, which contains the bells, and of which the new part consists of a nave and two aisles, in the simple style of Gothic architecture, a general concourse of visitors and spectators assembled to view the performance of the ceremony, and assist in its celebration. Shortly after eleven o'clock the Bishop of London, attended by the Rev. R. Harvey, the Rector, the Chancellor and Registrar of the diocese, and a numerous body of clergymen arrived, and the ceremony commenced; after which, the service of the day was read in the usual form, and was succeeded by a very impressive sermon from his Lordship on Psalm v. 7. in which he took occasion to advert to the proper manner of observing the Sabbath, and to exhort his auditors to be active and practical in the performance of their duties. The service was followed by a contribution at the doors of the church in aid of the funds destined to defray the expense of the erection.

### HILDERSTONE CHURCH, STONE, STAFFORDSHIRE.

THIS beautiful edifice was consecrated by the Lord Bishop of the diocese, on Wednesday Aug. 7, in the presence of a crowded and attentive congregation. The whole exterior of the church is of stone. The length inside is 72 feet, and the breadth 32 feet. The edifice contains about 420 sittings, of which 220 are free. The patronage is vested in Ralph Bourne, Esq. the founder, at whose sole expense it was erected. The difficulties which have attended its erection have been great, but under the perseverance of the gentleman just referred to, they have at length been overcome. The inhabitants of Hilderstone and its vicinity, who were before well-nigh destitute of religious ordinances, are now blessed with a near access to them, and it may be hoped that the benefits resulting from a church being built in this place will be experienced by every one connected with it in each successive generation.

### PERRY BAR NEW CHURCH.

THE church is a beautiful specimen of English architecture, from a design of Mr. Studholme's, of Sutton Coldfield. It is cruciform, and adorned with a fine tower, and pinnacled buttresses; contains accommodation for 160 persons, independent of 150 free sittings, and gallery for the intended organ. The whole is substantially built of stone; the pulpit, pews, and interior fittings are of oak, grown upon the estate; the ceiling is groined, and the communion-plate from a classic design by Sir Edward Thomason. The east window, by Eginton, contains under canopies the figures of St. Peter, St. John, and St. Paul, with the Royal and Mr. Gough's arms in the cinquefoils. This costly pile, with a burial-ground of one acre, a fabric fund, and a most liberal endowment for the clergyman, has been solely effected by the pious liberality of Mr. and Mrs. Gough, of Perry Hall, at the expence of upwards of £10,000. On the 6th of July, the church was consecrated by the Bishop of Lichfield. A sermon was preached on the occasion by the Rev. R. Freer.

### ST. PAUL'S, MILL HILL, HENDON.

After a delay of no short period, this church, built by the late W. Wilberforce, Esq. was opened for divine service, on Sunday, Aug. 11. On Thursday, the 8th, it was consecrated by the Right Reverend the Lord Bishop of London, who preached an elaborate and eloquent discourse on the advantages of the Sabbath, as well as of public worship, and on the duty Christians were under to reverence the one and to attend the other. Towards the conclusion his lordship, who was evidently much affected, paid a beautiful tribute to the memory of Mr. Wilberforce, and concluded with great effect, by intimating that it was the least benefit likely to result from the sacred edifice, that 'even the view of it would call to mind the philanthropy, the virtues, the piety of a Wilberforce.' The prayers were read by the Rev. Joseph Brown, M. A. to whom Mr. Wilberforce presented the church some time before his death. £30. 8s. 2d. was collected at the doors towards the erection of an organ, and a check for five guineas was afterwards enclosed in a note to the Bishop of London, who himself has given a liberal donation towards it. The opening of this sanctuary has evidently excited much interest in the neighbourhood, and his lordship said, though he had consecrated fifty-nine churches, yet about none of them had he felt more interest or pleasure. The building commands extensive and beautiful views, and the unique appearance of the whole does much credit to the taste of Mr. Page, the architect. It is in the Gothic style, of an oblong form, with octagonal turrets at the angle, surmounted by pinnacles. The altar window is enriched by a beautiful painting on glass presented to the church by that well-known philanthropist, John Mortlock, Esq. of London. The plate has been presented by Lord Bexley, and the books by the Lord Bishop of Winchester, and the Royal arms, in iron, taken from a cast made under the superintendence of the Venerable Archdeacon Lyall, was presented by a clergymen in Essex, who begged to contribute something towards the building.

## EDUCATION IN PRUSSIA.

THE following information relative to the educational system of Prussia may not prove unacceptable. Every *Gemeinde* (a species of parish) is compelled by law to maintain an *elementary school*, and every town must support one or more *burgher schools*, according to its population. In towns, the Jews are allowed to establish schools for their children at their own expense, if organized, superintended, and administered by them, in conformity to the legal provisions; they are also at liberty to send their children to the Christian schools, but can have no share in their administration. In Prussia, as in other German states, every parent is compelled by law to send his children to a public school, either elementary or burgher—the only title to exemption is the proof that a competent education is furnished to his children in private. The obligation commences at the end of the fifth (though not strictly enforced till the beginning of the seventh) and terminates at the conclusion of the fourteenth year of each child. In the case of necessitous parents, means are taken to enable them to send their children to school, by supplying them with clothing, books, and other materials of instruction. The primary education, which embraces both the elementary and burgher schools, has for its scope the developement of the different faculties, intellectual and moral, mental and bodily. Every complete elementary school necessarily includes nine branches of education, viz. 1. Religion—morality established on the positive truths of Christianity. 2. The German tongue, and in the Polish provinces the vernacular language. 3. The elements of geometry and the general principles of drawing. 4. Calculation, and applied arithmetic. 5. The elements of physics, of general history, and of the history of Prussia. 6. Singing. 7. Writing. 8. Gymnastic exercises. 9. The more simple manual labours, and some instruction in the relative country occupations. Every burgher school must teach the ten following branches of education:—1. Religion and morals. 2. The German language and the vernacular idiom of the provinces, reading, composition, exercises of style, exercises of talent, and the study of the national classics (in the countries of the German tongue, the modern foreign languages are the objects of an accessary study.) 3. Latin, to a certain extent. 4. The elements of mathematics, and in particular a thorough knowledge of practical arithmetic. 5. Physics, and natural history, to explain the more important phenomena of nature. 6. Geography and general history combined (Prussia, its history, laws, and constitution, form the object of a particular study). 7. The principles of design, to be taught with the instruction given in physics, natural history, and geometry. 9. Singing. 10. Gymnastic exercises, accommodated to the age and strength of the scholar. This is the minimum of education fixed by the law for a burgher or middle school. If its means enable it to afford a higher instruction, so as to enable the scholar destined to a learned profession to enter immediately into the Gymnasium, it then assumes the name of Higher Town School, or Progymnasium. The law secures a suitable salary to the schoolmasters and schoolmistresses, and a retiring allowance when they are unable to discharge their duties. A school-house, with its appurtenances, furniture, books, pictures, instruments, and means requisite for instruction and exercise. In the year 1825, Prussia contained 12,256,725 inhabitants, 20,887 elementary schools for both sexes, 458 burgher or middle schools for boys, and 278 for girls, making in the whole 21,623 schools for primary education. In these were employed 22,261 masters, 1704 mistresses, 2024 under-masters, and under-mistresses, making in the whole 25,000 primary teachers; affording public instruction to 871,246 boys, and 792,972 girls, in all 1,664,218 children, the schoolmasters and schoolmistresses are educated in separate institutions, designated Seminaries for primary instruction, one of which containing from 60 to 70 persons, is established in every department.

# Register of Events.

We are happy to announce that the Bill for the Abolition of Slavery in the West Indies, has passed both Houses of Parliament, and will before the publication of these pages receive the royal assent and become the law of the land. The guilt and the disgrace of slavery will thus, we trust, speedily be removed from a large part of our empire, and we may humbly hope that our example may be followed by other nations, and that the sacrifices we have made for the benefit of the Negroes of our West Indian Colonies, may, ere long be followed by the release of the enslaved throughout the world. A considerable degree of excitement has indeed been produced in the West Indies by the first intelligence of the Government Plan. As however, the proposed compensation has been so materially increased by the substitution of a gift of Twenty Millions, in the room of the loan of Fifteen, we trust the Colonists will quietly submit to the decision of the Legislature.

The measures which have been adopted may not indeed be all which might be desired, and there are not wanting some who think that more might have been with safety conceded. We rejoice, however, that the grand object is effectually secured, and that in the comparatively short space of six years, every slave will be free; and we cannot but regard it as a highly honourable circumstance to our country, that notwithstanding all our financial difficulties, not a single petition has been presented to either House against the enormous sum of twenty millions which has been granted as a compensation to the Planters, and which very far exceeds any loss which they can possibly sustain by the emancipation of their slaves. The nation at large seems to have been prepared to make any sacrifice in order to be freed from the crimes of tyranny and oppression. This is we maintain a highly honourable circumstance, and is, we trust, a token for good.

We are happy also to add, that government has expressed a determination effectually to protect the missionaries in their arduous labours in the West Indies. The Lord Chancellor is reported to have stated in the House of Lords, that with regard to the charge against missionaries, of their having promoted insubordination in the West Indies, it was totally false. He had no objection to vest in the magistrates, the power of granting licences to preach, and teach the slaves, if he thought they would grant them to proper persons. He was afraid that such would not be the case. He never knew one instance where the missionaries misconducted themselves. This is an important testimony, and we do not find that any individual ventured to question its correctness.

The Vice-Chancellors of Oxford and Cambridge have been required to communicate to the House of Commons some particulars with reference to the subscriptions required for degrees, and specially whether such subscription was not done away with between the years 1640, and 1650, and if so, by whose authority, and by whose authority it was revived. We apprehend most persons who have read the history of the great rebellion, are aware that such subscription was suspended by the same authority which beheaded King Charles, and restored in consequence of the restoration of his son.

A petition has recently been presented to the House of Commons from Mr. Atchison, who was dismissed from the Royal Artillery in 1823, for objecting to *toll a bell and fire patteraroes* at the Romish services in Malta. The petition was favourably received, and we hope that at length some compensation will be made to this injured officer, and that Protestant officers will no longer be degraded to the situation of menials, under the control of Popish priests. This is the more reprehensible, since Romanists in our service are not required to attend Protestant worship, and even Hindoos and Mussulmen among the Sepoys in the East Indies, are exempt

from attending on guard, &c. at the religious ceremonies of those from whom they differ. The Times newspaper observes on this subject:—

'We know nothing in the whole annals of military despotism more unreasonable or more arbitrary than the sentence by which this conscientious officer and brave man has been deprived of his commission, and we know nothing more cruel than the stupid apathy or unjust prejudice by which his restoration to his rank in the army is prevented.

'Into any justification of his religious scruples we are not called upon to enter, nor was he himself. A Roman Catholic officer or soldier is exempted from the necessity of attending a Protestant church, or of joining in a Protestant ceremony, and why should not the same privilege be extended to a Protestant officer in a Catholic country? It cannot surely be pretended for a single instant that attending high mass in a cathedral, or ordering a salute to be fired at any part of the service, is a military duty; nor can a conscientious reluctance to join in such a ceremony be construed into a breach of military discipline, or a want of the qualities required in a gallant soldier.

'We are quite aware that in Roman Catholic countries, both military parade and civil pomp are made subservient to the gorgeous ceremonies of the Church. When the *Host* passes in the streets, the people fall on their knees at the sound of the bell which announces its approach; and in Naples, when the said bell is heard even in the theatre, the performance is interrupted, the actors fall down on the stage, and the audience show their grotesque devotion by kneeling in the boxes, or in the other parts of the house where they have room to kneel. On all great festivals the military power is called upon to play its part in honour of the patron saint or of the religious event for which they are instituted. They fire salutes to celebrate the resurrection of Christ, they light bonfires in honour of St. Anthony, and they accompany the processions in which St. George appears in armour to fight the dragon. In Portugal this latter saint is nominated a general officer, and, till lately (if not at this moment), had his staff and his military appointments.

'If a Protestant officer could take all this for a superstitious farce, or a scene in a melodrame, a compliance with which did not reach or bind his conscience, he might probably take part in the ceremony without incurring any moral guilt; but it is different when he views his presence or his assistance as a compliance with an idolatrous worship. He then begins to think that he ought not to receive his orders from a bishop or a priest, from whose worship he dissents,—that such persons, by the laws of war, are not his commanders,—that a sacristan ought not to be the fugelman of his regiment, and that he is not called upon to mix his gunpowder with the incense of the altar. Captain Atchison only claimed the slight privilege of having a conscience in such matters, and for protesting against the order to fire salutes in honour of the *Host* at Malta, he is deprived of his commission, and driven with disgrace from that service which he has chosen as the profession of his life. We again declare that we have no feeling in favour of extreme religious scruples, but we think it a shame to see a Protestant officer cashiered for professing Protestant principles in a case not in the least connected with his military duties.'

We are happy to announce that the Jews' Bill has been thrown out, and consequently those avowed enemies of the Cross of Christ, are not yet allowed to legislate for a Christian church, and a nominally Christian nation.

The new University at Durham is intended to open in October. The Venerable Archdeacon Thorpe, is appointed warden; the Rev. J. Carr, professor of mathematics; the Rev. J. W. Peile, senior tutor; the Rev. Dr. Milner, reader in moral philosophy; and W. Gray, Esq.; Dr. Cooke; Thomas Greenwood, Esq. and Charles Whitley, Esq. readers of law, medicine, history, and natural philosophy.

We regret to state that a tremendous fire broke out in the Custom House stores in Dublin, early in the morning of Aug. 10, by which nearly five thousand hogsheads of sugar, seven hundred puncheons of spirits, and

three hundred casks of tallow, were destroyed. About six hundred puncheons of spirits were saved by being thrown into the docks. The damage is estimated at nearly half a million, and several lives were lost, chiefly through intemperance in drinking ardent spirits, to which the populace had of course free access. It is not ascertained to what cause the fire is to be attributed.

The cholera has, we regret to state, re-appeared in many parts of this country, and several lives have consequently been lost—its progress seems however to be regarded with a considerable degree of apathy.

The forces of Don Pedro having obtained possession of Lisbon, he has proceeded to that city and proclaimed his daughter Donna Maria, Empress. This event it is supposed by many, though not perhaps on any good ground, will terminate the conflict in Portugal.

The Russian army has retired from Constantinople, a treaty having been entered into, by which the Turkish Government is understood to have made important concessions to Russia.

The Parisians have been celebrating with great pomp the fete of the revolution of the last three days of July. The first day was devoted to a sacrifice for those who were slain in the cause of liberty. On the second (Sunday) the statue of Napoleon was uncovered, and a review of about 80,000 troops took place. The third was distinguished by illuminations, fire-works, &c. All the theatres were open, and every heart appeared glad. The government of Louis Phillippe is however far from popular, and had not the tranquillity been secured by an overwhelming display of troops, very different scenes would most probably have occurred.

An Insurrection is stated to have taken place in Switzerland, which has been attended with considerable loss of life; but which will scarcely be productive of any beneficial result.

A very numerous and respectable Meeting assembled at Hull, on Monday, August 12, to take into consideration the most proper mode of testifying the high approbation attached to the memory of WILLIAM WILBERFORCE, in the town which had not only the honour of being the place of his birth, but also first ushered him as its representative into Parliament. After a series of able and eloquent addresses, it was determined to erect an Obelisk to his memory in some conspicuous situation in that town.

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# Notices and Acknowledgments.

Received—J. J. M.—CLEMENS.—BENEVOLUS.

T. G. *on the Unpardonable Sin*, and a FREQUENT READER *on the expected Revival of Miracles* will appear.

We shall be obliged to our correspondent, who has furnished us with a series of Extracts from approved authors, for references to the works from which those extracts are taken.

We have not room at present to enter at any length on the question of the American Colonization Society. We rejoice at any reasonable prospect of colonizing Africa on Christian principles, and if the American Society is actuated by such principles, it calls for Christian support. But if it be merely an attempt to expatriate black men—if the black natives of America are so offensive in the eyes of the American whites, that they are not to be endured in that immense continent, the Americans ought to export them at their own expense, and we see no reason why British Christians should be called upon to assist. The question therefore simply is, Is this colonization plan an effort of Christian benevolence, or an effusion of national pride? When we can obtain an answer to this question, we shall act accordingly.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

OCTOBER 1833.

## MEMOIR OF BISHOP SANDFORD.

We have now traced Dr. Sandford's history from his birth to his appointment as Bishop of the See of Edinburgh. For this important station he had been gradually prepared, not only by diligence in study, and progressive advance in theological attainments, but by one of those afflictive dispensations with which our heavenly Father oft-times sees fit to exercise his people. His biographer remarks, that in the year 1795, he caught cold through exposure to the rain in thin shoes, and this slight indiscretion induced a severe complaint, which bade defiance to medical skill, occasioned him almost continued suffering, and after harassing him for thirty-five years, at length terminated his life. Under these bodily afflictions, he was, however, favoured with abundant consolation, partly from the unusual share of domestic happiness with which his personal trials were counter-balanced, but especially from those enjoyments which arise from intimate communion with our God and Father. Not that his domestic happiness was uninterrupted, for here he sustained some severe and painful bereavements, but he was permitted to enjoy the continued tenderness and sympathy of an affectionate partner, and to witness and rejoice in the prosperity of his children. It used to be his boast, that he had seen his children's children, and peace upon Israel; and it was equally a source of rejoicing, that in the case of the only child, of seven, whom he lost, there had been every thing that could assuage a parent's grief. Of this bereavement it may be proper to speak more fully. Eleanor Sarah, his eldest daughter, had attained her twenty-first year, when she was seized with the illness which terminated her life. Of her early piety, there are some delightful recollections; she had well improved her religious advantages, and was not only amiable and accomplished, but evinced, prior to her removal, an eminent degree of meetness for "the inheritance of the saints in light." Her health was generally delicate, and her last illness, which occurred while absent from home, at first excited no serious alarm; when, however, the extent of the danger appeared manifest, Mrs. Sandford hastened to the scene of suffering, but the Bishop was confined to a sick bed, and thus called in his own person to sympathize with his daughter. The following extracts from a letter to his wife evince the nature of his feelings.

"Perhaps I am now addressing my partner in the heaviest sorrow we ever yet experienced. Fervently and humbly have I commended myself, and all I have to him who is alone wise and good,

and implored his strength and support under a trial which I feel to be approaching. I can hardly believe that I am writing this with any degree of collectedness, for never did a father love his child more intensely than I loved my Ellen. I feel it to be an increase of my trial, that I am unable to come to you; that I am unable to see my child before I lose her on earth. That her humble and pious spirit is in peace I have no doubt; and blessed, blessed be God, that he gave her such grace, that of her eternal happiness through Christ, we may not fear.

'And what remaineth but to say, The Lord gave and the Lord has taken away, and blessed be the name of the Lord. This is to sin neither in heart nor in life, and may the God of consolation enable us to say so. It is a hard task for poor, infirm human nature to part with its blessings, but I seek for support under the stroke. What I went through of apprehensions all day and night, I need not say; but prayer is my resource. For your sake, and for that of my children, I will be composed; but I am struck to the earth. Let us pray for one another. God be with you to bless you.'

Among the Bishop's papers, after his decease, was found a prayer, dated on the day on which the information of his bereavement reached him. 'The hand of God is upon us for correction and instruction. Pardon, gracious and merciful Father, the infirmity of nature which shrinks from the trial. O sanctify this visitation to our eternal good. Enable us at thy bidding to sacrifice the sorrows as well as the joys of this world. Thou gavest, thou hast taken away, blessed be thy holy name. I acknowledge before thee, in humility and self-abasement, that I have never sufficiently considered the uncertainty of human life; that I have received thy blessings without sufficiently remembering from whose hands they came, and my dependance upon Thee. Thou hast been pleased by the removal of my very precious child, to teach me my folly and sin. Thou hast taken away the desire of mine eyes with a stroke. To her I doubt not that the dispensation is one of mercy. Why, therefore, should I be unwilling to resign her to thy will? Teach me blessed Lord, submission. I confess my weakness; I implore most earnestly that help, which thou alone canst bestow. I feel this sorrow weigh down my heart; support me, for I am nothing but weakness; support me, that I may resign myself and all my concerns to thee. From the bottom of my heart do I desire to kiss thy rod, and for the remainder of my life in this world, to do nothing but with a view to thy glory, and the forwarding the effects of all thy righteous dispensations towards me. Accept, for our Lord Jesus Christ's sake, O Father of mercies, of the poor offering which I bring unto thee: it is a broken and feeble, but a contrite spirit. I know, O Lord, that it is of very faithfulness that thou hast caused us to be troubled. O give us grace to accept and improve thy chastisement. May it wean us from sin, from vanity, from the world. May this solemn experience of the imbecility of our present condition, rouse us to a right use of the time lent us; that having endeavoured to fulfil thy will, we may be ready when we also are called away, that we may hereafter rejoice, and rejoice with her who is gone before us, for ever and ever, in the presence of God and Jesus Christ our Lord.'

In this spirit of humble resignation, he bowed his head to the divine infliction. He cherished the recollection of his daughter, as among the influences which were to draw him nearer to God and heaven; but he never aban-

doned himself to grief—his language was that of David, I shall go to her, but she shall not return to me; and the melancholy which this stroke occasioned, was purely devotional, and only deepened his accustomed piety.

Under another afflictive dispensation we find Bishop Sandford in his private diary thus recording his feelings. 'My beloved —— very alarmingly ill. O Father of mercies, and God of all consolation, permit thy wretched and unworthy creature to look up to thee in this hour of trial. O Lord, have mercy on my beloved. Sanctify this thy visitation to her and to the family. Thy will be done. Thou art the Lord of life and death; only enable me to submit myself to thee, to cast all my care on thee; and sustain me in this hour of difficulty. O speak peace to thy weakened servant, now on the bed of sickness. If thou seest fit, restore her to us in health and comfort. If thou hast ordained otherwise, give me and mine hearts submissive to thy will, through Jesus Christ our Lord, Amen.' The following day he records, 'My beloved ——through God's mercy is much relieved today: I had the happiness to hear her voice, which I have not done since Monday. I praise Almighty God for his goodness in restoring her to us, and may his blessing attend her recovery.'

A few days after he writes, 'Prayed with my beloved —— and read the 12th chapter of Matthew. I am always struck with the exemplification of faith in the case of the man with the withered hand. Had an ordinary physician bid him stretch forth his hand, he would probably have answered that he could not; but when Jesus commanded, he made the attempt, and in the attempt was healed. Our powers are as inefficient and worthless as the man's withered hand; but if, in faith we endeavour to make the commanded exertion, the Lord will, for Christ's sake, accept of the testimony, and in the attempt we shall be healed.'

While Bishop Sandford was thus sympathizing with the afflicted, he was himself called to suffer under painful dispensations. 'My health,' he writes, 'is more uncertain and distressing than can be told. I beseech, most humbly beseech the Almighty, through our blessed Lord, to give me a spirit of true pious submission to his holy will. In the midst of my various sufferings and trials, O may faith in him, and in Jesus Christ whom he has sent, support and guide me, and render my unworthy meditations and prayers acceptable in his sight. Have mercy on me, O Lord, according to thy great goodness; after the multitude of thy mercies, do away my offences. May I be enabled to offer up the humble prayer of the Publican from my heart; and for Christ's sake may the application be accepted.'

On another occasion he writes—'My health appears fast breaking. May he who alone can dispose the heart, fit me for the world whither I believe myself to be approaching. I feel myself very weak today. They tell me that such protracted debility has, in most cases, attended the epidemic with which I have been afflicted. Perhaps this may be so with me, but perhaps likewise it is rather a token of approaching death. I would with all the devotion of my heart and soul resign myself to the will of God. I know that were I to be judged as I deserve, my destiny would be miserable indeed. But give me grace, O Lord, to cast myself on thy mercy in Christ Jesus; give me faith in him, and in his meritorious and ever-blessed atonement; strengthen my faith, my hope, my charity; and prepare me by that power wherewith thou alone disposest and rulest the heart and spirit of man, to rejoice in my deliverance from the sin and sor-

row of the world, and make me meet for admission into thy everlasting kingdom, for thy mercies' sake in thy blessed Son, our Lord and Saviour.'

The next night he records:—'I retire to my chamber this night much better in health than I have been since the disorder first seized me. How are my thanks and praises due to the ever gracious mercy of God. Keep, O keep me mindful of thy goodness, O Lord, and of the uncertainty of life; and as thy goodness restores me to my ordinary health, so may thy grace enable me to employ the respite rightly, and to set my house in order, that I may be ready to depart when it is thy blessed will. Amen.'

These painful exercises produced in him, as indeed is common in similar cases, a deep spirit of sympathy towards all who were afflicted. Of his tender regard for others we meet with numerous passages in his diary and correspondence. The limits to which this brief memoir is necessarily confined prevent the insertion of many pleasing extracts which appear in his remains; but of which the following may be regarded as specimens.

'Believe me,' says he to one of his correspondents, 'I am much indebted to you for this instance of your remembrance and confidence: and I humbly thank God that my ministry was, as you tell me, of the slightest advantage to you. The value of one eternal soul is so unspeakably great, that amidst many disappointments and mortifications, I consider it a very great blessing if, in any individual, I may be made the instrument of exciting serious thoughts.'—'The account which you give me of your state of mind is very satisfactory. You are aware of the approach of your release from this imperfect state;—a peculiar mercy in your circumstances. You have through grace been enabled to bid adieu to the world, and your thoughts are occupied with that world whence sin and sorrow will be for ever excluded. I approach you, dear madam, with reverence and affection, and I trust also with much sympathy. I have been, as you say, almost at the gates of death—would that the feebleness and corruption of my nature permitted me to retain, in all their vividness, the impressions then made on thy mind! But much I do retain, and I pray God I may continue to do so. What I felt and now feel on the subject, induces me the more readily to comply with your request, and send you my poor thoughts on the interesting topics suggested by your letter.

'*You* know what I mean when I mention the power, with which at such a season, the mind is enabled to look back on past life, and place before itself rapidly, but at the same time distinctly, our manifold transgressions. The recollection of the view I then had of myself, will, I hope, never quit me; nor the clear and abiding conviction of my own unworthiness in the sight of God. How often, how earnestly did I repeat those emphatic words of the confession, there is no health in me. You, my dear friend, have passed through this state, and can tell the comfort arising from the assurance, that it is the weary and heavy laden who are invited to Christ. They who were lost are those whom he came to seek and to save. You turned unto him, "casting your care on him," and you felt in the bottom of your heart all the inexpressible mercy of his atonement, and gave thanks to Almighty God for his goodness, of which the sense was in proportion to your former self-abasement. To your mind in such a state, "rejoicing with trembling," alive to the assurance of pardon and grace through our ever blessed Redeemer, yet

as acutely sensible of your own offences, such doubts are very likely to present themselves as those which you describe.'

The pious writer then proceeds to point out the unfounded nature of the apprehensions with which his correspondent was exercised, and in the remainder of this and in a following letter, calls her attention especially to that beautiful chapter, 2 Cor. v.—a passage on which he evidently delighted to dwell; and which he expounds at length in a subsequent letter. After speaking of the Christian's confidence as described in the beginning of that chapter, the Bishop thus proceeds—'Were we, however, to give up the mind to the contemplation of this future state, we might be in danger of forgetting the duties by which we are required to make our calling and election sure; the holy writer, therefore reminds us, that we are to *labour* that we may be accepted of the Son of Man when he returns to judge the world. He recalls us to the recollection that after death cometh judgment.... But having sufficiently alluded to the awful subject, St. Paul turns with evident satisfaction to the consideration of the inestimable benefits by which our holy Redeemer has purchased us unto himself. He describes the principle which animated and supported himself and his fellow Apostles under the peculiar labours and sufferings of their ministry—"The love of Christ constraineth us." But he does not in this statement, limit his doctrine to himself and his ministerial brethren. All mankind are alike concerned in the blessings of Christ's redemption, and the duties thence resulting are obligatory on the redeemed. The love of Christ, who died for all when all were lost, constraineth all equally, and demands the return of complete devotion to his service from all who were dead, and who live through Christ only. If the terrors of the Lord deter from sin, much more should the mercies of God through Christ awaken and excite to the returns of gratitude and obedience, and that with no reflex views of present interest. Greater and nobler objects attract the Christian's heart than any connected with this mortal life. If a man be in Christ, regenerated and renewed by the Holy Spirit, which is given to them that believe, his disposition and purposes are changed and exalted. He is become a new creature, (more exactly, "a new creation") the low and confined views by which he was once occupied are no more. He is animated by a spirit not of this world; his heart, according to the beautiful expression of the Psalmist, is "knit to God." He lives through the life of God in his soul. Such are the holy fruits of our reconciliation to God by Jesus Christ, of our acceptance in the Beloved. The declaration of heavenly mercy is this, "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." And when the ministers of God's word, as ambassadors for Christ, beseech their brethren to be reconciled to God; when they set before their fellow-creatures the glorious hopes of our religion, and bid them strive for honour, glory, and immortality, after the fashion of this world is passed away; when they comfort themselves and those who hear them with the hopes of present pardon and grace, and of future salvation, they do not rest their exhortations on any frail mortal foundation, but on the firm persuasion that a sufficient sacrifice and atonement hath been offered for us, their confidence is reposed on the promises of him who never faileth, and who hath ordained the remission of sins, and the justification of those who believe, on the inestimable merits of his eternal Son, whom God hath made to be

sin for us, although he knew no sin; in order that we might be made the righteousness of God in him; that is, that we might be completely justified in him, and for his sake aspire to the recompense of justification, the everlasting happiness reserved for those who shall hereafter be admitted to the house not made with hands, eternal in the heavens.'

While thus endeavouring in his private correspondence to communicate consolation to others, Bishop Sandford was unwearied in his exertions to preach the gospel of Christ. Though bodily suffering bent his frame, and imparted to it the feebleness of age, it was never admitted by him at any time as a plea for neglect of duty. Till the last he was engaged in the discharge of functions for which health is generally considered indispensable. When he could no longer endure the fatigue of standing, a support was provided for him in the pulpit; and latterly, when unable to meet the younger members of his flock in public, he assembled them for instruction in his own house.

*He preached Christ;* and it was as the substitute and the sacrifice, the hope and the pattern of men; as the Saviour in whose merits alone he placed his own reliance, and on whom alone he wished to fix the faith of others. And as he drew with boldness and precision the great outline of the gospel, so did he fill up with accuracy each peculiar feature; he descended to the minuter points of practical detail, and with the doctrine exhibited the Christian character. He adapted his discourse to the congregation he addressed. It was not so much his office to expose the grosser vices; it was the alienation of the heart which he laboured to correct, a spiritual as well as virtuous life which he inculcated; the truth, and love, and holiness of the gospel, in opposition to the insincerity, selfishness, and vanity of the world. He felt that he addressed an intellectual people; and though he ever merged the scholar and the theologian in the ministry of Christ, he adopted a style and tone which indicated his respect for, as well as his interest in, the congregation. His discourses bore the evidence of previous research; and as he ever deprecated a hasty preparation for the pulpit, so did his own habits afford an edifying example of care in the discharge of the sacred duty. Upon it he consecrated his talents and his acquirements. The elucidation of Scripture was the object to which all his own reading was subservient, and he availed himself of every opportunity of conversing or corresponding about it with others. The holy book lay always on the table before him, and, in his latter years, it was seldom that any one entered his apartment without their attention being drawn to its pages. He spoke of the Christian as engaged in a spiritual conflict, and his hearers knew that such was his own daily exercise, as a wayfaring man in a strange land; and they knew that he looked for his own home and rest above. They knew that all his illustrations of Scripture were drawn from his own experience, that he enforced no sacrifice which he was not himself disposed to make, and suggested no motive of which he had not himself experienced the power. That God was refining him in the furnace, none who looked upon his feeble form could doubt; but they believed it was that he might be a vessel for honour, and that by his own severe sufferings he might be better qualified to speak in season to those who were similarly tried.

How deeply the good Bishop felt the worth of souls, and the importance of the work of the ministry, appears from numerous passages of his diary. The fol-

lowing extracts appear especially worthy of attention.

'The exposition of Holy Scripture, is one of the most arduous duties of the stewards of the mysteries of God: and in the discharge of it, I beseech of Almighty God to direct me, while I proceed with fear and trembling. I do not know any thing that has distressed me more than the perfect air of ease and indifference in the German Theologians, who treat the word of God as they would treat the word of fallible and imperfect man.'

'2 Cor. iv. 7. "That the excellency of the power may be of God, and not of us." If this text teaches us humility, and inculcates the lowly ascription of all our ministerial success to the holy author of every good and perfect gift, of whom we are only the frail mortal instruments, at the same time it fills us with comfort for the good which is thus done by our ministry, being thus referable to the highest and holiest, we are confident that it will be, through his blessing, permanent.'

'How tremendous must be the pollution and evil of sin, that the Son of God himself became man, to redeem us from its penalty, and to rescue us from its dominion. No other sacrifice could avail for this redemption, no voice but his can obtain gifts for us, that the Lord God might dwell among us. The Son of God prayed that the cup of suffering might be removed from him, but it was not possible. What food for meditation is here! On the other hand, how great is the value of moral goodness in the sight of God, when Jesus Christ came from the glories of heaven, to teach us, and bestow on us the blessed assistance of the Spirit, that we may practise it. I have been perfectly overcome to-day with meditation on St. Mark ix. 43—49. especially the last verse, compared with 2 Cor. v. 10. It appears to me mutually to illustrate, and be illustrated by the words of Christ himself, recorded by the Evangelist. May God Almighty protect and guide me for Christ's sake.'

'"Man returneth to his dust, and then all his thoughts perish." This is to be understood of man as a creature, formed out of the dust of the earth, and of the thoughts which rise no higher, and are employed solely on things of earth: and in this axiom thus explained, there is divine truth every day enforced by awful experience. But the same man is also, through Christ, an immortal being; there is in his frame a soul which is destined to live in happiness or misery for ever, and the thoughts of the soul, and of all that concerns its better nature, do not perish. The contrast is as instructive as it is awful.'

Nor was the Bishop only zealous in preaching; he was equally exemplary in the too much neglected duty of catechizing. Every Sunday after morning service, one of two classes attended him at the communion rails, and received instructions corresponding with their respective ages; with the junior class he employed the time in examination and explanatory remarks upon the catechism; to the senior class he delivered short addresses, and besides interrogating them on religious subjects, prescribed written exercises, which he carefully examined at home. He conducted his young people through a regular system of instruction, until they publicly renewed their baptismal engagements, and received from his hands the rite of confirmation. These public addresses prepared the way for more familiar intercourse in private; and those who had been accustomed to Bishop Sandford's exhortations as a catechist, were not slow to seek his counsel in retirement. In many cases his visits were anxiously

desired in seasons of affliction, and among those who were exempted from painful trials, many ever hailed his approach as a paternal adviser, a faithful and devoted friend. He thus, under the divine blessing, collected around him an enlightened, devoted, and affectionate flock, from whom he continually received tokens of tender attachment. Not the least conspicuous of these was the erection of the elegant chapel of St. John's built by voluntary subscription, and consecrated in the year 1818. For twenty years the Bishop had officiated in the Chapel erected for him soon after his arrival in Edinburgh, but his congregation felt that it would be disgraceful to allow their place of worship to be among the more homely and unadorned edifices in the northern metropolis; they were well aware that the outcry raised against the decoration of churches not unfrequently arises from a selfish and penurious spirit, and they therefore determined to erect an edifice, expressing in some degree the warmth of their attachment to religion, and which might form, as it does, an additional ornament to the splendid city of Edinburgh.*

But our good Bishop had not laboured long in this new chapel before he was called upon to undergo an aggravated attack of his complaint, which brought him very near to the grave. When reduced, however, as to human appearance, almost to the last extremity, he was yet mercifully spared, allowed to resume his labours, and permitted to continue as the minister of good to his church and family, till the year 1829. On Christmas-day of that year, he for the last time administered the Lord's Supper to the congregation over which he had presided for thirty-eight years. On this occasion he saw TWO HUNDRED AND NINETY-FOUR COMMUNICANTS gather around the table, with whom he partook of the tokens of our Redeemer's dying love. On his return from church he was taken very ill, and retired immediately to bed: but on the following Sunday he was enabled to preach, and addressed his congregation from Deut. xxxii. 29. "*O that they were wise, that they understood this, that they would consider their latter end.*" He then remarked to his people, 'The voice which now addresses you, may never again be heard in this place.' And the intimation was fulfilled. On the first of January he became extremely ill, and suffered the most excruciating pain, yet was able to exclaim in the severest paroxysms, 'Mercy, all is mercy—Christ is my salvation! mercy in all his dealings! Thank God it is the body that suffers, not the mind.'

* The following extract from the Bishop's Diary, evinces the foresight which he possessed on certain concessions, which were regarded in a very different light by many eminent individuals at the time; subsequent events, however, have painfully confirmed the correctness of the Bishop's ideas.

'May 2. The Test Act is repealed.—The emancipation of the Roman Catholics will follow. The spirit of spurious liberality is predominant, and will have its way. I fear that when it is too late, we shall (that is, those who are alive a few years hence, but not I,) hear it said, Who would have thought it? when the wild boar is revelling in the enclosure of the vineyard. Lord Clarendon's History has been written in vain for some men; nevertheless, it is as the wise and good man who wrote it says of it, κτῆμα ἐς ἀεί *(an immortal work)*. Nothing sometimes provokes one more than to hear people talk of this or that continental nation, who have made no differences, and admit all sects alike into secular office. Let them do as they choose, such policy will not do for Britain; nor was it by such lax conduct that the state and church of Britain have become the admiration and envy of the world. But liberality will be her destruction, I mean modern liberality, not Christian charity, whose appearance modern liberality attempts to assume, but it will not do, and then the mask will fall, or be taken off. and then—ἄρρητ' ἀρρήτων—*unspeakable mischiefs will follow.*

During the whole of this painful struggle, he evinced the most tender concern for the feelings of others. On the day preceding his death, although no immediate danger was apprehended, his family remained with him all day, and he seemed deeply affected by their watchful care. 'All this kindness,' he exclaimed, 'is the effect of Christianity. I can never return this debt of gratitude. It flashed across me in the pulpit, that I should never preach within those walls again, but they will get a better minister.' He spoke of the forgiveness of sins, as a topic on which he should have wished to expatiate once more; but when it was remarked, as he pursued his train of religious sentiment thus awakened, that his words were very precious, his humility to the last was shown in the immediate reply; 'Do not tell me so, they are no more precious than those of another sinner.'

During the night, an attack of paralysis ensued, and from other symptoms in the morning, it appeared that the conflict would soon terminate. In the course of the day, Mr. Lane, his son-in-law, offered up the prayer for a person at the moment of departure, when the Bishop said, 'Dr. Abercrombie says I am very ill, that I am dying.' "I am the resurrection and the life, saith the Lord, he that believeth in me, though he were dead, yet shall he live, and he that believeth in me shall never die." He then added, 'O Lord, may my family live in Christian comfort, and in Christian hope. I die in the faith of Jesus Christ, and I am going to heaven.' He then gave an intimation to Mr. Lane to officiate at his funeral, saying, 'Charles, you must read the service.' Shortly after, he partook of the Lord's Supper, and after uttering some indistinct expressions, exclaimed, 'I shall leave earth, and rise for Christ's sake.' He then turned to his eldest son, and said, 'You have been a blessing to me; all have been a blessing; take my blessing.' His children knelt before him; he spread forth his hands, and laying them on the head of each, invoked a blessing. His sons were hanging over him, and he again placed his hands upon their heads, and pronounced with deep emotion: "Son, behold thy mother;" he added, looking on his wife with inexpressible tenderness, '*Promise*,' and then, as if fatigued with his exertions, said, 'Now I am very weak.'

When able again to speak, he reiterated his blessing on his absent children, 'Tell them, said he, that the blessing of a dying father is upon them and their children; I forget none of them; may God Almighty bless them all.'

Soon after addressing his son-in-law, he said, 'Charles, bring up your children in the nurture and admonition of the Lord, and they will come to heaven for Christ's sake,' and shortly after added, 'I die in the faith of Christ, and I pray that my grand-children may be brought up in the same faith in Christ! May you all live in faith and love.'

At eleven o'clock at night, without a struggle, he departed this life. His wife and children gathered round him, and as they looked on the expression which the parting soul had left as the impress of its bliss, they felt more than resigned, and retired praising God. Thus died this great and good man, leaving to others an example to follow him as he followed Christ.

# THE HISTORY OF PROPHECY.

## No. VI.

### THE PROPHECIES CONCERNING NINEVEH.

NINEVEH is the first city of which we find any mention made, either in the sacred writings, or in the legends of profane history. It is named in the tenth chapter of Genesis, and its founder is said to have been Asshur, the son of Shem. Nothing, therefore, in the page of history can go beyond it, for long antiquity or old renown. And as it was the eldest of cities in years, so was it also the first in grandeur, vastness, and strength. Historians tell us that Ninus, who seems to have built the city which Asshur had only founded, proposed to himself 'that it should not only be the greatest of the cities which were then in existence, but that none in succeeding ages, attempting the like, should easily exceed it.' Jonah, who was sent against it in the days of the Kings of Israel of Jehu's line, found it "an exceeding great city of three days' journey." Diodorus Siculus asserts that its circumference was four hundred and eighty furlongs, which would be about three days' journey, or sixty miles. London, probably the largest city now known, cannot be correctly said to be equal to twenty miles, or one third of this circumference. The walls, too, of the Assyrian metropolis, are described in terms which almost outstrip the imagination. They are said to have been 'a hundred feet in height, sixty miles in circumference, and to have been strengthened by fifteen hundred towers, each two hundred feet high.' Clearly if this description be not altogether fabulous, which we have no reason to suppose, the strength, and power, and magnificence of Nineveh, must have been far beyond any similar work of later days. There was doubtless a splendour about the universal monarchies of these elder times, altogether different from the plans and doings of the degenerated races of succeeding days. Daniel, it will be remembered, describes the Babylonian monarchy which succeeded that of Nineveh, by the symbol of a head of gold, while its successor is likened only to silver, the following power to brass, and the kingdoms of these later days to "feet, part of iron, and part of clay." Doubtless there is all the exactness of truth in these similitudes. Upon no rational ground can we assume them to have been either coloured by poetic license, or inflated by the breath of adulation.

Nineveh, then, was the first of cities, both in the antiquity of its origin, and in the rank of its magnificence. It was the metropolis of the great Assyrian empire, which was employed by God as the rod of chastisement against his people. The kingdom of Israel was wholly overthrown by the Assyrians, never again to rise; and Judah was sorely visited by their overrunning bands. In the tenth chapter of Isaiah, Assyria is thus described.

"*O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.*" Isaiah x. 5, 6.

But this messenger of wrath was in his turn to become subjected to the same, or even greater punishments. He went on the errand of the Most High, it is true, but he went arrogantly, and for his own glory.

He cared not for the Lord's glory, or for doing the Lord's will: "*He meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.*" Isaiah x. 7. Nor was he content with the work upon which he was sent, but would fain have fallen not only upon Israel, against whom he was commissioned, but also upon Judah, against whom he was not directed. "*He saith, shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols:*" thus making no difference between the calves of Jeroboam and the God of Hezekiah.

Wherefore God, to whom his people are as the apple of his eye, denounced an awful sentence against the king of Assyria. "*Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem,* (for even the impious threats of Rabshakeh were made to answer a merciful end, in driving Hezekiah and the people of Jerusalem nearer to their God,) "*I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom.*" Whereas the Lord said, "*Shall the axe boast itself against him that heweth therewith, or shall the saw magnify itself against him that shaketh it.*"

The sudden check thus predicted to the vain-glorious triumphing of the "great king," was seen when a single angel, in one short night, slew in the camp of the Assyrians a hundred and eighty-five thousand men. But more and heavier judgments remained behind. It is clear, that beyond the warfare against Israel, to which the Assyrians had been especially sent forth, they had also invaded and ravaged Judah, and had carried captive many of the people, toward whom their behaviour was exceedingly cruel. In the 52nd of Isaiah, it is said that "*the Assyrian oppressed them without cause. Now, therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, and my name continually every day is blasphemed.*" Isaiah lii. 4, 5.

The Assyrians had also filled their own land with abominations. The prophet saith, "*Woe to the bloody city. It is full of lies and robbery; the prey departeth not. Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts, I am against thee, saith the Lord of hosts.*"

For these causes more than one of the prophets denounced a terrible coming woe against Assyria and her capital city, Nineveh. Zechariah, in his tenth chapter says, "*All the deeps of the river shall he dry up, and the pride of Assyria shall be brought down.*" And Zephaniah, chap. 2nd. says, "*He will stretch out his hand towards the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness.*"

But the especial herald of the coming judgments of God upon Nineveh, was Nahum, whose prophecy is entitled, *The burden of Nineveh,* and whose message is wholly occupied with an eloquent description of the fate of this proudest of cities. And it will well repay our labour, to cast a glance, not too hastily, over the leading points of Nahum's prophecy, and to compare the denunciations of the seer with the facts recorded in history.

Nineveh was situated on the river Tigris, and was so built as to be surrounded on all sides by that swift and powerful stream. Girt round also by its stupendous wall, of thickness so immense that three

chariots could run abreast upon its top, and strengthened by its fifteen hundred towers, the inhabitants might well 'laugh a siege to scorn,' if human foresight and power could withstand the decrees of the Omnipotent. In fact, an old prediction had obtained currency among the people of the city, that 'Nineveh should never be taken, until the river became its enemy.' This prediction had the most obvious probability on its side; for it is difficult to conceive how, with the means of warfare then in use, an enemy could possibly have reached across that mighty river, to batter those all but immoveable walls, or how, without removing either the river or the walls, the foe could ever hope to enter the city.

But at His bidding, before whom "the mountains flow down," and who ruleth the waves with a word, all this impregnable strength vanishes in a moment. Nahum himself, writing more than a hundred years before the events which he thus describes, was enabled by the light of prophecy to see, not only the certain destruction he foretold, but even the mode of its accomplishment.

He saw the Babylonian and the Mede surrounding the city with their powers, and he addresses her thus:—"*He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.*"

He then with a rapid glance, pictures forth the preparation of the besieged:—

"*The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall run like lightning; they shall make haste to the wall thereof; and the defence shall be prepared.*" But then, with a word, he represents to us, both the fall of the place, and the exact manner of it: "*The gates of the river shall be opened, and the palace shall be dissolved: and Huzzab* shall be led away captive. With an overrunning flood shall the Lord make an utter end of the place thereof, and darkness shall pursue his enemies.*"

History informs us that Belesis the Babylonian, and Arbaces the Mede, had besieged the city for two years without the least success; when, in the third year of the siege, the river, being swollen with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs. Probably this stupendous wall was built upon arches, and although it would be nearly impossible for any flood of a river to break it down otherwise, yet it might by means of these arches be borne up and shattered, as bridges have frequently been, by the almost immeasurable power of the hydraulic pressure: or being thus shaken and uprooted, it might be pushed from its foundations by the force of the torrent. However, thus much is clear, that the inspired prophet had long previously foretold the exact mode of the overthrow; while history assures us that in this very manner and no other, was the place taken.

But another circumstance is also given, in Nahum's prophecy, and that too is exactly answered by the event. It is foretold that "*while they be folded together as thorns, and while they are drunken together as drunkards, they shall be devoured as stubble fully dry.*" And the same historian, Diodorus Siculus, whom we have already quoted, also informs us, that it was while the Assyrians were feasting and banquetting, celebrating their former victories, and rejoicing in the strength of their fortress, Arbaces, seeing the way opened to him by the breach in the

* *Huzzab* signifies, 'Established;' the name, probably, assumed, in vain glory, by the people of Nineveh; as England, in poetic language, is called *Albion*, or *Britannia*, and is said to 'rule the waves.'

wall, and taking advantage of the negligence and drunkenness of those who ought to have roused themselves at this new danger, broke in upon them unexpectedly, and slew them in multitudes.

And again, it was foretold by the prophet that on this reverse happening to them, they would not offer the resistance which despair would naturally prompt, or which their numbers would doubtless have enabled them to render formidable, but would fall an instant and an easy prey.

"*Stand! stand! shall they cry; but none shall look back.*" "*Thy people in the midst of thee are women; the gates of thy land shall be set wide open unto thine enemies.*" "*The heart melteth, and the knees smite together, and the faces of all gather blackness,*"

Just so did the event fall out. The king of Assyria no sooner saw the danger approach, than he gave himself up to utter despair, and instead of offering the least resistance, he ordered a large funeral pile to be erected, on which he voluntarily consumed himself and his concubines, leaving his magnificent city a prey to the unresisted spoiler.

One other fact is especially to be noted, namely, the utter destruction and desolation of the place, even so that its site should scarcely be known in succeeding generations. Nahum declared that the Lord would "*make an utter end of the place thereof; he will make an utter end.*" Again, he says, "*Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedge in the cold day; but when the sun ariseth, they flee away, and their place is not known.*"

In the like manner Zephaniah had declared, "*The Lord will make Nineveh a desolation, and dry like a wilderness: the rejoicing city that dwelt carelessly, how is she become a desolation, a place for beasts to lie down in!*"

But for such denunciations as these, we might have supposed it impossible that magnificence, and vastness, and stupendous strength, like that of Nineveh, could ever have been so entirely blotted out from the face of the earth that men should not even be able to say, 'Here stood Nineveh!'

Yet such is the case. The judgment was pronounced, and being pronounced by Him "who speaks and it is done," Nineveh soon existed only in story. Not only now, at this late period of the world's history, but even sixteen centuries back, Lucian of Samosata, a heathen writer, has left it upon record that 'Nineveh was utterly perished, and there was no footstep of it remaining, nor could you tell where once it was situated.' Other and later travellers have disputed about certain ruins which are discoverable near Mosul on the Tigris, but the result of their discussions seems only to show that they are entirely in the dark, and that the threatened desolation has been most completely brought about. An "*utter end*" was predicted, and to the very letter has that prediction been fulfilled.

From the evident allusion, in the 11th and 12th verses of the first chapter of Nahum's prophecy, to the attack on Jerusalem made by the army of Sennacherib; and to the signal destruction of that army, it is highly probable that this prophecy was written in the time of Hezekiah, or about 710 years before Christ. Nineveh was taken by the Babylonians and Medes, in the year B.C. 612, or about a century after.

## LETTERS FROM ROME.—No. IV.

I NOW proceed to describe the ceremonies of the holy week; these commence on Palm Sunday in the Sistine chapel, which forms a part of the Vatican and communicates with the Pope's private apartments. It was built by Sixtus IV. and its walls and roof are adorned by the celebrated frescoes of Michael Angelo. About two-thirds of it are railed in for the Pope, Cardinals, and attendants, and the rest is allotted to the public. A very large vestibule separates this chapel from the pauline erected by Paul III. and in these two chapels most of the ceremonies of the holy week are performed.

The ceremonies on Palm Sunday are intended to represent our Saviour's triumphal entry into Jerusalem; though it is certainly difficult for a protestant to discover much resemblance betwixt what he now sees acted in Rome and the scenes described in the Bible. I was in the Sistine chapel by nine o'clock. The Cardinals arrived one by one attended by their train-bearers. Each as he arrived knelt before the altar assisted by his train-bearer, who afterwards unrolled his large train, bore it and spread it on his seat, and then placed himself on the floor at his feet.

Soon after the Cardinals were assembled, the Pope entered by a private door, accompanied by a long suit of ecclesiastics of various ranks. His dress was plain, but handsome. As soon as he was seated on his throne, which is placed on the side of the chapel to the right of the altar, the Cardinals went through the ceremony of adoration nearly in the same manner as I have already described; and after all had performed it, their servants assisted them to take off the robes in which they had arrived, and put on the splendid dresses which they were to wear at the special service of the day. This ceremony performed in public has rather a ludicrous effect, as has that of the rolling and unrolling of the trains, which is repeatedly performed.

The palms were placed in large bunches at the gospel side of the altar under the care of the guards, and a few of them were tastefully arranged on the altar itself. The three largest were presented to the Pope by the Sacristan-dean, and sub-dean, kneeling on the highest step but one of the Pope's throne. The Pope read several prayers over them, blessed them, sprinkled them with holy water, and then censed them. These three are consigned to three of the principal officers of state, and ashes prepared from the palms blessed at this time, are used on the Ash Wednesday of the following year, in the ceremony of sprinkling the heads of the faithful. The Cardinals went in succession to receive their palms, making the usual obeisances in approaching the Pope and retiring from him. The palms were handed to the Pope by the Cardinal-dean, and each Cardinal on receiving his palm kissed the handle which is in the form of a cross, and then kissed the Pope's hand, and afterwards his right knee, which was covered by a very fine linen cloth. After all the Cardinals were supplied, the other ecclesiastics went to receive their palms in the order of their rank, the Patriarchs, Archbishops, and Bishops, kneeling, kissed the palm and the Pope's knee; then the mitred Abbots and all inferior ecclesiastics kissed the palm and the Pope's foot, and the like ceremony was observed by the officers of the papal court and household, ambassadors and other laymen of rank who received

palms. The Pope wore a very handsome velvet slipper, and there appeared to be a large hole or slit immediately above his great toe, but whether the toe was naked or covered by his stocking, I was not near enough to see. I believe there is a cross embroidered on the slipper, and the Roman Catholics say that the honour of the kiss should be understood to be directed to the cross, and not to the Pope; but if so, why place the cross in in such a strange situation? During the service the Pope happened to require his pocket handkerchief, it was produced by an attendant who handed it to an ecclesiastic, who handed it to a Cardinal who applied it to his holiness's nose! The palms distributed to the higher ecclesiastics are very handsome, they are formed of the branches of the date palm very neatly plaited. The family of Bresca of St. Remo have the privilege of furnishing them every year.* The inferior orders of ecclesiastics received simple olive branches. The palms thus distributed are preserved with great care, for they are deemed to have no small power to defend their possessors from evil. Cancellieri tells us 'each person carries his palm to his house, where they are preserved according to pious custom, to defend our fields or houses (to the windows of which the little branches are commonly attached) and our persons from misfortunes.'

* This right was obtained by the progenitor of the family in 1586. He was present at the elevation of the obelisk which now stands in front of St. Peter's. It had been forbidden on pain of death, that any one should speak during the operation. Bresca saw that it was on the point of falling from the stretching of the ropes, he called out, 'Wet the ropes.' His advice was taken and the operation succeeded, he was apprehended and carried before the Pope, who instead of punishing him, asked him to name his reward. He requested for himself and his descendants the right of furnishing palms for Palm Sunday, which they still enjoy.—Cancellieri Settimana Santa, p. 195.

The distribution of the palms occupied a long time; as soon as it was concluded, the procession, which represents our Saviour's entry into Jerusalem, took place.

The various orders of clergy walked before the Pope, the lowest leading the way, followed by the Priests, Abbots, Bishops, Archbishops, Patriarchs, Cardinals, and last of all, the Pope. Each carried in his hand the palm he had received. The Pope was carried in his portable throne by twelve men, and having the canopy of state borne over him by eight men. It appears somewhat absurd, that when the procession is to pass only from the Sistine Chapel to the Pauline, across the vestibule already mentioned, and can be no where exposed to the open air, this canopy should be used; but it is employed in all the solemn services in which the Pope officiates, and when seen at a distance, certainly adds to the effect. The Pope as he passed, bestowed his benediction on the spectators; when he entered the vestibule, the door of the Sistine Chapel was shut and bolted, and the choir began the hymn, *Gloria, Laus, et Honor, tibi sit, Rex, Christe, Redemptor:* that is, *Glory, Praise, and Honour be to Thee, King, Christ, Redeemer.* The singers were divided into two parties, one remained in the Sistine, while the other accompanied the procession; they chanted the verses alternately, and the effect of the distant voices while the Pope was in the Pauline chapel, was very striking. The Pope and procession were absent, perhaps, a quarter of an hour; on arriving at the Sistine Chapel on their return, and finding it shut, an attendant knocked loudly at the door, with the staff of a large crucifix, which he bore before the Pope; the door was thrown open, and the Pope in all his splendor was borne forward into the chapel, the choir singing in Latin, "Lift up

your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? &c.*

It is not possible for me to describe a scene which appears so fearfully blasphemous without a feeling of horror; nor would I readily believe, when I was first informed of it, that any set of men in their senses could devise the profanation of adapting to such a ceremony the words of the 24th Psalm, perhaps the grandest of all the compositions of the sweet Psalmist of Israel, to the praise and glory of our God.

Still less did it appear possible that any mortal man could permit himself to be addressed in such words, or think of acting as it were the part of the King of Glory. I may be mistaken in considering this service as so blasphemous; but such was the impression it made on my mind at the time, and subsequent reflection has not changed it: judge you for yourself.

The Pope, borne aloft on his throne of state, glittering in gold and silver, and precious stones, and followed by a vast train of ecclesiastics, 'arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls,' brought to my mind ideas very different indeed from those conveyed by St. Matthew's description of the meek and lowly Jesus entering Jerusalem on an ass's colt, and attended by his disciples, rich only in the things that pertained to life everlasting.

This service appears another fulfilment of the description of the man of sin in 2 Thessalonians ii. 4. for here again he seemed to me most plainly to "show himself as God in the temple of God," when the choir greeted him on entering the chapel as the King of Glory.*

When the Pope had returned to his throne, the Cardinals laid aside their grand robes, and reassumed those in which they had arrived. Mass was then performed by a Cardinal, and the *Passion*, according to St. Matthew, was chanted. This is not the account given of the Passion by St. Matthew in his gospel, but another, written in Greek, which is reported to have been found in Cyprus, in the grave of St. Barnaby the Apostle, lying on his *holy* breast. This is chanted by three choristers, who are priests. The first who chants the words of the text is a tenor; the second, who is called the Maid-servant, (Ancilla) is a counter tenor; the third, who represents Jesus Christ, is a bass. 'In singing this gospel of the Passion, no benediction is asked, because in it is described the death of the author of every blessing—lights are not carried, because Christ, the true light of the world, is extinct; incense is not used, to denote that the piety of the faithful was now failing. At the beginning, the response, "Glory be to Thee, O Lord," as also the "Lord be with you," are omitted, out of hatred to the perfidious salutation of the traitor Apostle.' Can you imagine anything more childish than the reasons thus given by a grave author for altering the usual form of worship? The service is concluded by the Cardinal who performs mass, reading an indulgence of thirty years, granted by the Pope to all present.

On Wednesday, of Holy Week, in the afternoon there is the service of the Tenebræ, which is repeated at the same hour on the Thursday and Friday.

The service begins in day-light but ends in darkness; hence its

* Cancellieri, in a note at page 24 of the 'Settimana Santa,' mentions that a man who was present at this service in Brescia, in 1694, when the chorus sang the Antiphone, "Who is the King of Glory?" furiously attacked the Clergy sword in hand, exclaiming, that he was the King of Glory! He was apprehended, and secured in a mad house.

name. In former times I believe it was performed at night; the pope and clergy have not much to do in this service, almost the whole is performed by the choir. It is considered as a sort of funeral service in honour of our Redeemer, on each of the three nights, but especially on the Thursday.

I was in the Sistine chapel on the Wednesday about three o'clock, and the service lasted till past seven. On the altar stood six candles, and six more on the railing which divides the chapel.

On the Epistle side of the altar stood a triangular candlestick on which were fifteen candles of yellow wax. Yellow is considered as the mourning colour for wax lights, and during these three days, all the church is supposed to be in mourning. No spectators are admitted into the chapel, who are not dressed in black, with the exception of military men, and it is even thought an impropriety to appear in the streets in any other dress during holy week. On these three days the psalms are not concluded with the usual doxology; no hymns of praise are sung, and no blessings implored——but I must return to the service of the Wednesday.

After the Pope and Cardinals have taken their places, the Pope stands up and repeats the Pater Noster in a whisper; after he is seated, the choir chaunts the greater part of the Lamentations of Jeremiah. As the service proceeds, the lights on the altar and on the railing are extinguished, one after another.

In like manner the candles on the triangular candlestick were extinguished, one by one, as the service went on, until one only was left burning. This one instead of being put out, was taken down by an attendant, and carefully placed behind the high altar.

I asked the meaning of this, and a priest informed me, that by the candles thus extinguished, was denoted the want of faith in the apostles and disciples, which in like manner was extinguished, as each in succession forsook our Saviour, and fled; while by the candle left burning, but hid behind the altar, was shown the faith of the Virgin Mary, which although it was for a time much obscured, yet was never wholly extinguished. The chapel involved in darkness at the end of the chanting, is intended as an emblem of that awful darkness which covered the land at the time of the crucifixion.

The Pope now left his throne, and kneeling before the altar, repeated to himself the Pater Noster, and as soon as he had finished, the celebrated Miserere, by Allegri, was sung. Even a protestant may well be moved by the solemn beauty of the music. It is every thing that sacred music ought to be; but what was my surprize, while the last touching notes were yet thrilling through my frame, to hear a loud noise produced by the Cardinals beating with their feet upon the floor, in a manner well known to every English schoolboy. This broke the spell at once, the delusion was gone, I was no longer listening to almost angelic strains: I was only present at an absurd mummery.

This extraordinary proceeding, which concludes the service of the day, is intended to show forth the horrible confusion in the city of Jerusalem at the time of the crucifixion, when "the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened and many bodies of the saints which slept, arose."

The ceremonies of the Thursday, which are principally a representation of the burial of our Saviour, commenced about nine in the Sistine chapel. Mass was performed, and we had again the ceremony of dressing the Cardinals; candles

were distributed to all who were to form part of the procession.

Two hosts were consecrated on this occasion, one of which was consumed as usual by the officiating cardinal, the other was carefully placed in a chalice, and covered with a paten and napkin. This is called the chalice of the Sepulchre, and is very handsome, being of rock crystal, set in silver gilt, and adorned by figures of the twelve apostles.

The procession set out in the usual manner, the Pope coming last of all, and on this occasion walking bareheaded, having the canopy borne over him by eight Bishops, and carrying in his hand the chalice, containing the host.

The procession passed through the Vestibule to the Pauline chapel, which on this occasion was illuminated by five hundred and sixty-seven wax lights. The altar was prepared as a sort of sepulchre, and there the Pope deposited the host, in a small wooden box as in the tomb, and the sepulchre was locked by the sacristan, and the key delivered to the Cardinal Penitentiary, who was to perform the service of next day.

Such is the ceremony of the entombment, as now performed in Rome; but Cancellieri mentions that the Mozarabians, to make the resemblance to the real sepulchre more complete, used to seal it with two seals; and in Lyons they were wont, according to his phrase, *to place the body of our Lord between two patens*, adding to them the text of the gospels, and shutting up the whole betwixt two deep plates of silver.

As Good Friday is considered by the Roman Catholic church to be the anniversary of our Saviour's death, I wondered much why they should choose the preceding day to enact his funeral; but the reason given is, that the church has preferred to represent by anticipation, rather than on the following day, in which the church is in profound mourning on account of his death, and of course the infallible church can make no errors, although the reason does not appear to me to be very logical.

From the Pauline chapel the Pope proceeded to the balcony of St. Peter's, and bestowed the benediction on the multitude below as I have described in a former letter. After the benediction the Pope repaired to the Ducal Hall, in order to wash the feet of thirteen pilgrims. This I need hardly say is in imitation of our Saviour washing the feet of his disciples; and these pilgrims are in fact called by Catholic writers, the thirteen apostles.

Why they are thirteen is a matter of dispute: some say they represent the twelve original apostles and Matthias, others say the thirteenth is St. Paul, others the proprietor of the upper-room where our Saviour celebrated the passover; but the popular theory is, that the number has been thirteen since the time of St. Gregory the Great. For when he was feeding twelve poor persons in his paternal house on the Celian Hill, an angel sat down at the table with them, in proof whereof the marble table is still to be seen on the spot with a corresponding inscription.

The thirteen washed by the Pope are *Priests*.

After a religious service the Pope laid aside part of his robes, and the assistant Cardinal put round his waist an apron of embroidered muslin, with a border of lace. The pilgrims were seated on a bench, each having his right foot naked. The Pope kneeling, washed their feet in a basin composed of silver gilt, dried them with a towel, and then kissed them.* After which each received from a Cardinal a towel, and a bunch of flowers, and from the

* The precaution is taken of the feet being tolerably clean *before* the washing.

Treasurer two pieces of money—the one gold and the other silver.

From the feet-washing every one hurried to an adjoining room to be present when the Pope served these same pilgrims at dinner, which took place immediately after. The dinner provided seemed an excellent one, and to my surprise the pilgrims made a hearty meal, notwithstanding the crowd which surrounded them.

The Pope served like a well-trained servant, first furnishing them with water to wash their hands, then helping them to the various dishes, supplying them with wine from time to time, and changing their plates when necessary.

The Ambassador of each of the great Catholic states has the privilege of naming a pilgrim, and this right is of some little value, as I believe each receives for himself the spoon, fork, and knife which he uses at dinner. In the afternoon the Miserere is again performed in the Sistine, but on this occasion the ornaments of the Pope's throne are removed, and the cushions taken off the benches of the Cardinals. The altar piece is covered with a purple veil and the crucifix with black, to denote the deep mourning of the church during the time that our Saviour lay in the tomb.

The Tenebræ and Miserere are performed in St. Peter's each evening, as well as in the Sistine, but the music is less perfect.

There is however a singular ceremony on the Thursday in St. Peter's, the origin and meaning of which I am not able to explain. It is the washing of the high altar with wine. A table is prepared beside the high altar, on which are placed six glass cups, and one of silver filled with wine, also a bason containing seven towels, and another containing seven spunges. Service is performed in the chapel of the choir, and after it Aspergilli, or sprinkling brushes are distributed to all who are to take part in the ceremony. They walk in procession to the high altar, preceded by the crucifix and two candles, *snuffed out*, another emblem of the darkness which covered the earth at the crucifixion.

On arriving at the altar a cup is given to each of seven of the Canons of St. Peter's, who pour the contents upon the table of the altar, and then wash it with their sprinkling brushes. These seven are followed by a great many other priests of various ranks, chaplains, musicians, &c. who all go through the same process of rubbing the altar with the sprinkling brushes which had been delivered to them. When this is concluded the bason with seven spunges is presented to the seven Canons who officiated first, and they clean the altar with them; the bason with seven towels is presented last of all, and with them they dry it. The procession then adore the three great relics described in the ceremonial of Good-Friday, and after their departure the assistants complete the cleansing and drying of the altar.

The sprinkling brushes used on this occasion are done up in the form of a diadem, in memory of the crown of thorns, and are much sought after by the pious.

After the mass of this day the altars in Catholic churches are all despoiled of their ornaments; the altar-pieces and crucifixes are covered, and no bells are used in the churches until noon of Saturday. In place of bells they return during this period to the ancient practice of using a wooden mallet to summon the faithful to church; and returning home this evening I met a priest at the head of a dozen little ragged urchins, some having two pieces of hard wood in their hands, which they knocked together, and others carrying mallets with which they rapped loudly at each door as they passed along the streets.

# CHRISTIANITY AN UNIVERSAL RELIGION.

THE noted traveller Niebuhr relates the following anecdote of a Bedouin Arab, illustrative of the character of the Mahometan religion, and affording no slight evidence of its human origin.

On being reproached for his neglect of the duties inculcated in the Koran, he said with a smile—'The Koran was never intended for my country. We have no water—how can we perform the ablutions? We have no money—how can we give alms? The fast of Ramazan is superfluous to us, who fast all the year round; and if God be every where, why should we go to Mecca to find him.'

Every system of religion, enjoining as an essential part of its practical duties, any particular kind and mode of external rites, subjects itself to the same charge as does that of the Koran. It is not adapted to be a universal religion—to be practised and exemplified by every nation under heaven, and by every man in every rank and condition of life. But how is it with Christianity in this respect? Is there a region of the earth where its peculiarities will not permit it to take root? Is there a human being from the degraded Hottentot under the scorching sun of the equator, and the equally degraded Laplander amidst the polar snows, to the wise men and the men of power in civilized lands—is there one individual in all this wide range of climate and condition, to whom the precepts and duties of Christianity are impracticable in any of their essential features? To this question, but one answer can be given. Even were the universality of the Christian religion less evident than it is from the nature of its precepts, experience, the best of all proofs, has shown it beyond a doubt. Where has Christianity gone in its purity and found a region where it might not dwell? or a people whom it did not bless, and to whose circumstances it was not adapted? Let the history of missions furnish the answer. Let it tell of the innumerable tribes of men in all the vicissitudes of climate, to whom the Bible now speaks in their own tongue, and is cherished for its glorious hopes, and obeyed in its holy precepts.

How widely different in climate, in language, in the customs and habits of life, is our own country from the land of Judea, where Christianity was first planted. Yet who can say it is unsuited to our necessities, and impracticable by us in all that constitutes it a rule of duty from God, or a remedy for unholiness in man. Does it thrive as an exotic here, or yield less abundant fruit, other circumstances considered, than it did under the milder sky of Palestine, and in the midst of the scenery, and among that people, where it had its birth?

Christianity, it is true, possesses strong national characteristics.—Her language, her costume, her features, are all Jewish, and betray her eastern origin. But her spirit—her essential character, is wholly catholic, and alike adapted to every climate. Like man himself, for whose good she came to earth, she is capable of inhabiting every clime, and blessing with her presence every people under heaven; and accordingly we find amidst the snows of Lapland; the jungles of Western Africa; and the burning plains of Hindoostan, holy men drawing near unto God through Christ; enjoying communion with him in his ordinances, and looking for that blessed hope, even the glorious appearing of our Lord and Saviour Jesus Christ.

COLUMBUS.

## THE UNPARDONABLE SIN.

I ADMIRE the truly Christian spirit of your correspondent H. O. on this subject in your June number, and agree, generally, with his remarks. I have some hope, however, that the following observations may throw an additional light on the inquiry.

1st. Those whom our Lord addresses Mat. xii. 31, 32. Mark iii. 28—30, and Luke xii. 10. did not, and could not then commit this sin, because the sin of which they were guilty is marked in these passages as blasphemy against the *Son of Man*, with which the Lord contrasts blasphemy against the *Holy Ghost*—the former they had committed in attributing his miracles to demoniacal collusion and agency; but the latter they could not then commit, because the Holy Ghost was not then given; our Lord performed his miracles by his own inherent power as God. "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you," Luke xi. 20. but it was part of his voluntary humiliation that he did not publicly display the full evidence of the glory of his Godhead in his own person on earth: he refers in the passages before us, and elsewhere, see John xv. 26, 27. to a future, fuller, and more public testimony in his behalf, by the effusion of the Holy Ghost. The former sin against the Son of man, was pardonable, and we have good reason for thinking, that many who were guilty of it, did experience the pardoning mercy of the Lord, Acts ii. 36—42. our Lord's address is, I would say, a *merciful caution*, as if he had said, You have now been guilty of a great sin, in attributing this miracle to demoniacal agency; this is a sin against me, the Son of man, personally; it is pardonable, because you have not now before you all the full and clear evidence, which shall hereafter be given, but the Holy Ghost will shortly be shed upon my disciples, enduing them with miraculous powers—beware! for if any resist this testimony, and speak blasphemously of it, this sin cannot be pardoned: this is the sin against the Holy Ghost spoken of in these passages.

2nd. The Apostle, in Heb. vi. 4—6, speaks of another sin, or rather a modification of the same, differing in this respect from the foregoing, that it is accompanied with *apostacy*, there being in this case a felt influence of the work of the Holy Ghost, a profession in consequence, and an after *falling away*; they who commit it are described as "once enlightened, having tasted the heavenly gift, being made partakers of the Holy Ghost, having tasted the good word of God, and the powers of the world to come, and afterwards falling away," such cannot possibly be renewed again unto repentance, and therefore their sin is unpardonable.

3rd. The sin which the apostle Paul speaks of, Eph. ii. 20—22, is similar in its nature, but as it appears to me, is chiefly applicable to nations, communities, or churches. The passage describes prophetically and accurately *the Protestant nations of Europe since the Reformation, and as they now exist*. These having escaped the Popish pollutions of the world, through the "*Knowledge* of the Lord and Saviour Jesus Christ," derived from the Holy Scriptures; are now beset by those "who speak great swelling words of vanity, promising them *Liberty*; while they are themselves the servants of corruption," and are manifestly hastening into that apostacy so awfully denounced. Alas! I fear for England!

T. G.

*Bayswater, July*, 1833.

## ON THE EXPECTED REVIVAL OF MIRACLES.

SIR,—I beg to offer a few observations on the important topics which you throw out for the consideration of your readers at the conclusion of the article on Mr. Baxter's book, in your July number; viz. 1st. Whether we have any grounds for expecting any fresh and extraordinary manifestation of the Holy Spirit. 2ndly. Is there any ground to expect that the kingdom of God will come with observation? are we justified in looking for an outward and visible sign? is there not rather reason to expect, that the kingdom of Messiah will be set up in the world by the silent, gradual, unostentatious progress of his gospel?

In regard to the first point, I am disposed to differ from the conclusion you came to in your review of Mr. Baxter, respecting the modern manifestations. Certainly, those circumstances which you have selected, might be the mere effects of *excitement;* but then, what is *excitement*, but a secondary physical agency, through, or by means of which a primary agent may act? and then you leave some of the more mysterious circumstances related by Mr. Baxter altogether untouched; which circumstances cannot be accounted for with any degree of probability (as I think) on the ground of mere excitement. But my object is not to review Mr. Baxter, neither his reviewer in the Christian Guardian; and therefore, I pass over this point, and come at once to the question, *Whether we have any grounds for expecting any fresh extraordinary manifestation of the Holy Spirit?*

I have arrived pretty nearly at a conviction (from what I have read, heard, and considered on this point) that there will be no further manifestation of holy miraculous powers, previous to the advent of the Lord Jesus Christ; but that there will be, previous to that event, an exhibition by Satan of *spurious* miracles—if I may call that spurious, which may, nevertheless, to a certain extent, be supernatural.

The text on which they lay the most stress, who contend for the probability of a revival of *divine* miracles is Joel ii. 28. to which you have alluded. The Prophet speaks in this chapter of that awful day of tribulation, which is concluded to be the same as the day of Armageddon, mentioned by St. John—a crisis of trouble, which, according to Joel, is succeeded by the glorious deliverance of Israel, &c. The Prophet, then, after describing these events—the former of which is the winding up of the Gentile dispensation, and the latter the opening of the millennial—continues, as if in regular order of narrative, thus: "And it shall come to pass AFTERWARD that I will pour out my Spirit on all flesh," &c. To me therefore it clearly appears that we have at least no right to argue from this passage, that a revival of miracles is likely to occur at any period prior to that "day of the Lord," that "day of darkness and gloominess," as also that time of the restoration of Israel, mentioned in connection with it.

In regard however, to *diabolical* miracles, we have various testimony that they will occur immediately previous to that time of trouble, or even during it. Our Lord tells us in Matt. xxiv. that then "there shall arise false Christs, and false Prophets, and shall show *great signs and wonders;* insomuch that, if it were possible, they shall deceive the very elect." In Rev. xvi. the Apostle sees three unclean spirits, like frogs, come out of the mouth of the dragon, beast, and false prophet, which are explained in verse 14 to be "the spirits of *devils working*

*miracles*, which go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty." In 2 Thess. ii. speaking of Antichrist (whom I believe to be here the *infidel* antichrist, not yet revealed) St. Paul says that his coming is "after the working of *Satan*, with *all power and signs and lying wonders*." And "the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, *giving heed to seducing spirits*, and doctrines of devils speaking lies (i. e. *which* DEVILS *speak lies*) in hypocrisy;" which seems to refer to those rather who shall be drawn away by this deception. And finally, there appears to be an allusion to the same thing in 2 Tim. iii. 8, where the apostle after describing the character of the men who shall exist in the last day perilous times, says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth," which, seems to intimate, that they will endeavour to countervail the truth by false miracles; that being the mode by which Jannes and Jambres, who are assumed to be two of Pharaoh's magicians, withstood the truth of God in the time of Moses.

I am chiefly indebted for this view to a writer under the signature of 'Υπηρετης,' in the Investigator, No. xviii. so that I communicate it rather in the way of that '*information*' you invited, than as original. The same writer argues at some length, and (as it appears to me) irrefragably, that the miraculous gifts of the Spirit were never communicated to any individual, so as that he was enabled to exercise them *habitually;* but through the instrumentality or in honour of an apostle; and, consequently, that when the apostles died, there ceased to be any individual capable of communicating them; and when the last of those died who had the most recently received those gifts, there ceased also to be an individual existing, who then possessed *abiding* miraculous gifts. He does not deny that there have been occasions since, when individuals, through faith, or owing to a signal interposition of God, have *occasionally* exhibited miraculous power; but this is evidently very different from that habitual exercise of the power communicated by the apostles, and enjoyed by the first Christians. The texts cited by him in support of this view, are very striking, but I must refer those desirous of information, to the article itself. One passage only I will refer to, because it will also bear upon that particular argument which I have advanced. He argues from the latter part of 1 Cor. xiii. First, that the apostle shows the superiority of "faith, hope, and charity, these three," over prophecy and tongues, &c. in that the former were *then* to abide, (now abideth faith, &c.) whilst the others were presently to 'fail,' and to 'cease;' from which he contends that tongues and the miraculous gifts were not to extend beyond the apostolic age, but faith, hope, and charity were. Secondly, he shows that the apostle makes a further distinction between faith, and hope, and *charity*, showing that the last was *greatest;* which he contends is because it would still *abide*, when faith should be swallowed up in *sight*, and hope in *possession*. If this argument be valid, it will follow, I think, that we are not to expect a *revival* of miracles in this dispensation, as well as that they were to *cease*.

My ministerial avocations will not allow me to make a longer communication; but if you think proper to insert this, I shall be encouraged to take up on some future occasion the second particular, viz. the mode in which the kingdom of God is to be established.

A FREQUENT READER.

## SHORT ADDRESS TO A YOUNG CHRISTIAN.

I WISH to see you *advancing*, my dear friend, in the divine life. The profession you have made must be followed by such holy fruits, gracious tempers, and useful actions, as will prove to the church and the world that you are really united to Christ, and are *one with him*; having his spirit, and walking "even as he walked." It is no easy thing to live the self-denying life a true Christian is called to live.

"Beloved self must be denied,
Passion and anger, lust and pride;
They who would endless life obtain,
A daily conflict must maintain.

Yet be not discouraged at the outset, although your work is imperfect, your enemies many, your difficulties great, and your own heart deceitful, yet remember your sufficiency is of the Lord, and your strength is from above; his grace shall be perfected in your weakness, for "your life" itself is hid with him, and he hath promised to give both grace and glory. "Call upon me in the day of trouble, I will be with thee, and thou shalt glorify me." Hence it follows, my friend, that whatever may be your exercise, difficulty, or temptation, the grace of God is abundant, able to sustain, direct, and deliver you, if you are kept in a humble, dependant, watchful, prayerful spirit. Now it is to these four last named graces that I wish you to attend—if true humility, meek dependence, constant watchfulness, and fervent persevering prayer are cherished in your soul, then the great enemy *cannot prevail*—your light will shine to the divine glory—and your real prosperity of soul *must* follow as a necessary consequence. But remember these graces must be united together; unless you are humble you will not feel your dependence; unless you are dependant you will not be disposed to ask for suitable supplies; and if you are not "watching unto prayer, that exercise will not bring down answers suited to your need. Let me hope these short hints will be remembered, the word of God supports them, and the experience of your friend confirms them. An old author says—'We have a great work in our hands—the promises to believe—the commands to obey—temptations to resist—passions to conquer—all this must be done, or *we shall be undone*.' Yes, sin, Satan, and the world unite for our undoing, and a real Christian is often in great straits, thereby saying with Mr. Newton—

"In conflict with this threefold troop,
How weary, Lord, am I;
Did not thy promise bear me up,
Sure I should faint and die.

The great design of the *provision* of the gospel is to raise our hearts upwards, and to make us spiritually-minded; to fill us with peace in believing, to give support under the trials of the wilderness, to render us meet for glory, and to give us a good hope thereof; these blessings are promised, yes, and they are promised for *your* encouragement, offered for your support, and waiting for your seeking. Oh, be much in prayer for a large supply of the spirit of Jesus Christ; be very watchful over your actions, thoughts, and words, that you do not grieve the Holy Spirit of God; be very humble, very little in your own esteem, and very dependent on the promised grace and strength of the Lord Jesus; then will your light so shine in the world, and your life become a living epistle of the grace of the gospel.

Z. Z.

# Review of Books.

*THE INSTRUCTIONS OF CHENANIAH: Plain Directions for accompanying the Chant or the Psalm-Tune. To which are annexed the Canticles of the Morning and Evening Church Services, so arranged as to enable all persons to unite in the Chant.* By the Rev. J. A. LATROBE, M. A. Author of 'The Music of the Church.' Seeleys. 1832.

IT is acknowledged on all hands that the Music of the Church is in a very low state; and though here and there attempts have been made by individuals to renovate this branch of public worship, the good resulting from their laudable efforts has been but little apparent. The reason doubtless is, that those who ought to be the guides in congregational psalmody, have hitherto, with few exceptions, been more anxious to shew off themselves, than to lead others on to the proper use of their voices. Where organists have been employed, they have perverted even the otherwise good tune, in order to display what they deem original talent, in the interlude. Sometimes there is a particular singer in the choir whom the organist wishes to please, and then some tune is sought out or manufactured, especially adapted to his or her voice. On such occasions, the congregation always think it indecorous to add their voices, and thus the sweet songster is allowed to sing *solo*. But this is far from right. We are to 'sing to the praise and glory OF GOD,'—not to encourage any particular individual to sing to his own praise and glory. The feelings too often excited by these exhibitions, are vanity in the performer, and disgust or adulation in the auditors—feelings very contrary to those which ought to exist in the public worship of Almighty God.

Another cause of the neglect of congregational psalmody is, that in many churches there is no organ, and this defect is attempted to be remedied by providing a band of men and women who have paid some attention to music, and are therefore more competent than the generality of persons to lead the voices of the untaught. Where such a band is properly controlled, it is useful: but they are too often permitted to take their own way, and monopolize the praises due to the Majesty on High. The singers are sometimes paid, and it then becomes their interest to make others think that nothing can be done without them; they, therefore choose such tunes as the congregation cannot sing; and are soon left sole masters of the field.

A third case is when there is not any organ, and the clergyman is too well acquainted with the tricks and freaks of a choir to suffer one to exhibit in his church. He endeavours to excite a disposition in his flock to unite their voices in the praise and glory of God, and probably finds them willing enough; but there is no leader, and nothing is well done without one.

We have thus rapidly glanced at some of the most glaring errors in the present mode of conducting the musical part of our church services. We say *some*, because there are others equally bad, which we may probably notice on a future occasion.

To remedy these abuses, Mr. Latrobe has written the work to which we now direct the attention of our readers. It is especially intended for 'our country choirs, the higher classes in our Sunday-Schools, and the public at large;' and the author accordingly notices every particular that occurs to him as likely to be of use to such persons, as it is his opinion that 'a

capacity to enjoy and respond to musical impressions is not restricted to the wealthy and rich, but is liberally diffused among all classes of men.'

In these days we might almost imagine that the gift was the sole property of those who are usually termed the lower classes of society. Go into any place of worship, and remark who are the most zealous singers. Certainly not the rich. They reserve their notes for the drawing-room, and seem to think that the sabbath is to be a day of rest to their voices. Mr. Latrobe however justly remarks, that—

> The psalm is intended for the *whole congregation*, and therefore all persons, young or old, rich or poor, not only *may*, but *ought* to sing..... But you think, perhaps, that you can praise God in silence, and can enter into the spirit of thanksgiving, by listening to the singing of others. I will not deny but you might: but before we reason upon this subject, let us go to Jehovah himself, and ask how HE would have us serve him. Let us then look into his word. Many passages might be brought before you to shew that it is your duty, not merely to hear others sing, but to sing yourself.

Mr. L. then quotes several passages, not only from the Psalms, but also from the New Testament, shewing that the obligation remains in force under the New Dispensation. Indeed Christians have more reason to sing and be merry than the Jews of old had; inasmuch as to us the promises are verities, to them they were but dark visions.

Some persons, when asked why they do not join the singing, reply that they cannot. To such Mr. L. addresses himself thus—

> It may be so, but have you ever tried? If you have always remained silent, you cannot tell, whether you can sing or not. If you can speak, you can sing. I mean not to say, that you can sing *well*, but you can sing in some manner; for singing is only prolonging the tone of the voice in speaking, and varying it according to the tune. But you may complain, that though you have a voice, yet you have no good ear, and cannot sing in tune. That is very possible; but if you can discover yourself out of tune; it is a sure proof, that you are not devoid of *ear*; and, in fact, if you can distinguish one note from another, you have ear enough to accompany a plain psalm-tune. It will be proper, however, that at first, you sing soft, lest you disturb others; and take some pains to improve your ear by practice, remembering the old proverb—*Practice makes perfect*. And it is very certain, that, the more you sing the more you will enjoy *the psalm*, the more likely you are to enter into the spirit of it, and the more blessing you will derive from it.

If indeed the gift of singing is worth having, it is worth asking for; and if so, let all who are desirous of praising their God while they have their being, look up to him for assistance: and he who said, "*Whatsoever* you ask in my name, He will give it," will prove the truth of his own word. Are we presumptuous in this? We think not. A child is not afraid of asking its parent for what it wants, because it is a little thing, why then should we be afraid of presumption in asking our heavenly Father for what we want. But let it always be remembered, that the motive actuating us is the chief thing. We should sing to the praise and glory OF GOD.

Mr. Latrobe's work however is not merely intended to excite the uninitiated to join the grand chorus. We meet with various remarks tending higher, and bidding the reader to examine whether his *heart* is properly attuned to sing His Redeemer's praise. Thus at page 9, he observes.

> I would, as we walk to the church, offer you a few rules as your guide in the performance of this sacred duty.
>
> 1. Be not satisfied with merely understanding the meaning of the words, but pray to be enabled to enter into their spiritual sense.
>
> 2. *Stand up* when *you praise the Lord your God*, according to the advice of Nehemiah. Avoid looking about to ex-

cite notice; and yet hold up your head, otherwise the voice is buried in the breast.

3. Be careful not to sing too loud, but sing steadily, sustaining each note its proper time; and for that purpose be content to follow, without attempting to lead.

4. Pronounce your words distinctly; and suffer not weariness to induce you to sink your voice or drop it altogether, before the psalm is concluded, but carry it on to the end. Your voice will have time enough to rest during the sermon.

5. Try to fix the tune in your mind, and to assist you, learn the psalm which it accompanies, and practise it at home.

6. Shun any sort of flourish or sound which does not belong to the tune; and remember that if the tune is a good one, there will generally be only one continued sound to a syllable, or plain word like '*rest.*'

7. Watch against vanity and self-applause. If you succeed in your attempts, and find yourself after a little time, able to sing pretty accurately, you will then perceive your deceitful heart *whispering smooth things*, and telling you, *you have done well.* But this thought comes from Satan, and not from God, and you must therefore seek to put it from your mind, by prayer for Divine strength, lest you be found to be seeking *your own*, and not *God's* glory; and thus, *when tried by fire, the work* which you have raised *should be burnt, and you suffer loss.* If you find, that you have a talent for this service, exercise it diligently, but with humility, for it is not *your's*, but *God's. What hast thou, that thou hast not received? Be not high-minded, but fear. Every good gift, and every perfect gift cometh down from the Father of lights*, and to him it must be returned. *To whom much is given, of him shall be much required.* Thus in this most delightful exercise, it is necessary to be continually on your guard, watching and praying lest *you enter into temptation*, remembering that even if *the spirit be willing, the flesh is weak.*—Pp. 9—11.

## He concludes this chapter, by the following excellent advice.

One word more, and I pass on to *the singers.* If you find you have a good voice, take care that you abuse it not, at any time, by singing foolish songs. It was given you to be devoted to God, and not to Baal; but without prayer and watching, like every other gift which has been perverted by Satan, your talent will entice you to sin.

## The next chapter is addressed more immediately to 'the singers,' and opens with a few hints respecting the spirit in which they should engage in the service.

If a service is undertaken for an earthly master, though no formal bond has been entered into, still as far as that service is concerned, the master expects its rigid fulfilment. The servant is punished, if it be not performed, and rewarded, if it be. *And shall mortal man be more just than God? shall a man be more pure than his Maker?*

It is a great sin in any member of the congregation to behave unseemly in the Divine presence; but when one of those whose duty it is to direct the public thanksgiving, does so, it is a far greater sin,—and that for many reasons,—

1. It mocks God. 2. It disturbs the devotions of others. 3. It entices to sin. The improper conduct then of singers, who are placed in conspicuous situations, is too apt to be imitated by many in every congregation who have no true principle of the fear of God; and hence the responsibility increases with the evil effects.

## Having thus exposed some of the evils generally attending badly regulated choirs, Mr. L. lays down some rules for their avoidance.

1. The singers should seek to understand the nature of the service. 2. Reverential behaviour in church should be strictly observed both during the act of performance, and when not prominently engaged. When singing, avoid all vain display. 3. The performance should be effective and simple. 4. Practice must not be neglected.

## And he sums up all these by

One other word of advice, and that is, to keep down *pride*, and receive with meekness a reproof or suggestion respecting the singing, especially if it come from your minister. If any thing is wrong, it is his duty to speak; and if he is mistaken, or you think he is mistaken, still he acts for the best in speaking; and if you can convince him, with humility, that he is

wrong, he will be obliged to you; if not, be thankful to him, and amend.

In some choirs we find women taking a *prominent* part, which has at least the appearance of indecorum. It is not perhaps necessary to exclude females entirely from the singing gallery, but they should be in some degree screened from the full gaze of the congregation. On this point Mr. L. remarks.

As to the persons of whom the choir should be composed, I would say, that you had better confine yourselves to *men and boys*; because, though the voices of *women* are well calculated for the purpose, much impropriety has resulted, especially in country choirs, by uniting the two sexes in this service. Of themselves, women would not be able to sustain *all* the parts; besides that, it does violence to the female character, to give them prominence in public worship. A few boys for trebles, and the other parts divided among the men in proportion, attainable in every parish, would form a sufficjent choir.

Our author next lays down a few rules for the benefit of those who may be anxious to assist by finger or voice.

1. Play and sing NOT TOO LOUD. The best music is not when each voice and instrument is strained to the utmost and thus heard separately, but when they all blend so completely into *one sound*, that you can hardly distinguish them.

2. Play and sing without ornament. No shakes—no runs—no turns—no graces of any kind. They answer no purpose but to show man's skill, and tickle man's ear—we want nothing but what shall please God, and edify man's heart.

3. Choose simple tunes and simple instruments.

4. Learn to sing in parts. By which I mean, that the treble, alt, tenor, and bass, should each sing their separate parts—not all sing treble, which is the case in some choirs. To sing in parts adds greatly to the harmony and beauty of the tune; indeed the genuine psalm-tune can never properly be understood without it.

5. Take breath between words, and not between syllables.

6. Sing evenly and reserve your breath. Many burst out with such vehemence of sound at the beginning of a note, that the voice dies away before it is completed. Better begin softly, and rise gradually.

7. Avoid carrying on the last letter of a word to the beginning of the next. For instance, some singers, when the word *and* follows *good*, will attach the *d* to the *and*, and sing *dand*. Avoid also making awkward sounds, which are neither in the tune, nor in any musical scale, but pronounce your words distinctly, that all may understand.

8. In addition, I would say to *the players*, whether upon the organ or other instruments: *Don't play too loud for the singers*. Remember that as the singers have to lead the people, so you have to lead them. You should therefore not make such thunder that no singing can be heard; but be calm and steady; *accompanying*, not *overpowering* the singing. *See* that your instruments are in good tune; but tune *before* church-time, and avoid twanging your strings, and sounding your notes after the congregation has begun to assemble, for it disturbs private devotion.

His next chapter refers to the *words* employed in our praises; on introducing this part of his subject, Mr. L. remarks—

In general, neglect of the Psalmody will be found accompanied with many other marks of disrespect for divine worship. If you step into those churches, from which singing is banished, you will find them cold and damp, badly pewed, and every article telling stories of the pastor and his flock—that their zeal is as cold as the church, and their devotion as ragged as their accommodations.

It is a well-known aphorism, 'There is no rule without exception,' and here we have a verification of the saying. We are acquainted with a congregation in the country, where a gospel minister has been stationed for many years, and an evident increase in true religion is taking place, but instead of Mr. L's rules holding good in this case, we should say that the reverse is decidedly the fact. Indeed so wretched is the

psalm-playing in this place, that though there are many members of the congregation who are anxious to 'praise God with the best member that they have,' yet they are obliged to content themselves with singing with the heart unaccompanied by the voice. These things ought not so to be. Either the organist should be displaced, or else he should be properly controlled. The worship of God ought not to be rendered a nullity by the fault of one person.

Nor is this a solitary case; we have heard of an organist in the very heart of the metropolis, in a church recently erected, who, we are told, can play decently if he pleases; but he is not content to '*let well alone*,' and so spoils all. He is like the peacock, who seems to fancy, while proudly spreading his tail, that he is exciting the admiration of the spectator. The foolish bird shows as much sense as the man who aims at something fine on an organ during the time set apart for the worship of that Being who will not allow any desecration to pass with impunity. —We hardly know whether God is most dishonoured by such performance, or by the total absence of this part of the service. With respect to the latter Mr. L. remarks—

We shall thus perceive that in most cases where the singing is passed by, it arises not so much because no one can sing,—for there are few parishes indeed where no one can sing,—but because the minister and people feel they have an irksome duty to perform, and are in haste to be gone.

The service is to them a burden, and their only anxiety is to throw it off. But under other circumstances, the psalm is not only adopted as a rich and edifying cordial, but as needful to relieve the attention, and preserve the tone of devotion from sinking through fatigue. For such is the nature of man, that even when his soul has spiritual desires, he requires variety and interchange to correct the weakness of the flesh. It was from a conviction of this, and the necessity of meeting it, that our Church so greatly varied her form of worship. We are not called upon to unite in one long prayer of an hour's extent, but the time is filled up with short prayers and ejaculatory petitions—with reading sometimes the psalms alternately, and sometimes chapters from the Scriptures. In some parts the people are invited to repeat after the minister; and it is a great pity, when, instead of joining heartily in *the Responses*, as they are termed, the congregation are silent, and leave this duty, so peculiarly *their's*, to the clerk. A glance into the Prayer-book will at once shew, that *the people* are required to answer, not the *clerk* alone, whose office it is merely to lead. Again, still to relieve the attention by agreeable interchange, you are called upon to stand, then to kneel, and occasionally to sit; so that it is possible to have the attention fixed throughout the Liturgy, even in the morning service, without much weariness.

To enliven the service, and sustain the attention, it was not, however, considered sufficient to adopt this grateful variety. Music presented itself; and our Church followed the example of all the true worshippers of Jehovah, whether under the Old or New Dispensation, from Moses to Hezekiah, from David to our blessed Lord himself, and from the prophets to the apostles, and thankfully admitted it into her services. I need not remind you of the many places throughout the Rubric, where it is enjoined.—Pp. 32—34.

But we are outstripping our proper limits. We shall therefore curb ourselves a little, in order to give our readers a more general idea of the excellent little work before us.

The peculiar advantage of the Psalm-tune is, that, whereas other kinds of church-music are in general too difficult to be performed by any but the choir alone, the Psalm-tune can be sung by the whole congregation. This arises from the nature of the tune itself, which consists *of slow notes*, affording time to all persons, however untuneable their voices, and deficient their knowledge, to accompany it without being hurried—and *of full chords*, enabling every kind of voice, treble, alt, tenor, and bass, to fall into their proper order without confusion, and by forming together a body of sound, to

cover, more completely than in lighter compositions, the musical errors which, considering the qualifications of those who sing, are sure to be made.

No other species of music is thus generally useful; and therefore as long as the love of music is so universal, the commands to its spiritual use so express, and the benefit to be derived from it so decisive, the Psalm-tune will always be cherished as an important, and even necessary part of public worship.

In many churches the tunes sung are bad in themselves; and thus whatever pains is taken to sing them well, it is only like polishing bad metal; the more labour you spend upon it, the more manifest the defect. That which professes to be solemn is heavy and dull; and what was intended to be lively, proves noisy and unsuited to a becoming seriousness. It may be, that this latter kind of tune pleases some persons; but it must be remembered, that taste is not always a *good* taste; and the question is not so much what *pleases* the people, as what is best calculated to *edify* them; not what tickles their natural and uncircumcised ear, but what may best convey the idea to the heart. Besides, other things being the same, such tunes ought to be chosen, as may least feed the vanity of the singers, and tempt them to display themselves, when their duty is simply to assist others.

Many persons feel that they are not competent to pronounce upon the excellence of a tune. Mr. L. has therefore thought it expedient to lay down a few simple rules by which such persons may be enabled to decide.

1. It should be slow and solemn; by which is not meant, that it should drag itself sluggishly along, but convey the impression to both singer and hearer, that the service is the service of God, and partakes of the awe and deep reverence which become a worm in approaching Him. Having, therefore, chosen such a tune as *the Old Hundredth*, it should not be sung so slow, that the voice is exhausted upon each note, but should be continued at a pace suited to the character of the hymn.

2. The choice of the tune should be determined according to the subject or style of the hymn. But whatever be the nature of the tune, it should—

3. Be in general such that each syllable of the hymn may have its distinct note. I say *in general*, because sometimes a couple of notes may be applied to a syllable, and have a good effect. Some tunes have several notes applied to one syllable or single word, which is objectionable for many reasons, but especially, because the people, whose voices are of necessity difficult to manage, cannot follow, and thus, where such tunes abound, they are deprived of their privilege and right to sing the praises of God. The tunes, moreover, that have these runs and many notes are in general *bad* tunes, composed by men who knew nothing of good music.

4. A good psalm-tune must have few or no repetitions. Many objections may be stated to repetitions. They are difficult to understand; they have frequently no meaning; they sometimes require a word to be broken off in the middle, and so make nonsense; they encroach upon the service by needlessly lengthening the time allotted to the Psalmody. The more simple the tune in this, as in every other respect, the better adapted is it for its express object.

5. A good tune, besides possessing *melody* to please the ear of the people at large, should abound in plain but full *harmony*, that it may afford scope for *every* kind of voice and musical perception.

As a guide to those who may not be able to trust their choice, I would mention the names of a few good tunes as specimens of the kind recommended.

LONG MEASURE.

The Old Hundredth. Winchester. Rockingham. Angel's Song. Magdalen.

COMMON MEASURE.

Bedford. St. Ann's. Nayland. Abridge. St. James'. London new. St. David's. St. Mary's. Southampton. Windsor. York. Irish. St. Matthew's (double).

SHORT MEASURE.

Tytherton. St. Brides'.

We almost wish our author had told us from whose selection of tunes he formed this list; probably he is not aware that some tunes in different selections bear different names. Nayland is, we believe, usually called St. Stephen's.

The next chapter is on the subject

of the Chant, and here we feel ourselves to be on delicate ground. We are aware that our pages are perused by some of our *Nonconformist* brethren, among whom there prevails a disposition to ridicule this style of music. We trust, however, they will bear with us, while we remark that when their forefathers, in their zeal to get rid of Popery, set down chanting as a part of that system which must not be allowed to rear its head, lost sight of the important fact, that a large portion of holy writ—as for instance, many of the Psalms—was evidently meant to be sung in that manner. We have indeed before us two extremes. The Popish services, almost entirely consisting of chants—and the Nonconformist worship, not allowing the most remote resemblance to that style of music. We conceive that both Dissenter and Papist are wrong, and taking 'Moderation' as our motto, should wish to see the chant occasionally introduced into each of our churches. On this subject, we shall merely put down the heads of Mr. Latrobe's chapter:

In some churches *the Canticles*, or short psalms without metre, between the lessons are sung, and when that is the case, the music chosen must, to be at all applicable, have a character of its own.

But it may be said—Why should we apply them to music at all? Is it not better simply to read them? In answer to this, I will suggest a few reasons, why it is *better* to *sing*, than to *read* them.

1. The psalms without metre were composed by the inspired writers *to be sung*.

2. As *poetry*, they are better calculated to be *sung* than *read*.

3. They afford, when sung, a pleasing interchange to the parts of the service.

4. They relieve the minister.

Our author next replies to some objections that have been urged against the practice of chanting:

1. You will hear it said, that the Chant sounds indevotional.—This is indeed a grievous charge, for if it could be established, no Christian could possibly encourage or advocate its use in divine worship. We must, however, bear in mind, that a service may be indevotional in two ways; either essentially, *in itself*, or *from the manner in which it is performed*.... The Church Prayers are sometimes read in an indevotional way; are we then authorized to say that the Prayers themselves are indevotional?

2. Another charge brought against the Chant is, that it is *unintelligible*. It will be at once seen, that when the chant is properly performed, this charge is absurd. There is no repetition, no transposition of parts, no uneven prolongation of syllables, no inversions—every word is sung in the order in which it stands, according to set rules, in the simplest manner, and only generally differs from reading, by the voice assuming a singing and even tone. We may at once then dismiss this charge.

3. It is further objected, that the tone of voice in chanting is *not natural*. It is true that it is not the same tone of voice in which we hold conversation one with another, and in so far it may be said not to be natural—but as the voice of joy and thankfulness, it is almost more *natural* than common speaking. This you will at once see by observing children of tender years, when *nature* expresses herself in the most unrestrained manner. Without being instructed or even enticed, they *naturally* evince the gaiety of their spirits by singing, and if you listen to their singing at such times, you will find that it more nearly resembles the chant in many particulars, than any other kind of music.

4. There is only one other objection worth noticing against chanting the Canticles, viz. that it occupies too much time....But what may be the difference of time between *reading* and *chanting* the Canticles? *Six*, or at most *ten minutes* in the whole service.

Mr. L. then adds some rules for those who are disposed to join in chanting, which, with other important passages, we had marked for insertion. We have, however, extracted so largely from his work, that we have only room to express our hope that such of our readers as feel the importance of the subject, will purchase and carefully peruse it for themselves.

*SACRED POETRY.* By a LAYMAN. 18mo. Pp. 82.

THIS little volume of verses, is every way deserving of commendation both as to its sentiment and style. Some of the pieces have already appeared in this magazine, but these form only a small proportion of the whole. No one whose predilections lead him to an occasional recreation in the regions of rhyme, will regret the purchase of this very modest publication, the price of which is much less than poets are in the habit of setting upon their productions.

But we cannot help being aware that a growing distaste to works of this class has been for some time discernible. Various reasons might be assigned for the existence of a feeling which is not confined, we believe, to poems of a religious character, but equally regards similar productions on general subjects. Perhaps the most operative cause is to be found in the high excitement created, and the refined taste formed, by the productions of some of the leading poets of the last thirty years, and who, while their talents were frequently devoted to baneful rather than to profitable purposes, have yet left no successors who can in any degree rival their transcendent genius.

Byron, and Scott, and Crabbe, now numbered with the dead; and Moore, and Campbell, and Southey, who, though living, have ceased to invoke the Muse; have, with a few others raised for us a modern school of poetry, which, while it has cast nearly the whole of our elder writers into oblivion, makes the adventure of a novice in the field far more difficult and hazardous, than it would have proved at any former period. Hence it is, that many pleasing little volumes, which half a century back would have gained a complacent auditory, now labour in vain for attention, even from the very critics whose vocation it is to hear, examine, and adjudge the prize. We wish we could venture to hope that this ascendency of the great poets of the last thirty years, had been productive of good to the public mind and morals. But the contrary is, alas, far too certain. A more powerful and efficient agent of the "father of lies," than Byron, perhaps never existed. Voltaire is probably the only person who can compete with him the palm, but conjecture is all that we can bring to aid in assigning the right to this 'bad eminence.'

However, the result upon the public mind, to which we have alluded, is in no degree doubtful. The verses of the writers above named, were generally too pregnant with genius and power, to leave the least taste or palate with their readers, for every-day productions; and the universal spread of their writings leavened every one's taste in a greater or less degree, till it is no longer possible to listen with pleasure to the attempts of those who would be good, but cannot be great.

The remedy, it is true, is near at hand. The sublimity of the written word still remains unapproached by even the most highly gifted of the children of the Tempter. Nor need our minds be limited even to this unexhausted and inexhaustible treasury of wisdom, knowledge, eloquence, and truth. From the occasional enjoyment of Milton, and Cowper, and Montgomery, there is nothing to debar us. We may spend a leisure hour with these and many others of a kindred spirit, without injury, and even with frequent benefit.

# Intelligence.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

His Majesty's Government having announced an intention of gradually diminishing and finally withdrawing the parliamentary grant annually placed at the disposal of this society, the standing Committee have recently published the following Report.

'The establishment of Christian ministers, professing the doctrines of the Church of England, was regarded by our forefathers as an object, both in a religious and in a civil point of view, of the highest importance to the inhabitants of British North America. And this object was cherished by the British Legislature, who took measures to secure a permanent provision for the clergy, by a reservation of lands to be appropriated to them, in the several colonies. But the reserves have not yet become available to the completion of the proposed object, since the lands have not been brought into general cultivation; and His Majesty's Government have accordingly been in the habit of proposing to Parliament annual grants for the support of the colonial Church.

'In the year 1813 the Government, which had previously made the payments to the clergy of Nova Scotia and Quebec through the hands of the colonial agents, considered it a cheaper and more convenient mode, to avail themselves of the services of the Society for the Propagation of the Gospel; and from that time to the year 1831, the Society annually received the Parliamentary grants, and distributed the sums paid to them, in addition to the allowances which they made from their own funds.

'In the last year (1832) His Majesty's Government acquainted the Society, that taking into consideration the finances of this country, and the condition of the colonies, they felt it their duty to give notice to the Society, that the Parliamentary grants would be gradually reduced, and, at the end of three years, discontinued. On the receipt of this information, the Society made a respectful remonstrance to the Government, urging, but ineffectually, the claims of the Church and clergy in British North America. An expectation, however, was held out, that, in the interval, means might be found within the colonies themselves for supplying the deficiency thus produced in the income of the clergy.

'The Parliamentary grant was reduced in the year 1832 to 12,000*l.* and the Government have undertaken to propose for 1833 a grant of 8,000*l.* and for 1834 a grant of 4,000*l.* and after that year no further grant is to be expected.

These are the circumstances under which the Society are called upon to determine, without loss of time what steps shall be taken in their future correspondence with the dioceses of Nova Scotia and Quebec.

'On reference to the accounts of the Society it appears that, in the year 1831, the number of the Established clergy in British North America was 148, and that the salaries paid to them amounted to 25,635*l.* that the Parliamentary grant amounted to 15,500*l.* and that the remaining sum of 10,135*l.* was supplied from the funds of the Society. It appears also that this expenditure of 10,135*l.* was independent of 5,000*l.* paid by the Society, in various sums, to catechists and schoolmasters, and for the building of new churches in the colonies.

'It appears, on the other hand, that the whole annual income of the Society, arising from subscriptions and donations, and the interest of money vested in the public funds, and applicable to its various objects in North America and India, amounts to about 12,000*l.* and that all excess of expenditure beyond that sum has been met in each year by a sacrifice of capital.

'Seeing, therefore, that, even if the Society were disposed to devote any larger portion of its funds to North America, than that which is now expended there, it is impossible to do so without speedy ruin of the finances, the Committee are of opinion, that the future payments to the North American clergy must of necessity be regulated according to

the reductions made in the Parliamentary allowances. Nor do they state this necessity without a serious regret for the difficulties, which many exemplary men will necessarily suffer from the diminution of their incomes.

'With respect to Upper Canada, it appears from letters of his Excellency the Lieutenant-Governor transmitted to the Society by Viscount Goderich, that provision has been made by the Government for the Established clergy in that province. The Committee therefore recommend, that after the year 1834 no payments be made to them from the funds of the Society.

'The Committee recommend that the grants of the Society be, after sufficient notice, entirely withdrawn from the stations of Quebec, Halifax, and St. John's, Newfoundland, where it is reasonable to expect that the clergy may now be maintained without assistance from the mother country.

'The committee recommend that reductions in the Society's annual expenditure to the amount of £2500. be made by diminishing the sums now paid to catechists and schoolmasters; and to scholars, and exhibitioners at King's College, Nova Scotia; and by withholding the grant which has been voted for several years towards the maintenance of that institution.

'The Committee recommend, that, after the year 1834, £100. be annually paid out of the funds of the Society to each clergyman, who now receives an allowance of £200. a year, and who shall not be able to maintain himself on colonial resources; it being understood, that, as colonial resources shall become available for his maintenance, a proportionate sum shall be withheld from him, and expended in opening and maintaining new missions, and furthering the great objects of the Society, which the supply of more ample means will enable them to effect.

'The Committee recommend, moreover, that a proportionate reduction or advance of salary be made in other cases according to their respective urgency.

'It seems desireable that, whatever may be the arrangements which the Society may think it right to adopt, they be communicated forthwith to the North American bishops and clergy, and that each clergyman be required to limit his drafts upon the Society to the amount, which may be specified in the communication.

'(By order of the Committee)
'A. M. CAMPBELL, Sec.'

We cannot but regret the withholding of pecuniary support from this Society. At the same time we are no way surprised at the circumstance, and are not sure whether eventually it may not be productive of a beneficial effect. The Society has now for many years been a kind of close borough, publishing indeed an annual report, but concealing as much as possible many of its proceedings from public view. It is nominally under the direction of our Archbishops and Bishops, but they, it is obvious, have so many other important duties to perform that the principal superintendance devolves upon others, and hence, till a very late period, unmitigated slavery prevailed on some of its estates, and some very questionable proceedings were adopted with reference to some of its missionaries, catechists, &c. We trust the existing difficulties will lead to a revision of its constitution and proceedings, and if properly conducted, we see no reason why its funds should not equal those of the Church Missionary, the Wesleyan, London, and other similar Institutions.

## BRITISH AND FOREIGN BIBLE SOCIETY.

### PERSIA.

FEB. 15, 1883.—I gave public notice that I had a stock of Persian books for sale and distribution: accordingly, yesterday and to-day, several persons have applied for New Testaments. I made repeated attempts to sell copies at very reduced prices; but there was not a single person to be found who would give any money for a New Testament. They are willing enough to receive Testaments for nothing. Indeed, on previous occasions, I had caused copies of the Old Testament in Arabic and Turkish, and the New Testament in Persian, to be conveyed,

by my servant and a Mahomedan of this place, to the market-place, and there to be offered for sale; but it was all in vain, not a single copy could be disposed of in this manner. In a similar manner, all our endeavours to effect sales at Shushi, and in various other places, have been fruitless. It is necessary, however, in distributing the scriptures gratis, to take the precaution of not giving them to every applicant indiscriminately, and to let those who obtain them feel that it is a great favour bestowed upon them to put them in possession of the sacred volume.

Feb. 21.—The Persian New Testaments which I have recently circulated have already attracted the notice of the Mollahs. Yesterday, one of them cautioned the people, publicly in his Mesdsched, against them, observing, that 'every one who received them rendered his fasting and praying of none effect, and drew down the curses of God upon his family.' Another, who is likewise a distinguished Mollah, expressed himself rather more favourably; and even exhorted his hearers to meet together for the purpose of reading the New Testament; 'because,' as he said, 'the Franks have, in the first instance, conveyed the Korân to their country, where they have read, translated, and printed it; and in the second, they have translated the New Testament into the language of this country, and sent it out to us: from all which,' he argued, 'it is evident that their intention is to enter into a religious controversy with us, and at some future period to attack our religion. Hence, he proceeded to say, 'it is of great importance that we should make ourselves acquainted with their books, in order to be able, by them, to refute them.' The Muschdahid, on the other hand, gave it as his opinion, that the books were certainly good, and that it was the duty of Mahomedans to regard the Gospel as the word of God; nevertheless, generally speaking, Mahomedans had no concern with it, inasmuch as it was the basis of religious instruction for Christians, and not for Mahomedans. It was moreover to be feared, that if they received the Gospel and preserved it, although they themselves might not read it, their children would, and might thus be induced to abandon the faith of their forefathers; so that, under all considerations, he exhorted them not to receive or read the Gospel.

Feb. 23.—Generally speaking, it affords us pleasure to be able to say that the Mahomedans manifest increased willingness to receive the Holy Scriptures, occasionally making personal applications for them; and that they begin to take more interest in the perusal of them. Nevertheless, the number of those is small who suffer themselves by the perusal, to be led to reflect on the salvation of their souls. Their hearts are, upon the whole, still filled with darkness and indifference; and they stand greatly in need of the prayers of faithful Christians, that the Lord may be pleased to send down his Spirit of grace upon them. The New Testament continues to be much inquired after by Armenian Christians; and one principal cause of this is, the increasing use which is made of it in the schools, which are becoming more and more numerous. At all events, more benefit will be derived for the readers, when the New Testament, together with the modern East-Armenian Translation, shall have left the press at Moscow, by means of which the glorious truths of the gospel will be laid open to the understanding of all who can read. The Greeks who have been sent from Turkey as colonists to Grusia were hitherto left without any supplies of the Scriptures from hence: we therefore rejoice that we shall soon be enabled to furnish them with the New Testament. All our fear is, however, that they perhaps understand no other language than Turkish, and that they may be only able to read the Word of God in Turkish with Greek characters. The Jews in these parts also receive readily the Old Testament in Hebrew; on which account we shall be glad to obtain 100 or more copies of it.

## DEATH OF MRS. HANNAH MORE.

THIS venerable lady died at her residence in Windsor Terrace, Clifton, on Saturday, September 7, in the eighty-ninth year of her age.

Few persons have enjoyed a higher degree of public esteem and veneration, than this excellent and distinguished lady. Early in life she attracted general notice, by a brilliant display of literary talent, and was honoured with the intimate acquaintance of Johnson and Burke, of Reynolds and Garrick, and of many other eminent individuals, who equally appreciated her amiable qualities, and her superior intellect. But, under a deep conviction that to live to the glory of God, and to the good of our fellow-creatures, is the great object of human existence, and the only one which can bring peace at the last, she quitted in the prime of her days the bright circles of fashion and literature, and retiring into the neighbourhood of Bristol, devoted herself to a life of active Christian benevolence, and to the composition of various works, having for their object the religious improvement of mankind. Her pen could adapt itself with equal success to the instruction of the highest and of the humblest classes, and the numerous editions through which her various publications have passed attest the high sense entertained by the public, of their varied utility and excellence. Her practical conduct beautifully exemplified the moral energy of her Christian principles. She was the delight of a widely extended sphere of friends, whom she charmed by her mental powers, edified by her example, and knit closely to herself in affection, by the warmth and constancy of her friendship. She lived and walked in an atmosphere of love, and it was her delight to do good; the poor for many miles around her felt the influence of her unceasing benevolence, and her numerous schools attested her zeal for the improvement and edification of the rising generation. In these works of faith and charity, she was aided for a long course of years by the concurring efforts of four sisters, who lived with her, who regarded her with mingled feelings of admiration and affection, and towards whom her conduct was ever marked by the kindest and most endearing consideration. It was truly a sisterhood animated by all the social and hospitable virtues. Mrs. Hannah More's last illness was accompanied by feverish delirium; but the blessed influence of Christian habits was strikingly exemplified, even under the decay of extreme old age and its attendant consequences. Not seldom she broke forth into earnest prayer, and devout ejaculation, and invariably met the affectionate attentions of the friends who sedulously watched over her sick bed, by unceasing and most expressive returns of grateful love. The writer of this tribute to her memory saw her only the day before her last seizure, in November, 1832, when she expressed to him in a most impressive manner the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on his merits alone, and expressing at the same time a firm and joyful affiance on his unchangeable promises. In her excellent writings she will long live, not only as one of the brightest ornaments of her sex, but as the benefactress of her species.

## IRELAND.

### KILDARE PLACE SOCIETY.

THE Schools in connexion with this Society, it is stated, were never at any time more efficient both in numbers and discipline. The scriptural instruction afforded in them, is very considerable, and is constantly increasing, and the proportion of Roman Catholics who attend the schools, is fully as great as usual, and they appear equally anxious with the other scholars for Scriptural instruction.

## NEW BOARD OF IRISH EDUCATION.

MR. LITTLETON, the new Secretary for Ireland, states that applications have been made to this board, for Scripture Extracts for 209 schools, to which 4,905 copies have been forwarded. He adds that 105,000 children are under instruction in the schools connected with the new board; and comparing these statements, it would appear that only about one twentieth part of the children educated by the board, are favoured with a copy of the Scripture lessons. Had these 105,000 children been in connexion with the London Hibernian Society, at least thirty thousand would have been reading and committing to memory the New Testament, and thirty thousand more would have been reading and committing to memory the Scripture lessons in the Society's Second Spelling Book; so that *twelve times the number of scholars would have been receiving Scriptural Instruction, had they been under the care of the London Hibernian Society, than as they now are under the Government board.* It is entirely a mistake to suppose there is any difficulty in inducing the Irish Roman Catholics to attend scriptural schools, the very reverse is the case; provide schools, and the Romanists will attend, and send their children, nor can all the power of Popish priests and infidel Protestants keep them away. The only difficulty of the London Hibernian Society, has been to obtain funds. Scholars, even in the most Popish parts, always gladly attend, and poor Popish Peasants hold fast the Bible, and will not give it up, notwithstanding the mandates and threats of their priests.

## CHELTENHAM HORSE RACES.

THE following Protest signed by nine magistrates, eleven clergymen, and two hundred and seventy other inhabitants of Cheltenham, against the races in the town of Cheltenham, points out in very striking terms the evils generally resulting from such meetings, and is deserving the attention of those who possess influence in other places which are annually demoralized by those melancholy scenes. We understand the Protest was respectfully received by the Cheltenham Turf Club, and that some hopes are entertained, that if the races are not entirely discontinued, they may be removed to a greater distance from the town.—We are however, fully convinced that no regulations can prevent horse races being the scenes of most disgusting, disgraceful, and ruinous profligacy, and would therefore call upon all to exert themselves to the utmost for their entire suppression.

'PROTEST AGAINST THE RACES.

'We, the undersigned magistrates, clergy, and other inhabitants and visitors of the town of Cheltenham and its vicinity, desire by this public declaration to express our conviction that the races annually held at this place are become an intolerable nuisance.

'They have for several years driven away many of the most respectable residents from the town during their continuance, to the great injury of the proprietors of lodging-houses, and of all who are interested in the trade and prosperity of the place; and in their stead are assembled hordes of blacklegs, gamblers, swindlers, pickpockets, and vagabonds of the very worst description, who seem to lord it over the turf. During the week of the races, and for some time after, the patience of the magistrates has been nearly exhausted by the numerous cases of felony, fraud, riot, and assault, which have been brought before them, and they have had great difficulty in preventing gambling to a great extent from being carried on in the heart of the town.

'Such evils are the inseparable consequences resulting from the manner in which races are conducted, and they introduce into a place which is avowedly, at other times, one of the most orderly and peaceable in the kingdom, every

species of disturbance, licentiousness, and debauchery.

'We venture to express a hope that the usual supporters of these races will acknowledge the truth of the statement which is here made from actual observation and conviction, and will see the necessity of discontinuing them in future.

'We, the undersigned, at the same time declare our united determination to employ all legal means to effect their immediate and entire suppression.'

## THE REV. MR. WOLFF.

THE Calcutta Courier of March 27, states, 'that Mr. Wolff commenced his lectures at the Town-hall at half-past seven o'clock on Monday evening. A kind of pulpit or reading desk was placed for the purpose immediately before the statue of Lord Cornwallis, in the great room, on the ground floor, and a large assemblage of persons was attracted by the expectations he had raised, crowding the hall to that degree that even the loud voice of Mr. Wolff was not distinctly audible to half the congregation. Among the company we observed the Lord Bishop, the Archdeacon, and several other clergymen, Mr. Ross and his family, and many other distinguished members of the society of Calcutta of both sexes. The lecture occupied an hour and a half, and during the whole time appeared to be listened to with much attention. Prefacing his lecture with a few words respecting the disadvantage he laboured under as a foreigner, Mr. Wolff made the subject of it the ninth chapter of the Acts of the Apostles, attempting to illustrate the preaching of Ananias and St. Paul. Mr. Wolff's manner was impressive, and his language never at fault. His elocution is certainly very peculiar. He speaks with great vehemence, both of voice and action, occasionally striking with great force the table before him. The Bishop shook hands with him when he descended from his reading-desk.'

The same paper also contains the information that Mr. Wolff had received testimonies of respect from the Grand Mogul, and the King of Oude.

## PRESIDENT JACKSON.

THE following extract from the *Hartford Christian Secretary*, an American newspaper, containing an account of the reception of the President of the United States in that place, conveys a more favourable idea of his regard for religion, than has generally been entertained.

'At his quarters he received some presents, among which was an elegant Quarto Bible by Messrs. Andrus and Judd, of this city. On one side of the cover was inscribed in letters of gold—'Andrew Jackson, President of the United States—presented by Andrus and Judd, Hartford, Conn.' On the reverse side, 'Righteousness exalteth a nation.''

To a note of the publishers, accompanying the Bible, the President returned the following reply:—

'Gentlemen,—I return you my thanks for the sacred volume you have presented me; and for the personal kindness you have expressed.

'I fervently unite with you in your prayer for our beloved country, and I supplicate Providence to incline the hearts of all our citizens to keep its holy law—to realize the inestimable blessings we enjoy—and to become as distinguished for genuine piety among the nations of the earth, as they are for the high favours, national and political, which have been vouchsafed to them.

'For myself, Gentlemen, I humbly rely upon the blessing of God to guide me in the performance of the high duties which my countrymen have assigned to me—commending all, with all their requests, to His care, and not doubting, as He led our fathers to acquire the independence we enjoy, he will lead our sons in his own good way to defend and maintain it.

I am, very respectfully,
Your obedient servant,
ANDREW JACKSON.

# Register of Events.

PARLIAMENT was prorogued by his Majesty in person, on Thursday, August 29, when a speech of considerable length was delivered from the throne; in which his Majesty stated, that he continued to receive assurances of friendly dispositions from his Allies and Foreign Powers; that a definitive arragement between Belgium and Holland was not yet concluded; that he had accredited a Minister to the Court of her most faithful Majesty, Donna Maria, which thus recognizes her as Queen of Portugal; that the hostilities which had disturbed the peace of Turkey were terminated, and that his Majesty's attention would be carefully directed to any event which might affect the independance of that empire.

His Majesty then adverted to the Bank Charter; the East India Company's affairs, especially the opening of the China trade; the Slave question; the amendment of the Criminal Law; the establishment of the Court of Privy Council, and the measures adopted with respect to Ireland.

The Marquis of Wellesley has been appointed Lord Lieutenant of Ireland. His Lordship was Lord Lieutenant on a former occasion, and we believe his Marchioness was the first Lord Lieutenant's Lady who ever attended a Roman Catholic Chapel in Dublin, with the Insignia of Royalty. We cannot but fear that this appointment will be accompanied with results favourable to the Popish, and most injurious to the Protestant cause. At the same time it may not be improper to add, that one measure of the Marquis's former Administration in Ireland, namely, the introduction of Public Sessions under Assistant Barristers, had a very beneficial effect throughout Ireland.

We are happy to hear that the Abolition of Slavery Bill has been received with great satisfaction in the West Indies. The prospect of dividing amongst them TWENTY MILLIONS STERLING, appears to have reconciled almost all the Colonists to the projected measures; though each Colony is of course exerting its utmost efforts to obtain as large a portion as possible of the proposed grant. The following extract from the Antigua Herald of July 20, deserves attention.—' Never in our short editorial career has it been our lot to feel or communicate anything so truly gratifying—anything that we are sure will be responded to with such heartfelt satisfaction by all classes in this community, free and slave, white and black—as the communication of Mr. Stanley, the Secretary for the Colonies. It must be remembered that the measures already adopted are only preparatory; but none can doubt that in due time, and that as short as the necessary forms of Parliament will permit, all that is requisite will be embodied in a law, or laws, to effectuate the noble ends which every right-thinking man will do his utmost to bring to a prosperous issue. Those ends are a simultaneous partial compensation of the master, and the abolition of slavery, £20,000,000. sterling will be granted for the former purpose, and such regulations adopted to render the latter safe as may prevent the possibility of all avoidable suffering. One only point gives a shadow of dissatisfaction—that is the apprenticeships. We have conversed pretty generally on the subject, and can say, without hesitation, that masters, in this island at least, think that the freedom had better be early, simple, and unrestricted, and feel convinced that every thing will soon find its own level. Abolitionists and West Indians in England express themselves similarly, and we have no doubt that, when matters are perfected, this part will be left to be modified in the manner each island may think best. Mr. Stanley has proudly redeemed his claim to be considered an honest and able Statesman; for among all the good that is promised, our constitutional privileges are not only uninjured, but confirmed. We forbear from further remark for the present, and shall defer until our next number any analysis of the other information brought by the packet, closing our present article with a fervent intreaty to all parties to do every thing in their power to tranquillize the excitement, and gratify the curiosity, which, doubtless, will exist, by mild and simple explanations; merely adding, that the measures of Govern-

ment meet with the hearty concurrence of the West India body. It appears by the Jamaica Courant of the 20th, that this plan had given great satisfaction to the inhabitants, and was expected soon to allay the irritation produced by the first announcement on the subject.'

Considerable clamour has been in some parts excited, in consequence of clergymen having recently commenced legal proceedings for the recovery of Tithes, &c. the fact is, that by a late Act, the clergy are compelled either to commence such proceedings in a given time, or abandon existing rights both for themselves and their successors for *ever*. Hence, many a clergyman who would rather lose a considerable sum, than engage in litigation, feels himself bound in conscience towards others to commence proceedings. The clergy as a body, have always been rather blameably remiss in enforcing their legitimate claims; and those who now profit by their leniency, will find a very material difference, should Tithes come into the hands of a lay owner.

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# Notices and Acknowledgments.

Received E. D.—J. M.—ORIGINAL LETTER OF THE LATE REV. J. NEWTON.

We think SOPHIA should not absolutely determine never more to make observations in the case described, if the party appear desirous of them. Is she not forming an opinion on rather slight grounds? If the party read the books mentioned in her letter, and preach according to the sentiments they contain, there is hope; if any glaring contradiction occur, it might be pointed out.

There is no Canon which enjoins the preaching of written Sermons. Ministers are perfectly at liberty to adopt that mode of preaching which appears to themselves most conducive to edification.

We quite agree with HIBERNICUS, that the statement given in the paper referred to, namely, 'that FOUR MILLIONS of *Irish* usually speak the *vernacular tongues*, is an amazing exaggeration.' Probably the number does not exceed ONE MILLION. The number of those who speak *Irish exclusively*, is said to be HALF A MILLION, and this number we conceive is rapidly diminishing. HIBERNICUS should however remember, that whether the number is *one million*, or only *one quarter of* a million, it is only by *preaching the gospel to them in Irish*, and *teaching them to read the Holy Scriptures in Irish*, that they can humanly speaking, be made wise unto salvation; and therefore while those are to be censured who publish exaggerated accounts of the numbers of those who exclusively speak the Irish tongue, they are to be commended who endeavour to communicate to our perishing fellow men, the words of eternal life in that language they best understand.

We believe there are TWO principal dialects of Irish, the *Munster* and the *Connaught*; and the Irish-speaking population of these two provinces do not very easily understand each other. The Irish version of the Scriptures by Archbishop Daniel and Bishop Bedell, and the Irish Prayer-Book, do not we believe exactly correspond with the common dialect of either Province; and are not therefore so generally intelligible as might be desired. We should very much doubt, however, whether the individual mentioned in the paper forwarded by HIBERNICUS, is competent to revise these versions. We have reason to know that his own publications have not given any thing like general satisfaction. We agree with HIBERNICUS that some of the statements about the Irish language given at public meetings, are not only worn threadbare, but apply to a state of things which has long since ceased to exist. Yet, after all, HIBERNICUS must excuse our recommending him to employ his energies in support of one or more of the institutions which seek the good of the people of Ireland, rather than in censuring the speeches and conduct of those who, though they may sometimes err and mistake, yet are still zealous for the word of God, and anxious to promote its circulation amongst our benighted fellow-subjects in Ireland.

GRANVILLE SHARP ESQ^R^

London. Published by J.B. Seeley & Sons, 169, Fleet Street, May 1 1833

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

NOVEMBER 1833.

## MEMOIR OF GRANVILLE SHARP, ESQ.

At the present æra, when the British Parliament has at length signed the death warrant of West Indian Slavery, the mind naturally looks back to the time when the opposition to this oppressive system began, and to the first actors in a contest which, after the protracted struggle of half a century, is now about to obtain a triumphant victory. Among these benevolent individuals the late Granville Sharp, Esq. appears to have occupied the foremost place; and it may not therefore be unimportant to advert to the narrative of an individual, who commencing life under some disadvantages, and to ordinary observation, exhibiting few of those qualifications which hold forth the promise of extraordinary results, was yet, under the divine blessing, the means of communicating most essential services to his fellow men.

Granville Sharp, the youngest son of the Rev. Thomas Sharp, Prebendary of Durham, Archdeacon of Northumberland, and Rector of Rothbury, in that county, was born at Durham, Nov. 10, 1735. The education of his two elder brothers having employed a large part of his father's fortune, the remainder was appropriated in equal portions, for the benefit of the younger children, and the sum allotted for Granville was set apart as an apprentice fee in London, where his father determined to place him in trade. In his fifteenth year, therefore, he was withdrawn from school, and bound apprentice to a linen draper, on Great Tower Hill, London. His master, who was a quaker, dying in about three years, he remained under the same indentures with his father-in-law, who was a Presbyterian, and concluded his apprenticeship in the house of a Roman Catholic in Cheapside. The opportunity which Mr. Sharp thus enjoyed of conversing with persons of very different sentiments, and observing the effect which those sentiments had upon their conduct, assisted him very much in his subsequent extensive intercourse with persons of all denominations. At the same time we cannot by any means approve of his father's conduct, in thus placing his son in a situation, where for ought he could foresee, he would very probably be tempted to unite with persons of a different communion. In writing to Dr. Fothergill, some years after, Mr. Sharp observes—

'Though my father was a dignified clergyman of the Church of England, and brought me up in the public profession of that church, yet he was so far from being prejudiced against any man for being of a different persuasion from himself, that he did not scruple to bind me as an apprentice to a quaker, at the distance

of nearly three hundred miles from home, though I were of so tender an age that I could not be supposed capable of discerning the propriety or impropriety of any difficult argument that might be thrown in my way, and consequently was liable to receive prejudices of education even in favour of quakerism. After I had served about three years of my apprenticeship, my master the quaker died, and I was turned over to a Presbyterian, or rather, as he was more properly called, an Independant. I afterward lived some time with an Irish papist, and also with another person who I believe had no religion at all. This extraordinary experience,' he adds,' has taught me to make a proper distinction between the OPINIONS of men and their PERSONS. The former I can freely condemn without presuming to judge the individuals themselves. Thus freedom of argument is preserved, as well as Christian charity, leaving personal judgment to him to whom alone it belongs.'

The circumstances, however, in which Mr. Sharp was then placed, led him to apply himself closely to study, and to embrace every opportunity of acquiring religious information. In the house of one of his masters he met with a Socinian, with whom he disputed concerning the Trinity, and the atonement of Christ, and who contended that Mr. Sharp was in error through want of acquaintance with the New Testament in the original. This induced him to apply diligently to the Greek tongue; and a similar discussion with a learned Jew led him also to apply to the study of Hebrew; the success with which his investigations were attended clearly appears from his Tracts on the doctrine of the Greek article, and on some difficult points of Hebrew construction; which have called forth the commendations of the present Bishop of Salisbury, of the late Bishops Horsley and Middleton, and of the very Rev. the Master of Trinity College, Cambridge, and other eminent and distinguished scholars.

Mr. Sharp took up his freedom of the city in August 1757, and soon after lost both his father and his mother. His father was the youngest son of John Sharp, formerly Archbishop of York, who was eminently distinguished for piety and liberality. The father of the Archbishop was decidedly attached to the Puritans, and in high favour with the Parliamentary general, Lord Fairfax; his mother was on the contrary an equally decided royalist, and when by Lord Fairfax's orders search was made in every house for Common Prayer Books, she carefully, though at some risk, preserved those of her family, and put one of these books into the hands of her son, directing him to love and value it. The youth was particularly struck with the litany, and was afterwards deeply impressed by accidentally witnessing his father's private devotions: these impressions were never effaced, but grew with his growth, and strengthened with his strength. Of this Archbishop the following anecdote is recorded, which is too interesting to be omitted.

'It was his Lordship's custom to have a saddle horse attend his carriage, that in case of fatigue from sitting he might take the refreshment of a ride. As he was thus going to his palace, and was a mile or two before his carriage, a decent well-looking young man came up and with a trembling hand and faultering tongue presented a pistol, and demanded his Lordship's money. The Archbishop with great composure turned about, and looking stedfastly at him, desired he would remove the murderous weapon, and tell him fairly his condition. 'Sir, sir,' with agitation, cried the youth,

'no words, 'tis not a time, your money instantly.' 'Hear me young man,' said the Archbishop, 'you see I am a very old man, and my life is of very little consequence, yours seems far otherwise. I am named Sharp, and am Archbishop of York; my carriage and servants are behind, tell me what money you want, and who you are, and I will not injure you but prove a friend. Here, take this, and now tell me ingenuously how much you want to make you independent of so destructive a business as you are engaged in.' 'O sir,' replied the man, 'I detest the business as much as you, I am—but at home there are creditors who will not stay—fifty pounds indeed my lord would do what no tongue beside my own can tell.' 'Well, sir, I take it on your word, and upon my honour if you will in a day or two call on me, at——, what I have now given shall be made up that sum.' The highwayman looked at him, was silent, and went off; and at the time appointed actually waited on the Archbishop, and assured his lordship his words had left an impression which nothing could ever destroy.

'Nothing more transpired for a year and a half, when one morning a person knocked at his Grace's gate, and with a peculiar earnestness desired to see him. The Archbishop ordered the stranger to be brought in. He entered the room where his Lordship was, but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sank almost breathless on the floor. On recovering, he requested an audience in private, and the apartment being cleared, he said, 'My Lord, you cannot have forgotten the circumstances at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my Lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior in happiness to millions. Oh, my Lord, you have saved me in body and soul! You have saved a dear and much-loved wife, and a little brood of children, whom I tendered dearer than my life. Here are the fifty pounds, but never shall I find language to testify what I feel. Your God is your witness, your deed itself is your glory, and may heaven and all its blessings be your everlasting reward. I was the younger son of a wealthy man—your Lordship knew him—my marriage alienated his affection—my brother withdrew his love, and left me to sorrow and penury. A month since my brother died, a batchelor, and intestate. What was his, is become mine; and by your astonishing goodness, I am now at once the most penitent, grateful, and happy of my species.'

In June, 1758, Mr. Sharp was appointed to a situation in the Ordnance Office, which necessarily occupied the greater part of his time; his leisure hours were, however, diligently employed in study, and in the preparation of some useful tracts, one of which, animadverting on some positions of Dr. Kennicott, the learned publisher of the Hebrew Bible, displayed considerable research and acuteness.

About the year 1765, Mr. Sharp's attention was first called to the melancholy condition of the poor African slaves. Mr. William Sharp, his elder brother, was in the habit of giving surgical advice gratuitously to poor persons every morning, and on one occasion Mr. Granville Sharp observed a poor negro approaching his brother's door, ready to faint through extreme weakness. On inquiry, he found that this poor man, whose name was Jonathan Strong, had been the slave of a lawyer in Barbadoes, whose brutal treatment had disabled him for service, and who, finding him in consequence useless,

had barbarously turned him out to perish in the streets. By the exertions of these benevolent brothers, poor Strong was placed in Bartholomew's Hospital, where he was restored to health, and eventually employed as servant to a respectable apothecary in Fenchurch-street. Here he remained two years, when his former master, the Barbadoes lawyer, accidentally recognized him while attending his mistress, and, conceiving from his appearance, that he had regained sufficient strength for useful labour, determined to recover possession of him. A few days after, Strong was sent for to a neighbouring public-house, where he was immediately delivered into the custody of two officers. Jonathan immediately sent word to his then master, who attended in order to procure his release, but being threatened by the lawyer, he was intimidated, and retired, leaving Strong in the lawyer's hands. Upon this the poor negro sent a letter from the Poultry Compter to Mr. Sharp, who did not at first recollect his name, but sent a person to inquire into the case, who was refused admission. On this Mr. Sharp went himself to the Compter, obtained a sight of Strong, and charged the master of the prison not to deliver him up to any person, until he had been carried before the Lord Mayor; to whom Mr. S. immediately proceeded, and gave information of Strong's being imprisoned without any warrant. On appearing at the Mansion-House, Strong was claimed by a notary public, who produced a bill of sale from his original master, to a Mr. Kerr; and a Mr. David Lair, the captain of a vessel bound to Jamaica, was also waiting to take Strong away. The Lord Mayor, Sir Robert Kite, having heard the claim said, that the lad had not stolen any thing, and was not guilty of any offence, and was therefore at liberty to go away, whereupon the Captain seized him by the arm, and told the Lord Mayor he took Strong as the property of Mr. Kerr. Mr. Birch, the city coroner, then whispered, Mr. Sharp, 'charge him,' on which Mr. S. turned upon the Captain, saying, 'Sir, I charge you for an assault.' On this, Captain Lair, quitted his hold of Strong's arm, and all bowed to the Lord Mayor, and retired; Strong following Mr. Sharp, and no one daring to molest him; though a few days after, Mr. Sharp was charged by a writ, with having robbed the original master, David Lisle, of this slave. Not content with this, Mr. Lisle waited on Mr. Sharp to demand *gentleman-like satisfaction;* to whom Mr. Sharp replied, that as he had studied the law so many years, he should want no satisfaction that the law could give him.

Mr. Sharp's professional advisers soon informed him, that according to an old opinion of the then Attorney and Solicitor General, Messrs. York and Talbot, *A Slave by coming from the West Indies to Great Britain or Ireland, doth not become free, and that the master might legally compel him to return again to the Plantations;* that Lord Mansfield was decidedly of the same opinion, and that consequently they had no prospect of being able to defend him against Mr. Lisle's action. Thus forsaken by his professional defenders, a less decided person than Mr. Sharp, would probably have given up the cause in despair, but these difficulties only excited him to increased exertion, and he consequently applied himself diligently to study the legal question, and soon became satisfied that slavery could not legally exist on British ground, He therefore compiled a tract, '*On the injustice and dangerous tendency of tolerating Slavery, or even of admitting the least claim to private property in the persons of men in England,*' which

was published in the year 1769. The parties engaged in this prosecution were, however, deterred from bringing their cause into Court, through an apprehension of incurring the heavy penalties denounced in the Act of 31 Charles II. 1679; *for the better securing the liberty of the subject*, by which it was very probable each of the parties concerned in the attempt to transport this Negro out of the country, might be convicted in a penalty of £500. After two year's delay, the plaintiff, Mr. Kerr, was compelled to pay treble costs to Mr. Sharp for not bringing forward the action.

Mr. Sharp, however, did not rest satisfied with having successfully resisted oppression in one instance, but laboured by a series of correspondence and publications, to excite attention to the cruelties of the Slave Trade, and Slavery in general. He accordingly re-edited a publication printed in America, in 1762, entitled 'An account of that part of Africa inhabited by Negroes, and of the Slave Trade;' to which he added a conclusion, calculated to increase the public interest in the cause he had undertaken: he forwarded copies of these publications, with suitable letters to the Archbishop of Canterbury, and other distinguished characters; and lost no opportunity of relieving the oppression of the poor Africans. While his suit with Lisle was still pending, he was called upon to assist in the case of Hylas, a poor negro, whose wife had been kidnapped by a man of the name of Newton, and sent to the West Indies to be sold for a slave. In consequence of the legal information communicated by Mr. Sharp, the aggressor was prosecuted in the Court of Common Pleas, damages were given, and the aggressor bound under a heavy penalty to bring back the woman, at the farthest, within six months.

The public attention was by these trials so far excited, that in various similar instances of outrage, recourse was promptly had to Mr. Sharp; he was in consequence applied to not long after by Mrs. Banks, the mother of the late Sir Joseph Banks, on behalf of a negro servant who was kidnapped from the house next her own residence, forced into a wherry and carried off to a ship bound for Jamaica. By Mr. Sharp's active exertions, a writ of Habeas Corpus was obtained, and served on board the ship in the Downs, where she was detained by contrary wind. A bill of indictment was subsequently found by the Grand Jury against the parties concerned in this outrage, by whom the cause was removed to the King's Bench, and brought into court before Lord Mansfield. On this occasion Mr. Dunning, one of the counsel employed by Mrs. Banks on behalf of the negro, held up Mr. Sharp's tract in his hand, and declared before Lord Mansfield and the Court, that he was 'prepared to maintain in the Courts of Great Britain, that no *man can be legally detained as a slave in this country*. In conclusion, Stapylton and his accomplices were found guilty, but in consequence of some doubts expressed by Lord Mansfield, they were not brought up for judgment.

These decisions, however, had, from technical circumstances, left undecided the grand point as to the general right of the Negro to personal freedom on arriving in England—but at length the important case of James Somerset came on. This man had been brought over from Virginia in Nov. 1769, by his master Mr. Charles Stewart, and in process of time left him. Stewart found an opportunity of seizing Somerset unawares, and conveyed him on board a vessel bound to Jamaica to be sold for a slave—from this situation he was rescued, and the

grand question was now brought before the Court of King's Bench, *Whether any man at this day is, or can be, a slave in England.*

Lord Mansfield, the Chief Justice, had in the case of Lewis, against Stapylton, evidently manifested a contrary impression; and at the commencement of this trial intimated that whatever the opinion of the court might be, even if they were all agreed on one side or the other, the subject was of so general and extensive concern, that from the nature of the question he should certainly take the opinion of all the Judges upon it. After various delays this interesting cause came to a decision, and such was the effect produced on the mind of the Lord Chief Justice by the very able reasonings of Mr. Serjeant Davy, Mr. Serjeant Glynn, Mr. Hargrave, Mr. Mansfield, and Mr. Alleyne, the counsel retained by Mr. Sharp—'that the court unanimously decided, June 22, 1772, that 'the claim of slavery never can be supported, that the power claimed was never in use here, or acknowledged by the law—that therefore the man Somerset must be discharged, and that the case was so plain, that it was not necessary to refer it to the twelve Judges.' The grand and important point was thus decided, that as soon as any slave sets foot on English ground, he becomes free.

The name of Granville Sharp became now eminently distinguished as the successful advocate of the oppressed, and the effect of his benevolent exertions spread far and wide. The numerous and respectable body of Quakers in North America, had been for some years endeavouring to alleviate the condition of the slaves in various provinces, and they immediately entered into correspondence with Mr. Sharp. His tract on the Injustice of Slavery had been previously obtained, and an abridgment of it published at Philadelphia; and now on the very day which terminated the case of Somerset, and established the rights of all negroes in England, Mr. Sharp received the first offer of a correspondence instituted for the sole object of forwarding the deliverance of African and other slaves, but which also led to other important results. His correspondent on this occasion was a Mr. Benezet, who had in 1762, reprinted Mr. Sharp's tract at Philadelphia, not being at all aware that Mr. S. had reprinted in England a publication of Mr. Benezet's on the same topic. The publication of Mr. S.'s tract in America had already produced important results. The House of Burgesses in Virginia sent a petition to the King, in April 1772, imploring his Majesty's paternal assistance in averting a calamity of the most alarming nature. 'The importation of slaves into the colonies from the coast of Africa, hath,' they observe, 'long been considered as a trade of great inhumanity, and under its present encouragement we have reason to fear will endanger the very existence of your Majesty's American dominions.' In some other colonial assemblies an earnest desire had been evinced to abolish slavery, as well as the slave trade; though in this country, efforts were making to counteract the effects of the legal decisions in favour of negroes, and a motion was made in the House of Commons for leave to bring in a Bill for the securing of property in negroes and other slaves in this kingdom. These efforts called forth fresh exertions on the part of Mr. Sharp, but the projected measures were eventually abandoned.

About this period Mr. Sharp's attention was called to the case of the Caribbees, or native inhabitants of St. Vincent's, between whom and the new settlers disagreements had arisen concerning

some territorial distributions. The island had been ceded to Great Britain at the last peace, and though no stipulation had been made in favour of the Caribbees, yet instructions had been given that they should not be molested. Some, however, of the French settlers sold their possessions to English adventurers, and these persons perceiving that some of the most fertile parts of the island were in the hands of the Caribs, made such representations to government that directions were given for the survey of these lands, and the dispossessing of the ancient inhabitants who were to be removed to distant and mountainous parts of the island, receiving some pecuniary compensation. These unjustifiable proceedings naturally influenced the minds of a brave and sensitive people, who remonstrated against the survey—destroyed the roads which were formed, and burnt the huts built for the surveyors. The Caribs were therefore immediately denounced as daring and incorrigible rebels, and an armament was prepared to remove them from their native land, or entirely exterminate them. Mr. S. in consequence applied to Lord Dartmouth, the then secretary of state for the colonies, in a long and forcible letter. His lordship immediately appointed an interview; and the result was, that although our troops had previously been engaged with the Caribbees, and some loss had been sustained on each side, a treaty of peace was concluded, by which on the surrender of certain portions of territory, and the acknowlegment of his Britannic Majesty as their rightful sovereign, the Caribs were confirmed in their ancient possessions.

While Mr. Sharp was thus advocating the cause of the oppressed, the American colonies were preparing to cast off their dependance on the mother country; the principles laid down in some of Mr. Sharp's correspondence encouraged them to anticipate his countenance and support, and a work which he had published, entitled 'A Declaration of the People's natural rights to a share in the Legislature,' was reprinted and widely circulated in America. When the contest commenced, large demands for stores, &c. were received, and Mr. S. holding a situation in the Ordnance department, was required to take an active part in forwarding these supplies; feeling a conscientious objection to being in any way engaged in this contest, Mr. S. mentioned his scruples to his superiors, and was by them allowed leave of absence. At length, however, hostilities with America having advanced so far as to preclude all hope of speedy accommodation, Mr. S. resigned his situation, and took up his abode in the house of his brother, where he diligently applied himself to literary pursuits, and prepared and published tracts on various and widely different topics. These severer studies were relaxed by musical performances and compositions, in which Mr. S. and his brothers were assisted by various amateur and professional performers, and entertained royal and distinguished personages on board a yacht, which was, during the summer season, almost constantly inhabited by some of the family. He was still, however, alive to every opportunity of doing good, and on the arrival of Omai, a native of one of the South Sea Islands, in this country, he earnestly sought an introduction, and gave him lessons in reading, &c. and especially laboured to imbue his mind with the essential principles of Christianity.

In the year 1776, press warrants were freely issued by the Admiralty, and in consequence, some

individuals had been impressed within the city of London, who invoked Mr. Sharp's assistance; to this, as to every call of distress he cheerfully responded, and wrote an introduction to a work by General Oglethorpe, entitled '*The Sailor's Advocate.*' Nor did his exertions rest here; some officers who had been impressing seamen in Lime Street, were themselves taken into custody by the beadle and constables, and carried before the city magistrates, by whom they were committed to the Compter, and the impressed person bound over to prosecute; the affair was subsequently brought before Lord Mansfield, who directed that the impressed man should be liberated, though the decision was not made in the full and liberal terms which Mr. S. had anticipated; this disgraceful practice, it is deeply to be regretted, is still adopted by our government; though the danger and inconveniences which result from it are such as might well lead to its termination, independent of all considerations arising from justice or humanity. During the whole course of the American contest, Mr. Sharp was feelingly alive to the unhappy events which occurred, and seized every opportunity in his power to induce the contending parties to lay aside their animosity, and treat for peace on equitable terms. His efforts indeed proved in vain, but they served to evince the Christian spirit by which he was actuated, and enabled him at a future period to interfere, so as materially to contribute to the promotion of episcopacy in America, and eventually to obtain the consecration, by the Archbishop of Canterbury, in February 1787, of the Rev. Dr. White, as Bishop of Pennsylvania, and the Rev. Dr. Provost, as Bishop of New York, and subsequently of the Rev. Dr. Madison, as the Bishop of Virginia; the correspondence indeed which led to this conclusion, extended over several years, but Mr. Sharp had at length the satisfaction of witnessing the success of his labours, in the permament establishment of episcopacy in America.

While engaged in these efforts for the promotion of peace, and the advancement of religion in America, Mr. Sharp found leisure for other important efforts; he took an active part in projects for the reform of parliament; he advocated the cause of armed associations of the people, and some other measures, which, had they succeeded, would probably have produced results very different from those which their benevolent projector anticipated. He published also observations on murder, manslaughter, duelling, &c. but especially laboured in every possible way for the extinction of slavery. His zeal in this cause, always ardent, was powerfully excited by a horrible enormity, which was perpetrated near Jamaica in 1781, but which came before the public, in consequence of an action brought against the underwriters, for the recovery of the value of *one hundred and thirty-two slaves*, which were thrown overboard and drowned.

The circumstances of the case were these. The ship Zong, Luke Collingwood, master, sailed from St. Thomas, on the coast of Africa, Sept. 4, 1781, with fourteen whites, and four hundred and forty slaves for Jamaica; the master being mistaken in his observations, was driven too much to leeward, and the crew and cargo becoming sickly, it was found on November 29, that sixty slaves, and seven white people had died, and that many others were not likely to live long. On this day the master called together his officers, and stated that if the sick slaves died a natural death, the loss would fall on the owners, but that if they were thrown alive into the sea, or any sufficient press of necessity, the

loss would fall on the underwriters, by whom the vessel and cargo was insured. This inhuman proposal was at first rejected, but at length, under the pretext of a scarcity of water, one hundred and thirty slaves were brought upon deck, and thrown overboard; the claim for the value of these slaves was resisted by the underwriters, not on the ground of the barbarous iniquity perpetrated, but on the ground that no such urgent necessity had existed as could justify the throwing overboard a part of the cargo; the question was argued in court just on the same principle as if one hundred and thirty head of cattle, or hogsheads of sugar, had been thrown overboard; and great contempt was expressed for those who made what the opposing counsel characterized as 'pretended appeals to the feelings of humanity.' Mr. Sharp, however was not to be checked by sneers. He immediately addressed a powerful appeal to the Lords Commissioners of the Admiralty, a copy of which he forwarded to his Grace the Duke of Portland; he published statements of the case, and reports of the trial in newspapers, magazines, &c. and endeavoured to excite others to the adoption of measures, which might terminate a traffic at once detestable in itself, and attended by the most outrageous atrocities. The narrative, however, of these exertions, and their eventual success, must be unavoidably postponed to a subsequent occasion.

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## THE HEART TO BE DESIRED.

"O that there were such an heart in them."—DEUT. v. 29.

SINCE the fall of man, the way of acceptance with God has always been through the mediation and merits of Christ; though the manner of obtaining it has at different times been differently described. In the first ages of the world the religious life was called "walking with God." By this was meant *penitence* for sin, *faith* in divine mercy, and in those sacrifices which prefigured the sacrifice of Christ; also daily devotion, and continual attention to the moral duties. Under the law of Moses, the same thing was represented by "fearing the Lord, and keeping his commandments;" importing true piety of heart, and a faithful attendance upon the ordinances prescribed in the law. In the present dispensation, the Christian character is spoken of as "*repentance* towards God, and *faith* towards our Lord Jesus Christ, living soberly, righteously," &c. All this, so far as it could be understood, was intended in the declaration to Moses, O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them." Such a declaration, when applied to ourselves, we should take to mean, 'O that we had such a new heart, that we would repent of our sins, put our trust in the Saviour, love God, attend upon his worship and ordinances, and be faithful in all the common duties of life: for thus it shall be well with us.'

1. A religious life is indispensably required of us.

It is required by the principles of reason. A holy God has created us, and preserved us, and given us every blessing. We should then devote all to his service and his glory. Since he has done so much for us, we should do every thing according to his will. It is daringly ungrateful to abuse the privileges he has afforded us; grievously sinful to indulge in any conduct, or any disposition that is contrary to the holiness of his nature.

The religious life is also commended. The ten commandments, comprising the whole moral law, were spoken by a voice from heaven. The people promised to obey; and the Lord saith, "They have well said all that they have spoken. O that there were such an heart in them," &c. On another occasion, "Ye shall observe all my statutes, and all my judgments, and do them: I am the Lord." By one of the prophets, he said, "Obey my voice, and walk in all the ways that I have commanded you." In the New Testament, all the exhortations to "repent and be converted," to "love God," to "follow Christ," and "be careful to maintain good works," may be considered as positive commands to a holy and religious life. In that extensive meaning, "they that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation." Such a life then is indispensably necessary to salvation.

2. In order to such a life, it is necessary to have a new heart.

The poison infused into our nature in the garden of Eden, has ever since continued to operate, so that we have all a strong propensity to sin. We do not suitably love God, nor thank him for his mercies, nor pray for his blessing, nor think of his existence. We do not suitably love our fellow men, nor suitably regard their rights or their welfare. We do not suitably restrain our corrupt dispositions, nor use all due diligence to become fitted for the divine presence in heaven. Indeed, while our hearts continue unconverted, we cannot love God, nor live a holy life.

So we are taught in the divine word. "The carnal mind is enmity against God." "The heart is deceitful above all things, and desperately wicked." "The imagination of man's heart is evil from his youth." The psalmist had reference to this humiliating truth, when he prayed the Lord to "create a new heart, and renew a right spirit within him." In reference to the same truth, our Lord speaks, "except a man be born again, he cannot see the kingdom of God." So likewise the Apostle, "If any man be in Christ, he is a new creature; old things have passed away; all things are become new." This renovation of heart, then, is indispensably necessary to a religious life.

3. If we have "such an heart," "it shall be well with us."

"It shall be well," because we shall be delivered from the condemnation of sin. While alienated from God, and given up to careless ways, we were under the curse of his law, every moment exposed to perdition. But when we repented of sin, and became new creatures in Christ Jesus, our souls were freed from bondage, and brought into the liberty of the Gospel. The sword of justice was turned away; the Lord was pacified towards us; he forgave our sins, and accepted us in his beloved Son. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life hath made us free from the law of sin and death." Their sins are done away, and their souls justified through the Saviour's merits. Instead of being any longer aliens and strangers, they have become fellow-citizens with the saints, heirs of God, and joint heirs with Christ. They are special favourites of heaven, and are entitled to a crown of glory, which the righteous Judge shall give them at the great day. "It is well with them," because their souls are in a measure cleansed from sin, and transformed into the divine image. In time past, they were not only under the sentence of the law, but under the power of

corrupt dispositions. They were eager after worldly gratifications, but could never be satisfied. When successful, they would be uneasy, and when disappointed, unhappy. But now, their dispositions are changed. They can love God, and take satisfaction in his service. Though they have yet some desire for worldly things, if disappointed, they can submit with great patience, believing that "all things shall work for good to them that love God." In poverty or affliction of any kind, they are cheered with the hope of a better world, and can endure all things with humble resignation to the divine will. In prosperity they can be thankful, and even increase their joy by looking forward to the perfection of it in a better world. The work of righteousness in them is peace; peace with God, peace with man, peace in their own souls, a foretaste of that eternal peace which they may expect to enjoy in heaven.

More especially shall it be well with them at the close of life. While "the wicked are driven away in their wickedness, the righteous have hope in their death." From an humble confidence in the Redeemer, and from a view of their glorious crown, they can cheerfully resign their souls into their Creator's hands. "When they pass through the valley of the shadow of death, they need fear no evil;" the Lord is with them, to sustain their souls by his divine presence. The partition wall is then broken down; their departing spirits leave the tenements of clay, and are carried by attending angels to the paradise of God. There they are introduced into his blissful presence, to join the millions of happy spirits who are singing the praises of redeeming love. Having "washed their robes, and made them white in the blood of the Lamb," they are fitted for his presence and his glory.

Above all, it shall be well with them at the judgment day. The trumpet shall sound; the sleeping bodies shall be raised, united to their souls, and all stand before the divine tribunal. The Lord Jesus shall be seated on the throne of judgment, and separating the righteous from the wicked, shall say to them, "Come, ye blessed of my Father, receive the kingdom." Then surely it shall be well with them. Though once so sinful, and so unfit for his presence, yet, being purified from all sin, they are admitted into the joy of their Lord. When on earth, how cold was their love! how languid their devotions! how imperfect their whole Christian character! But in that future world, all imperfections shall be done away; every desire will be fixed upon God, and every joy will be complete, as being derived from his favour. It shall thus for ever be well with those who have such an heart that they fear the Lord, and keep his commandments.

O that there were such an heart in us all, that we were truly humbled by repentance, united to the Saviour by faith, and steadfastly engaged in his service. He has provided us means, called us by his word, and moved us by his Spirit; if we neglect to comply, it shall never be well with us; we shall go through life in sin and sorrow, and hereafter be sent down to everlasting wretchedness. Do any wish for such a miserable allotment? If they do, let them stop their ears against the calls of the gospel, harden their hearts against the influence of grace, and press on resolutely in the way of sin. In that way they may soon reach the misery that is before them. But no, they rather desire happiness. Let them then listen to the calls of God, repent of their sins, seek for a new heart in Christ Jesus, live a pious and holy life, and it shall be well with them for ever.

SENEX.

# THE HISTORY OF PROPHECY.

## No. VI.

### THE PROPHECIES RELATING TO BABYLON AND CHALDEA.

THE story of Babylon and of Chaldea presents a strong resemblance to that of Nineveh and Assyria, but it is marked with much more distinctness of outline, and minuteness of detail.

Chaldea was the most fertile country in the east, and probably the most fertile in the whole world. The district surrounding Babylon, called Babylonia, was one vast plain, delightfully watered by the Euphrates and the Tigris, from which rivers numberless streams were distributed over the whole country. And, the soil being rich in a most extraordinary degree, and the climate warm and ripening, the result was a fertility of so wonderful a kind, that the best writers of antiquity confess their fear, that the facts they state would be deemed too marvellous to be true. Herodotus, Strabo, and Pliny, unite in declaring that Babylonia was of all countries the most fertile in corn; not producing less, according to the first of these writers, than two hundred fold; and even reaching, according to the second, to *three hundred fold;* the grain, also, being of prodigious size.

Such was the country over which the great city Babylon, as a queen, reigned and ruled. And her own magnificence agreed with the riches of the territory in the midst of which she was placed. The concurrent testimony of many ancient writers establishes the fact, of the vastness, strength, and splendour of this magnificent city. The measurement of its walls, as given by Strabo, Diodorus Siculus, and Quintus Curtius, was about 360 or 380 stadia, or about thirty-four miles. The height and thickness of these walls has been variously stated. By Herodotus they are described as 300 feet high, and 75 feet thick. But it is agreed on all hands that Darius Hystaspes, after quelling a rebellion, reduced the walls considerably, in order to make the city less defensible. And later historians give the height as 75 feet, and the breadth as 32. The magnificence comprised within these walls must appear all but incredible to the pigmy mortals of modern days, who live, not in the times of the "head of gold," but in the days of the "feet, part of iron and part of clay." The temple of Belus was half a mile in circumference, and a furlong, or 660 feet in height. The hanging gardens were piled, terrace after terrace, one above another, to the height of 300 feet. And the gates, of solid brass, were a hundred in number. These particulars we gather too, not from the prophets of Israel, but from various heathen writers who never dreamt of illustrating the statements and predictions of holy writ.

Nevertheless, these descriptions accord in the most exact manner with the language of the Jewish prophets. Babylon is described by Isaiah, as "the glory of kingdoms, the beauty of the excellency of the Chaldees;"—as "the golden city." It is apostrophized by him as "Lucifer, son of the morning! who said, I will ascend into heaven, I will exalt my throne above the stars of God." "I shall be a lady for ever;"—"the lady of kingdoms." Jeremiah says, "Babylon hath been a golden cup, that made all the earth drunken." He addresses her, as, "O thou most proud!" "O thou that dwellest in many waters, abundant in treasures,"—"though thou shouldst mount

up to heaven, and though thou shouldst fortify the height of thy strength, yet from me shall spoilers come unto thee, saith the Lord."

But Daniel's language is most expressive. Nebuchadnezzar had seen in a vision a great image, the head whereof was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron, his feet part of iron and part of clay. The interpretation or meaning of which is given by the prophet in the following terms, "*Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*"

Now, as we observed in our last essay, except we attribute some degree of colouring or exaggeration to the prophet,—which supposition, under the circumstances, would savor of infidel profaneness,—we must take this language to convey a true idea of the relative glory of these four kingdoms. And in this case, the splendour of Babylon, and its power, was, when compared with all the empires which have arisen since, as gold, in comparison with silver, or brass, or iron, or clay. The difference is immense. Then surely all the details of Herodotus and others, must be admitted to be collaterally confirmed.

And the very points which seem to stagger credibility, in the descriptions of the heathen historians, are those which are most distinctly corroborated by the inspired prophets. Walls of three hundred feet in height, and so thick that six chariots could pass on their top, and of the circumference of thirty-four miles; and a temple half a mile in circuit, and nearly seven hundred feet in height, may seem beyond the power of belief; but how precisely does the language of the prophets coincide with these facts. "Thou hast said, I will ascend into heaven, I will *exalt my throne* above the stars. Though thou should mount up to heaven, and *fortify the height* of thy strength." On the whole, we feel well convinced that the most faithful of heathen historians, Herodotus, was as correct in his statements, as to the splendour and strength of Babylon, as in any other of his narrations.

But now, having settled in our minds some clear idea of the splendour and strength of 'great Babylon,' let us proceed to examine into the nature and extent of the prophecies of holy writ concerning her. And since the exact coincidence of the predictions and the events is so striking, that some determined infidels have been unable to account for it in any other way than by supposing that the predictions themselves were really written after the events which they appear to foretell, it may be adviseable to point out in the first instance the impossibility of such assumed imposture.

For instance, Isaiah states himself, in the beginning of his book, to have lived and prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. We have as much certainty of the truth of this fact, namely, that he lived and wrote in those years, as we have of the existence of Homer, or Xenophon, or Cæsar, at the particular times in which they are believed to have flourished. That such persons as the three last named did live, and produced the works which go by their names, is a fact, the disbelief of which would excite, among scholars and men of science, nothing but derision and contempt. Yet the being and the works of Isaiah are just as certain, merely speaking now of these works as historical documents. That prophet lived, then, and

wrote the book which goes by his name, between the years 760 and 706 before Christ.

Now Isaiah in this book prophesies, in the most distinct and decided language, the overthrow of Babylon, then one of the most powerful and prosperous empires upon earth, He distinctly describes it as taking place by the instrumentality of the Medes, a people, at the date of his writing, of no importance, forming only a province of Assyria. And he also, in another place, even names the individual commander, Cyrus, before whom Babylon should fall, though above a hundred years had then to elapse, ere, in a far distant land, that same Cyrus should be born.

But all this is so perfectly wonderful, so clearly beyond all human wisdom, or knowledge, or foresight, that foolish men, refusing to credit what is so clearly beyond nature, say at once, in their sceptical pride, 'Oh! the cheat is plain, nothing can be clearer than that these writings, speaking as they do distinctly of Cyrus and his conquest of Babylon, must have been written after that event; and all assertions that they were composed nearly two centuries before, can be nothing but falsehoods and attempts at imposition.'

But scepticism here, as in all other cases, flies from one difficulty into another still greater. The reasoner cannot conceive of such a thing as a man's being so inspired by the Spirit of God, as to be enabled to declare beforehand the things that shall come to pass;—although any one who acknowledges a deity at all, must grant him the attribute of prescience, and must also admit the possibility of his displaying this foreknowledge by means of human agents and instruments. He therefore solves the difficulty by what seems to him an easier method of accounting for the wonder, namely, that the assumed date must be an imposition, and that the supposed prophecy was framed after the event which it professes to foretell.

The Atheist, because he will not admit the being of God, declares that the world itself was formed by 'a concourse of atoms.' It has been well observed, that it would be less irrational to suppose that Milton's Paradise Lost was formed by a concourse of atoms! A like folly is committed in the case we are now considering. The sceptic asserts that the Scripture Prophecies are forgeries and impostures, and he thinks that he has thus settled the question. Instead of which, he has merely changed the difficulty. He has got away from a supposition which included what was *above* or beyond, but not *opposed to*, the ordinary course of nature, and has taken up with one which is altogether *contrary* to nature, and which is refuted by all experience.

His assertion is, in the present case, that the Prophecies of Isaiah, which profess to have been written between the years 760 and 706, B.C. and which predict the conquest of Babylon by Cyrus, must in fact have been written after that event, that is, two centuries later than their apparent date; this apparent, but false date, having been affixed to them in order to give them the character of predictions.

Now, such sciolists may fairly be asked, *first*, whether they can adduce any instances, in the history of the world, of impostures of this kind having been successfully carried on, during a series of twenty centuries; and, *secondly*, whether the imposition itself, which they assume to have taken place, is within the limits of possibility.

On the first of these points, the voice of history is full and decided against them. Literary and religious forgeries and frauds have, it is true, been frequently attempted; but they have also uniformly been detected. All the experience of

the human race, from the first dawn of letters to the present time, proclaims the extreme improbability of the success of such a cheat.

But when we consider the subject more closely, the reason of this being the case becomes apparent, in the obvious impossibility of carrying on such an imposition with the least chance of success. These people tell us with all possible flippancy, that these supposed predictions were written after the event, and then ante-dated in order to pass for prophecies. Would they like to try the experiment of concocting such a prediction themselves, in order to show how *easily* it might be made to pass current. No! they will not! But it is not the elevation of their moral feelings that holds them back;—it is rather the certainty of the contempt and derision which would follow their audacity. It is easy enough to talk about such a scheme, but to carry it into successful practice is quite the reverse. Had Isaiah's prophecy been thus framed it would either have instantly fallen into deserved oblivion; or, if remembered at all in story, would only have been named as an instance of detected imposition.

A book, to acquire character and credit in succeeding ages, must make good its claim on its birth and first appearance. Then it is that it is scrupulously examined, and the verdict of mankind pronounced. If produced in after ages, as one born out of due time, then a double degree of suspicion is excited, and a double strength of evidence is demanded. Spenser's Fairy Queen, one of the finest productions in English literature, remains, as is well known, imperfect; six books having been lost, it is supposed by shipwreck. Let those six books now for the first time make their appearance in print, and claim to be received as the missing portion. What a weight and completeness of evidence would be demanded before their authenticity would be admitted? What a multitude of points and queries would have to be satisfactorily answered, before men would allow their claims? Where had they been hidden? How came their existence to be unknown? Had their depository been in safe and reputable hands, unlikely to commit a fraud? Was the handwriting clearly and distinctly agreeing with the other specimens of the author's penmanship extant? Was the paper on which they were written of the texture of that age? And, above all, did the work itself exhibit internal evidence of its alleged author's mind. All these, and a hundred other questions, would have to be answered, and if in a single instance the reply was not full, explicit, and satisfactory, there would be little chance of their reception to any thing beyond an apocryphal place in our standard literature.

But this is stating the case faintly. Let us rather suppose it to be said, that some writing of Joseph Mede's had just been discovered, in which he broadly foretold, *not by way of inference from scripture*, but as an independent and isolated prediction, that in the year 1815, the Emperor of France should be dethroned by the combined forces of all the other European sovereigns; and that in the year 1835, Turkey would be wholly conquered by, and absorbed into, the Russian empire.

Most interesting would such a document be; both with respect to the past fulfilment of the first prediction, and the apparent approach of the other,—but let any one imagine to himself for a moment the piercing scrutiny to which such a writing would be subjected, before it would be admitted to be really the production of a man who died more than a century ago. All the points to which we have just adverted, of origin, hand-

writing, safe custody, guarantee of honesty in the owner, and a multitude of others, would have to be clearly met, and not a tittle of credence would the tale obtain, except in every point the public suspicions were satisfied.

Now apply this illustration to the case in point. When infidels tell us that the writings ascribed to the prophet Isaiah must have been the work of some period, ulterior to the events therein predicted,—will they place their finger upon any era or generation of the Jewish nation, in which the credulity or the carelessness of the people were so remarkable as to present a chance of success for such an imposition? The children of Abraham have ever been distinguished for their scrupulous care in these matters, and to suppose that at any period they were either so careless or so stupid as to render it easy to impose upon their credulity in so important a matter, is really a notion destitute of the least shadow of probability.

The supposition, then, of after contrivance, is completely negatived, both by the whole experience of mankind, which shews that attempts of a like kind have never failed of detection, and also by the evident impossibility of success, when the working of such a matter comes to be calmly considered. Past history leaves us in no doubt, in matters of this kind. Every work of any importance to mankind that now exists, can be satisfactorily accounted for; and its real date and true author can be fixed upon. Even forgeries which have been detected, have not always been forgotten, but the real authors, and the facts of their attempts remain upon record. Sceptics, however, while they refuse to admit the recorded facts as to the date and authorship of the inspired writings, never attempt to supply the deficiency by informing us when, and by whom the forgery was committed. They would question, for instance, that the prophecy of Isaiah was actually written by a person of that name, and between the years 760 and 706 B. C. But when we ask them to account for the existence of the book in any other way, or to give us the name of the fabricator and the history of the fraud, they are wholly silent. And yet many of them, if we were to question the existence of such a person as Julius Cæsar, or that the commentaries which go by his name, were really written by him, would account us, and most justly, to be little else than fools. But the authorship of the book of Isaiah is quite as much beyond doubt, as is that of any of the heathen writers.

In treating of this subject, we have purposely avoided the strongest evidence of all, and a species of evidence, in which the heathen classics fall very far short, namely, that which is *internal*. Nor have we adverted to that which goes even yet higher, the teaching of the Spirit. We prefer taking the lowest ground, and meeting the sceptic on his own platform. Our reasoning, therefore, concerns alike every one who can read the sacred records, and exercise the common sense which all are supposed to possess. To these, that is, to all, we say, that scepticism, as to the authenticity of these writings, is not according to reason and common sense, but is altogether opposed to them. It is, in short, a position, the most irrational and absurd.

Having thus endeavoured to settle the minds of our readers on the point of the unquestionable authenticity of the record before us, we shall be prepared, in our next essay, to look into the wonderful facts of the fulfilment of the predictions therein contained.

## LETTERS FROM ROME.—No. V.

THE service in the Sistine Chapel on Good Friday Morning was very long. The Passion, according to St. John was chaunted, being the XVIII. XIX. and XX. chapters of his Gospel. We had also a Latin sermon from the Procurator of the Augustines, delivered with much gesticulation; at the conclusion of which he proclaimed an indulgence of thirty years, and thirty times forty days, granted by the Pope to all present.

After this, the ceremony of uncovering and adoring the cross began. A number of prayers were repeated, after which the Cardinal officiating went up to the altar, and approaching the crucifix which is covered with black cloth, uncovered the upper part of it, saying, in Latin, 'Behold the wood of the cross,' two choristers replied, 'on which the safety of the world hung,' and the whole choir sang, 'Come, let us adore.' The Pope and all Romanists present knelt. After a short interval the Cardinal again approached and uncovered the right arm of the crucifix, repeating as before; and the same responses were made by the choir. Lastly, he uncovered the whole cross, the same words being said and sung. The cross we are told is not uncovered all at once, because Christ did not manifest himself suddenly to all. The top part first uncovered represents the Jewish people, the right arm next uncovered represents the Christian people, and the final uncovering of the whole represents the preaching of the crucified to the whole world.

The Cardinal then took the cross from off the altar, and laid it on a crimson velvet cushion placed on the steps of the altar.

Several attendants went up to the Pope and took off his shoes and part of his robes, his mitre also was removed, and thus barefooted and bareheaded he proceeded to adore the cross. Three times, as he approached it, he knelt and prayed, and then knelt, prayed over it, and kissed it, and presented an offering of a hundred crowns of gold, worth about seven shillings and sixpence each.

After his return to his throne all the Ecclesiastics present went through the same ceremony in pairs. The Cardinals were unrobed, and had their shoes taken off by their servants, and each presented an offering of one crown of gold. I presume the taking off the shoes is in memory of the words spoken to Moses from the burning bush; but for what reason I know not, the lower orders of the clergy performed the ceremony with their shoes on their feet.

When the adoration was concluded, the procession set out in the order formerly described, to the Pauline chapel, to bring back the host (the body of our Lord) from the sepulchre in which it was deposited yesterday.

The procession was similar to that already described. On arriving in the Pauline the Pope knelt and prayed, and the officiating Cardinal gave the key of the sepulchre to the Sacristan, who unlocked the door and took out the box containing the host. He then took out the host, and placed it in the vessel formerly mentioned, and presented it to the Cardinal, who presented it to the Pope, who covered it with a corner of his mantle, and set out with the procession to carry it back to the Sistine Chapel. The choir sang during the procession the hymn, '*Vexilla Regis prodeunt*,' '*The standards of the King come forth*;' and on the Pope's entry into the

chapel the verse, '*O crux, ave, spes unica,*' '*Hail, O cross, our only hope.*'

The Pope carries the host to the altar, where he delivers it to the officiating Cardinal, who transfers it from the chalice to a paten. Wine and water are poured into the chalice, and the Cardinal officiating performs the rest of the service of the mass, using the host which had been deposited in the sepulchre. The mass on this occasion, as on several others during holy week, is not performed exactly in the usual manner, several of the prayers and benedictions being omitted; and in taking the sacrament the Cardinal puts a portion of the host (which he divides into three parts) into the chalice with the wine, and swallows both together. What becomes of the other two portions I do not know.

In the afternoon the Tenebræ and Miserere are again performed; and after them the Pope and Cardinals descended to St. Peter's, to adore the three great relics. The Pope and Cardinals knelt in the great nave of the church, and the relics were exhibited from a balcony above the statue of St. Veronica. The height at which they are displayed is so great, that I could never distinguish what was displayed further than that they were glittering caskets of crystal set in gold or silver, and sparkling with precious stones. They are said, and by Roman Catholics believed, to contain the three following treasures:—a part of the true cross, one half of the spear which pierced our Saviour's side, and the Volto Santo, or holy countenance. A portion of the true cross is so common a relic that it is unworthy of remark, for there is scarcely a church, a monastery, or a nunnery in Italy where a portion of it is not said to exist. The spear head we are told was found in Jerusalem by St. Helen, about the end of the sixth century; it was conveyed to Constantinople, where it remained until the fifteenth. It appears to have been broken into two parts before its transference to Constantinople, and while there, the point was preserved in the imperial palace, and the other part in the church of St. Giovanni, in Petra. In 1489, Zosimus, one of the sons of Mahomet II. fled to Rome to shun the fury of his brother Bajazet. In order to induce the reigning Pontiff, Innocent VIII. not to protect or assist him, Bajazet bethought himself of this precious relic, and in 1492 dispatched the lower half of it to Rome, and this is the portion now adored there. The point after various adventures found its way to the Royal chapel in Paris, where it now is, and it is asserted that on comparing the two fragments the fractures are found to correspond perfectly.

There is another holy spear shown at Nuremberg. The Romans declare that it is made of common iron with the addition of part of one of the holy nails of the cross. I know not what authority the few Catholics in Nuremberg have in support of their spear, for when I was in that most interesting of all German towns, I was unfortunately ignorant of the treasure it contained, and of course made no inquiries on the subject.

The Volto Santo, or holy countenance, is one of the most precious relics in existence. It is, according to Catholics, the impression made by our Saviour's countenance on the handkerchief of Saint Veronica, with which she wiped his face, when he fainted and fell under the weight of his cross. It is known in the church by the name of the Sudarium. Much has been written on this subject, and it is more than doubtful if such a person as Veronica ever existed, the probability is that the name of a thing has been taken for that

of a person. With regard to the impression, even Catholics must have some misgivings, for no less than seven Sudaria are exhibited in as many various places. However, they try to get over the difficulty by asserting that Veronica's handkerchief consisted of several folds, and that the impression passed through so as to be imprinted on each fold. That at Turin, I have heard is the napkin which was wrapped round our Saviour's head, and not a Sudarium. I know not how much authority there may be in favour of the Sudarium of St. Peter's, but that of Cadoin has fourteen papal bulls declaring it to be genuine. These relics are preserved in a small apartment in one of the great pilasters which support the dome of St. Peter's. They are under the care of the canons of St. Peter's, and no other persons are permitted to touch them; even when crowned heads have been curious to see them near at hand, they were obliged to be first admitted canons of St. Peter's, and assume their dress, as in the case of the Emperor Frederic III, Cosimo III, Grand Duke of Tuscany, and James III, King of England, in 1717. No one can hold this office who cannot prove himself noble for four descents.—A singular qualification for one who is or ought to be a minister of the gospel of truth.

The ceremony of the exhibition, and adoration of these relics lasted about a quarter of an hour. The Pope and the Cardinals appeared to be praying while they knelt, but the whole was performed in silence. As soon as each Cardinal was satisfied, he rose from his knees, and retired without waiting for, or taking any notice of the rest.

This evening I observed the ceremony of Penitenza Maggiore performed by a Cardinal. His Eminence was seated in one of the confession boxes, having in his hands a rod twelve or fifteen feet long, in every respect like a strong fishing-rod. A great crowd surrounded him, one after another knelt before him, and he hit each gently on the head with the rod. On inquiring what was the use of this ceremony, I was told that by means of this tap on the head, all little sins are blotted out which had been forgotten to be confessed, and of course not absolved at the last confession, and by undergoing this penance they are fully prepared for the Easter communion; but according to Cancellieri, the benefit received is a hundred days of indulgence.

On the evening of Good Friday, there is a sort of an illumination in all the butcher's shops to show their joy at the approaching termination of lent. Some of them were quite splendid; having a profusion of lamps, flowers, and evergreens, and the raw meat covered over with bits of gold and silver leaf.

At the palace of the celebrated Arcadia, there is a grand academia held this evening, where sonnets and odes in every sort of measure are recited by the pastori (members) in honour of our Redeemer.

*Saturday.*—At nine in the morning we had the ceremony of baptising converted Jews and heathens in the baptistery of St. Giovanni in Laterano. The most curious part of this service is the consecration of the holy water. The font is a large vessel containing perhaps one or two tons of water, and was once a sarcophagus. The service begins with prayers and chaunting; the officiating Cardinal described the figure of the cross with his hand amongst the water, he afterwards *touched* it with the palm of his hand, then made crosses in the air above it, sprinkled a little of it towards the four quarters of the world, and breathed three times upon it. He

then took a large consecrated candle, and dipped it a very little way into the water, then took it out, dipped it a second time about half way to the bottom, drew it out, and the third time plunged it to the very bottom, and took it out. The byestanders were now sprinkled with the water thus consecrated. The Cardinal then poured a small quantity of oil upon the water, and next a small quantity of chrism,* and finally he poured off both together, each time doing it in the form of a cross. He stirred the oil and the water together with his hand, and sprinkled the font. Salt also is mixed with the water to keep it from putrifying. He then proceeded to the baptisms. On one occasion I saw a Jew, two Jewesses, and a negro woman baptised. They repeated the creed in latin. The water was poured on their heads from a silver jug, and they were thoroughly dried by an assistant. They then had their heads anointed with oil in the form of a cross.

The baptism being concluded, a lighted candle was put into the hand of each convert, and they walked in procession to the adjoining church of St. Giovanni, where they received the sacrament. They were all clothed in white, as an emblem of purity.

The same Cardinal afterwards conferred ordinations of different degrees on a number of young men. This service was performed at the high altar of St. Giovanni, and lasted several hours. It began by the young men lying flat on the pavement for several minutes, and long chaunting. The tonsure was given by cutting off four locks of hair from the head in the form of a cross; this the Cardinal did very neatly with a pair of very beautiful gold scissars; he afterwards anointed their heads with chrism, and put on them the white surplice.

While these ceremonies are going on at St. Giovanni, the Pope is in the Sistine chapel, assisting in services in honour of the resurrection, which is thus anticipated by the Church of Rome, as I already mentioned the funeral to be.

Early in the morning the officiating cardinal performs in the sacristy, the ceremony of blessing the fire, and the five grains of incense.

Thrice he censes, and thrice he sprinkles with holy water, both the fire and the five grains of incense. The fire is kindled according to the rubric of the missal, by sparks struck from a stone.

Does not this remind you of the solemn rekindling of the sacred fire in the Temple of Vesta, annually on the first of March? The worshippers of Vesta obtained their new fire from the rays of the sun. From the missal it appears that a stone is now used in remembrance of our Redeemer, the chief corner stone.

After this ceremony they go to the Pauline chapel, where they find a rod with three wax candles on the top of it, with which they return to the Sistine. On approaching the railing which divides the chapel, the Cardinal deacon who carries the rod, bends it down, and an assistant lights one of the three candles, by means of a taper kindled at the new consecrated fire; all kneel, a Sub-deacon exclaims, "Lumen Christi," "the light of Christ," all rise, and the choir sing, "Deo Gratias," "Thanks be to God." When they enter the inclosure of the chapel, the second candle is lighted with the same ceremonies, and the third in like manner on arriving at the Pope's throne. All the lights on the altar and in the chapel, are previously extinguished, that at the proper time they may be rekindled

* Chrism is composed of olive oil, and sweet smelling balsams.

with the new fire. They now chaunt the hymn,

'Exultet jam angelica turba cælorum.'

'Now let the angelic host of heaven rejoice.'

The hymn is long, and towards the middle of it, a pause is made, when the officiating deacon takes the five grains of incense, and fixes them, in the form of a cross, into a very large ornamental wax candle. The chaunting proceeds, and soon the same deacon lights this candle at one of the three candles mentioned above. This is the ceremony, the following is the explanation of it. 'The grains are of incense, which is the proper odour of the altar and of the sacrifice, and signify the perfumes wherewith was embalmed the sacred body of Jesus, of which this wax candle is a symbol.

'This wax light, after having, when extinguished, represented the death of Jesus Christ, when kindled, represents his resurrection; or, after having represented, in a mystic sense, before being lighted, the pillar of cloud, when lighted, represents the pillar of fire, which guides the catechumens in their passage through the red sea of baptism, to the land of promise, that is, the state of grace.'

After this are read twelve long passages from the Scriptures, during which, the various lights on the altar, and in the chapel, are lighted from the three first mentioned, and the purple, or mourning, with which the altar and papal throne were covered, is removed, and the servants of the cardinals enter, take off their purple, and put on their scarlet robes, all in token that the mourning of their church is now at an end, and its rejoicing for the resurrection of our Saviour, 'her spouse,' about to begin.

The Pope is sometimes present at the preliminary ceremonies, but if not, he now comes in and takes his place on his throne, to be present at the celebration of the mass. During the mass, the Pope censes the altar once, and is himself censed thrice. At the conclusion of the hymn 'Gloria in excelsis Deo,' 'Glory be to God on high,' the veil which covered the altar-piece is drawn aside, and the picture, which is a representation of the resurrection, in tapestry, is displayed to view in honour of that event, the trumpeters of the papal cavalry, blow their trumpets, the guns of St. Angelo are fired, and all the church bells in Rome are set a ringing.

An ecclesiastic, kneeling before the Pope's throne, says with a loud voice, in Latin—

'Holy Father, I announce to you a great joy, which is hallelujah,' and the service is concluded by the chaunting of vespers.

The noisy manner in which the Romans celebrate the resurrection, appears to a Protestant excessively irreverent. When attending the ceremony of the day in a church, the uproar is not so perceptible, but on one occasion I happened to be passing through the forum at the moment. All was still and silent as the ruins of ancient days around me, when the first gun from St. Angelo was heard, and in an instant the innumerable church bells of Rome were set a ringing, and every little urchin who possessed a cannon, and a few coppers to buy powder, set to work to fire away as fast as he could. It reminded me of a king's birth-day at home. The bells rung for two or three hours, the firing continued till evening.

On the same day, part of my family happened to remain at home. When the first gun was heard, one of the domestics, a sober-minded old Roman, and a strict Catholic, bounced into the drawing-room, shaking in her apron all the broken glass and crockery-ware she could find in the house, jumping

and stamping with her feet, as hard as she was able. It was impossible to stop her, she danced through almost every room in the house, and finally into the vestibule, where she threw open a window, and discharged the whole contents of her apron into the court below, with a loud shout! ——— followed her in no small consternation, and on asking what she meant, she replied, 'O dear young lady, don't you know that one ought to make as much noise as possible this day, to show our joy, because at this hour our Saviour is arisen?'

Strangers generally go on one of the three last evenings of holy week to the Trinità dei pellerini, in order to see the washing of the pilgrims' feet. The establishment is very extensive, and all pilgrims who come to Rome are received there, lodged and fed gratis for three days. Of course, the number is greater in holy week than during any other part of the year, and numbers of the first nobles, ecclesiastics, and others of Rome, attend to wash their feet. The male and female pilgrims are in different parts of the establishment, and the laity and nobility of both sexes are equally zealous in discharging this work of humility. The washing-room for the men has a bench round it, on which the pilgrims sit, and before each is a small tub with a pipe of hot, and a pipe of cold water.

As soon as they were seated, the washers began, and it was certainly no easy task, for most of the feet did not appear to have been washed for many a day, if ever they had come in contact with soap and water. However, they scrubbed hard, and at last brought them to be tolerably clean, they then dried them, and kissed them.

A Priest read a bull, proclaiming an indulgence of thirteen years, for the being washed, and a hundred days for each time the pilgrims repeat devoutly, while they remain in the hospital, 'Joseph, Mary, Mary Magdalene, James, and Philip.' What indulgences are bestowed upon the washers, I have not been able to ascertain.

I have seen about a hundred pilgrims washed in one evening. As soon as the feet are cleaned, they proceed to the supper room, each washer conducting the man he washed, and then waiting on him at supper.

Only the newly arrived are washed each evening, but on entering the supper room, a very long hall, they are joined by the other male pilgrims in the hospital, so that I have seen about three hundred sit down together, all of them of the very lowest, and most of them, unless their looks belied them, of the most depraved classes of mankind; and yet I could not look upon their pilgrim cloaks, and scallop shells, and their Palmer's staves, without remembering the days of crusade and chivalry, from which this ceremony is in part derived. While they are eating, an ecclesiastic reads aloud a portion of the vulgate for their instruction, and after supper the pilgrims are put to bed by their noble attendants; but I cannot enter into the particulars of this part of the business, for the *odour* was always so insufferable, that I have never yet been able to stay to see it.

In former times, many of the pilgrims were noble and wealthy, and were wont to leave large contributions for the hospital. Now it is no longer so, and I have been told that the expense incurred by some of the confraternity in the support of pilgrims in the Jubilee year 1775, is not yet paid off.

I have so fully described mass performed by the Pope in a former letter, that I shall not detail the ceremonies of Easter Sunday at length. The Pope comes in great state to St. Peter's, borne on his portable throne, having the canopy over him, and the state fans car-

ried by his side. These fans are used on all great occasions, although I have hitherto neglected to mention them; they are very large, and formed of the long tail feathers of the white peacock. Like all the other accompaniments of Papal exhibitions, they are principally intended for effect, but they have a meaning too. 'The feathers with eyes which compose the fans,' says Magri, 'signify that the Pope ought to walk very circumspectly in his actions, being surrounded by the very numerous eyes of his people who observe him,' and also 'how many and what sort of eyes are necessary to him in order that he may never lose sight of the affairs of the whole church.'

The original use of the fans was to prevent flies from falling into the chalice at mass.

A double file of troops is drawn up in the centre nave of St. Peter's, from the door to near the high altar where the Pope officiates.

When he elevates the host, the troops ground their arms. The clash of so many muskets upon the marble pavement appears a singular accompaniment to a solemn religious service, and yet there is something grand in the effect, especially to those who only witness it once or twice.

In the evening we have the illumination of the exterior of St. Peter's, and until lately, the Girandola, or great exhibition of fireworks from St. Angelo, also took place on the Sunday. Now, however, the latter show is deferred till the Monday evening.

Unquestionably the illumination and the fire-works considered as spectacles, are among the finest I have ever seen, but how they come to be exhibited as part of a solemn religious service, I am wholly at a loss to explain. With these shows, however, such as they are, the ceremonies of holy week in Rome are concluded, and none of them are attended by greater multitudes. I do not describe them, because they are noticed in many books of travels, and it is time that I should bring this long letter to a close.

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## ORIGINAL LETTER FROM THE REV. JOHN NEWTON.

MY DEAR SIR—My friends at L——have informed me of the pleasure they had from a visit from you and dear Mrs. H——. Though at a distance, I seemed to warm my fingers by your fires, for I love you all; but I heard with concern of the uneasiness you have received from the high-flying professors of ——. I was sorry to hear that Mr. —— had been among you. I know not that I ever saw Mr. ——, I am sure I never heard him, but I have seen some of his books, and enough of the effects of his preaching, to warrant me to give an opinion: my correspondence is rather extensive, and I learn from many parts of the kingdom, that his misguided zeal and plausible manner cause strifes and divisions wherever he goes. Such men the Scriptures command me to avoid, Rom. xvi. 17, 18. Our Lord directs us to judge of the tree by its fruits; the fruits of the Spirit are love, peace, gentleness, humility, and therefore pride, censoriousness, strife, dissension, and division, must be the fruit of another Spirit. The tendency of the Gospel is to promote union and concord; it must surely be quite another Gospel that produces bitterness, ill-will, and vain jangling. I am sorry these noisy folks interrupt and annoy you; but it is no new thing; when the Lord enables His faithful ministers to sow good seed, the enemy as far as he is permitted, will be diligent

in sowing tares. You will have need of patience and wisdom. I trust you will ask the Lord for both. I am told they break in upon your time, and will dispute, and cavil with you; depend upon it, that they who presume to teach you how to preach, are destitute of that humility, without which all their boasted attainments are nothing worth. I would advise you not to gratify them; their religion and their pleasure lie much in disputation, but remember that it was said long ago, *Prurilus disputandi scabies ecclesiæ*, 'the love of disputation is a disease of the church.' The religion of the gospel is not a string of dry notions—it is a new life, a new nature, and a broken and a contrite heart, and teaches us in lowliness of spirit to esteem others better than ourselves; the humble Christian is disposed to think of others better than of himself; the talking professor magnifies himself, and despises others; he cries out against self-righteousness founded upon prayers and alms, but he makes a self-righteousness of his own notions. I have had something to do in times past with persons of this cast; if they come in my way now, I pity them, and pray for them, but I will not dispute with them.

I have been, and still am, by some charged with preaching legally. I know that better men than myself have been affrighted by this bugbear, but through mercy I am not. I take my Lord and his Apostles for my pattern—if they were legal, I will glory in being so too, for I have no desire to be wiser than the Scriptures. God has joined faith and holiness together. I wish not to separate them—if I acted like a man who should cultivate and manure a bramble in hopes of its yielding grapes, I should be legal; but supposing the Lord is pleased to change the bramble into a vine, I am not legal for expecting that it will now produce grapes, and no longer bramble berries. Beware, my friend, of those who, under the semblance of exalting free grace, depreciate that holiness of heart and life, without which we are assured no man shall see the Lord. Again, they say I am legal, because I expostulate with unconverted sinners, and warn them of their danger; did not our Saviour the same, Luke xiii. 3—5. and in many other passages. Have I reason to think worse of any one in my congregation than Peter did of Simon Magus? Yet he exhorted him to repent and to pray, if peradventure he might be forgiven. In my sermons on the Messiah, vol. 1. there is one upon 1 John ii. 9. which I wish you to read; my sentiments upon this subject are also stated more largely than I can insert them here, in the same volume on Isaiah xxxv. 5, 6. I know no persons more deplorably blind than some who not only profess to see, but arrogantly think all are blind but themselves. I love you, and therefore I have felt for what I have heard of your situation, and I write, partly to encourage, and partly to caution you; the whole Scripture is of divine inspiration; beware of those who insist upon part of it to the neglect of the rest; the doctrines, precepts, examples, exhortations, and warnings, are all in their proper places the subject of our ministry, and the warnings must not be neglected, if we regard what the Lord says, Ezekiel xxxiii. 7—9. I trust you will accept what I have written in good part. Dear Miss Catlett joins me in love to you and Mrs. H——, for though we never saw *you*, we consider you both as *one*. May the Lord bless and guide you in all things. I shall be glad to hear from you. I am, your affectionate friend and brother,

JOHN NEWTON.

# Review of Books.

*A GENERAL VIEW OF THE GEOLOGY OF SCRIPTURE, in which the Unerring Truth of the Inspired Narrative of the Early Events in the world is exhibited, and distinctly proved by the corraborative testimony of Physical Facts, on every part of the Earth's Surface.* By GEORGE FAIRHOLME, Esq. Pp. xvi. and 494. Ridgway, 1833.

*TRUTH is great and shall prevail.* The correctness of this position has been strikingly evinced by every successive inquiry into the circumstances recorded in the Holy Scriptures. Many of our readers are aware that some eminent Philosophers and Geologists of our own, as well as of foreign countries, have hazarded assertions relative to the original constitution of the earth, and its subsequent changes, which require considerable ingenuity to reconcile with the unvarnished narrative of the Mosaic Record. The insufficient grounds on which these assertions were hazarded, and the appalling results to which they led, were ably demonstrated by Mr. Bugg in his Scriptural Geology,* a work at which it has been very much the fashion to sneer, and which, on mere literary grounds, is not very inviting; but which contains a series of facts and reasonings which may more easily be contemned than refuted; and which has accordingly, as far as we are aware, been left without any attempt at reply to the present moment. Mr. Fairholme's work will, however, we doubt not, command more serious attention: he is not, as Mr. Bugg, a divine; but like Mr. Bugg, he is zealous for the word of God; and possesses the additional advantage, of being well acquainted with the science of Geology, which Mr. Bugg had not very closely studied, and an attentive observer of each successive discovery which has recently been made in that interesting department of philosophical inquiry. The result of his investigations is announced in the title of the work before us; and though there are some points in which we hesitate entirely to adopt Mr. F's views, we yet conceive his conclusions are substantially correct, and as such deserving of attentive perusal, and careful investigation.

The following extracts from Mr. Fairholme's preface, will evince the object which he has in view in this investigation.

In presenting the following pages to the judgment of the world, I have reason to fear, that the very *title* of the work will excite, in the minds of some, feelings by no means favourable to an unprejudiced perusal of it.

I am fully aware of the objections which have frequently been raised to the endeavours to connect physical facts, with the details of Scripture; and I am, also, aware of the mischief that has sometimes ensued to the cause of Religion, from the imprudent, or unskilful defence, made by those whose wishes and intentions were the most friendly to it.

The course of every science must be progressive; beginning in faint attempts to dissipate the obscurity of ignorance, and gradually advancing towards the full light of truth. To this usual course, the science of Geology cannot be considered as an exception, having already passed through some of its early stages, which were avowedly marked with obscurity and error. During these stages of geological ignorance, I am free to admit, that the attempt to connect the supposed discoveries in the physical phenomena of the earth, with the truths announced to us in the Sacred Record, could not but tend to injure either the one cause or the other; because, it is impossible, that any concord can exist between *truth* and *error*. In this case, it unfortunately happened, that

* See Christian Guardian 1828, p. 431.

the assertions of Philosophy were uttered with such boldness, and so supported by *the deceptious evidence of physical facts, seen under a false light*, that it was difficult for the supporters of Revelation, ignorant, as they generally were, of the nature of these facts, to hold their ground with success, or not to weaken their own cause by an apparent failure in its support.

The necessity which has, however, been acknowledged, of rejecting the geological theories of those days, opposed, as they were, to the Mosaical History, was, therefore, a fair source of hope and encouragement to such as advocated the *unerring* character of Inspired Scripture. It, at least, left that Mosaic Narrative uninjured by the assault; and encouraged a hope, that, as in all other cases, the *truth* would finally *appear*, and *prevail*.

Of late years, accordingly, fact after fact has been gradually accumulating; each tending to temper the wild character of an hypothetical philosophy; and every day produces some new evidence of the hasty and erroneous conclusions from physical facts, to which the friends of Revelation had found it too often necessary to succumb.

Each of these *errors* in philosophy has been a source of triumph to the cause of *truth*; and the time is gradually approaching, if it be not yet fully come, when the trial must be brought to a positive issue, and when those undeniable physical facts, *seen in a new and more correct light*, will lend their aid to the *support*, instead of to the *destruction* of our confidence in Scripture; and when the *simplicity* and *consistency* of the Geology of Scripture, will make us regard with astonishment and contempt, schemes that could so long have exerted so powerful an influence over our reason and understanding.—Pp. ix.—xi.

In a sensible introductory chapter, Mr. F. enlarges on these ideas, and points out the impossibility of accounting by any secondary causes for the formation of our globe, which must therefore be referred to the power and wisdom of the Great First Cause.

> In entering, then, upon our Geological inquiries, it appears the more natural course to proceed upwards, from material things as they are now presented to our senses, to the First Great Cause, by which alone they could have been produced; and then, consulting such history as may be within our reach, to retrace our steps downwards, from the beginning of all things, to the present time. We may thus entertain a confident hope, that all the appearances on the surface of the earth, upon which the theories of philosophy have been founded, may be accounted for by an *attentive*, an *unprejudiced*, and, above all, a *docile* consideration of the three great events recorded in history, viz. the *creation of the earth*; *the formation of a bed for the primitive sea, with the natural causes acting within that sea for upwards of sixteen centuries*; and, lastly, *the Deluge*, with its crowd of corroborative witnesses, together with *the subsequent action of natural causes from that time to the present day*, or for upwards of 4000 years.—Pp. 22, 23.

Those who are conversant with geological pursuits, are aware that it is very common for philosophers to speak of the earth as a kind of outer shell, covering a hollow interior; thus, at the last meeting of the British Association for the advancement of Science, held at Cambridge, a learned Professor intimated, that the crust of the earth was probably not more than sixty miles thick; that the interior was probably filled with volcanic fire; that the irruption of a horse-pond might at any moment produce a terrific explosion, &c. now we are free to confess, that all this appears to us little better than sheer nonsense; and the more so as another philosopher on the very same day intimated that the utmost depth yet penetrated below the earth's surface, and that merely in one place, was only about a mile, and we know therefore just as much of the interior of our globe, as the insect which eats through the paper covering of the terrestrial globe on our study table, can be supposed to know of the material of which that instrument is made; on this subject Mr. F. justly remarks,

> Some philosophers, undeterred by the apparent impossibility of any satisfactory result, have attempted to ascertain the *mean density* of the earth. This problem

only admits of an approximated solution, derived from the principles of universal gravitation. For our actual view of the interior of the earth does not extend, as has been before said, to more than *one-sixteen thousandth part of the whole*. The calculations of Dr. Maskelyne, from observations on the attraction of the mountain, called Schehalien, in Perthshire, followed up by Hutton, Playfair, and Cavendish, lead us to the same conclusions, which, *a priori*, we should have expected; viz. that the central parts of the earth abound with some species of heavy and solid matter; and as our inquiries, with regard to the *surface* of the Globe, are in no way affected by the question of its interior structure, which will probably remain for ever unknown to us; and as the above result is in no way contradictory, either to our *reason*, or to *history*, we may safely assume, the *internal solidity* of the earth, as a fact, until stronger reasons are adduced in opposition to it.

We have, then, presented to the mind, on the first day of the creation, and *created* out of *nothing*, by the incomprehensible power of the Almighty, a *solid mineral Globe*, with its surface *invisible*, (from being covered with a thin coating of water, and there being as yet no light, for "darkness was upon the face of the deep.") And here, it is not without effort, that the mind is restrained within the limits to which our present inquiries must be confined. For when we consider that this great Globe is but a small member of a most stupendous *system*; and that even *that system* is lost in the immensity of other systems throughout boundless space, the apparent similarity of all which suggests the probability of each revolving sphere being destined to the same ends as our own; the mind is overwhelmed with the extent of the prospect, and with our own comparative insignificance, which would almost induce a doubt of the reality of those numerous blessings which we feel have been conferred upon us by our Maker. There is, indeed, nothing that so completely overwhelms the finite mind of man, as the discoveries which his genius and his reason have enabled him to make in Astronomy; by which he finds, that, great as our solar system is, the immensity of space is filled with such systems, each moving in its own sphere, and all retained, in the most wonderful regularity and order, by the laws to which the Creator has submitted them. When we raise our thoughts, from our own little planet, to the contemplation of so boundless a creation, it is not without the utmost effort of the mind that we can connect *time*, and more especially a *short time*, with such immensity. But we must keep in mind, while dwelling on such subjects, that man's most erroneous notions *of creation*, arise from the necessity he experiences of connecting *length of time*, with *extent*, or *difficulty of operation in his own finite labours*. We must not forget that most of our great astronomical discoveries have been founded on our own earth, and its single satellite, as a base: and if, in the study of this earth, we find it revealed to us in the most unequivocal manner by history, and corroborated by physical facts, that our planet has not existed more than what *may appear to us* infinitely too short a time for the formation of so great and so perfect a body, we have no power to limit this discovery to an individual member of the solar system; we must extend it *to the whole*, upon the same principle of analogy on which so many astronomical discoveries have been *suggested*, and subsequently *demonstrated* to be true; our reason must bend, with whatever difficulty, to so conclusive a corollary. But this is a field much too wide for our finite comprehensions. We cannot proceed far in such inquiries as the present, without the conviction being pressed upon us, that "the ways of God are not as our ways, nor his thoughts as our thoughts." We feel the necessity of curbing our curiosity respecting the state of *other* planets, and of *other* systems; and we must be satisfied and thankful for the merciful dispensations it has pleased the Almighty to bestow so abundantly upon our own.—Pp. 54—58.

Our readers will possibly recollect that Mr. Faber has ventured to argue, that each of the six days of creation must have been periods of at least six thousand years,* and other philosophers have extended these days still farther. On this subject Mr. Fairholme justly remarks,

The idea of assigning *unlimited periods* to the *days of creation*, as recorded by Moses, has only arisen from the necessity of a longer period than twenty-four hours

* See Christian Guardian for 1823, p. 267.

for the completion of so great a *chemical process* as the *supposed* production of the earth from *chaos*. But if first formations were not the consequence of a chemical process, which Newton considered most unphilosophical, and which our reason, and common sense most decidedly condemns, then the extension of the period *demanded* for their production becomes unnecessary.

It may here be objected, that if an Almighty power were able to create the universe in a *perfect state*, why should the work have occupied a period of six days? Why should not all things have started into being, as light is described to have done, *instantaneously*? The only answer that can be made to such objections, is simply, *that it was the will of God*, who, in his wisdom, appears to have had, in this, an ulterior *moral* view for the good of mankind, and for the commemoration of his own power and glory by his creatures. *Time* has accordingly been, by his express command, subdivided into *six* days of labour, and *one* of rest: and so much of the Divine wisdom may be traced in this arrangement, that it has been generally admitted by the wisest men who have considered the subject, that no human ingenuity could improve upon it.

There is also a strong argument to be found in the Divine command which establishes the hebdomadal division of time, against the theories which demand an extension for the *days* of the creation:—"Six *days* shalt thou labour, and do all that thou hast to do; but in the seventh *day* thou shalt do no work; for in six *days* the Lord made *heaven* and *earth*, the *sea*, *and all that therein is*, and rested the seventh *day*; therefore remember the seventh *day*, to keep it holy." In this commandment the *days of creation, and working days of twenty-four hours*, are so completely identified in the sense and construction, that nothing but *that species of force*, so often resorted to by philosophy, in support of a weak, but favourite theory, can separate them.

Now, a *creation* by an Almighty power may as easily be the work of one moment, as of a thousand years; and though the laws of *chemistry* are now found to produce crystals, under the hands of the chemist, the great mind, even of a Davy, has never yet produced either a *vegetable*, or an *animal* formation; and there is, consequently, no ground for this demand for *time*, with respect to any of the Mosaic days on which *these* creations were first called into being. But we have no reason to suppose that there was any *latitude* in the length of the Mosaical days, which are each defined in a manner so similar and distinct. We can, therefore, come to no other conclusion, than that the Mosaical days, were such periods of twenty-four hours, as have ever since continued in succession, and will continue till "*time shall be no more.*"

Mr. Fairholme traces in successive chapters, the progress of creation; the constant changes produced in nature; the successive formations consequently produced, and then comes to the great question of the deluge. This he conceives according to the Scriptural account to have been universal, and he states and examines with great acuteness, the traditional evidence of that event; the Mosaic account; the renewal of the face of the earth; the organic remains of a former world, and the various theories and hypotheses of learned men on these topics. On all these points we should rejoice to extract largely, but we must refer those who are interested in such inquiries to the work itself, whilst we hasten to some extracts from the last chapter, entitled *conclusions to which we are naturally led by the general tenor of the foregoing inquiry.*

We have found, that as it is unreasonable to suppose the first man to have ever been *an infant*, or the first oak tree to have sprung from *an acorn*, we are forced to the adoption of the only other alternative left for our choice; and we must, therefore, conclude, that both animal and vegetable productions were, at first CREATED in their *mature* and *perfect* forms, and were then submitted to those laws which have ever since been in action in the world. And when we are unavoidably led thus far by our *reason* alone, and when we then consult the only History of the early events of the world that is within our reach, we find this Record announcing, in the most unequivocal terms, that, "In the beginning, God CREATED the heaven and the earth;" and that "in *six days*

He made heaven and earth, the sea, and all that in them is, resting on the seventh *day*, and hallowing it," as a day of rest and of worship for all the generations of men.

And with respect to the nature and duration of those *six days*, so particularly defined in the Record, which it pleased the Creator, for an obviously Wise and Beneficent end, to occupy in this *incomprehensible* work of creation, we can have no reasonable doubt that they were such days as are now, and ever have been, occasioned *by one revolution of the earth on its axis*; first, because a perfect creation may be as easily the work of one day, or of one moment, as of thousands of years; secondly, because the *supposed longer periods* of philosophy were only called for in the erroneous idea of *gradual perfection*, from an *imperfect creation*, which idea we have found such reason altogether to condemn; and thirdly, because that Record, on the evidence of which our confidence has been confirmed, on the subject of *perfect creation*, has distinctly defined each of these days by its *evening*, and its *morning*, which remarkable terms, so often repeated, can be, in no way, applicable to the supposed *indefinite periods* above alluded to.

Secondly,—We have found reason to conclude, that the first great geological change, which took place after the *creation* of the solid mass of the globe, was occasioned by that *fiat* of the Almighty, on the third day, by which the waters, equally covering the whole mineral surface during the first and second days, were "gathered together into one place," that the "dry land" might appear: and as this "gathering together of the waters" of the sea, could not have taken place, according to the laws of *gravity* and of *fluids, by accumulation*, it must have been effected by a *depression* of a portion of the surface of the earth, into which the waters would naturally flow. This depression could not have taken place without a partial derangement of a thin portion of the earth's surface; and from this partial derangement, acted upon by the laws which have, at all times, governed the ocean, we derive the earliest *secondary formations*, now found resting upon the *primitive mineral mass*.

Thirdly,—We discover an adequate and reasonable origin for a great portion of the other secondary formations, now found upon the earth, in the action, during a period of sixteen hundred and fifty-six years, of those *laws of nature*, by which a constant removal of mineral *debris* is taking place, *from* the dry land, *to* the bed of the ocean; and in considering the existing action of those laws, which govern the waters, we find a natural and easy solution of the problem of *horizontal stratification*, and individual mineral arrangement, which has occasioned so many erroneous conclusions in some schools of philosophy. And we further discover the most convincing proof of the erroneous nature of the Wernerian theory, of *primitive rocks* having been formed in an AQUEOUS *chaos*, in the circumstance of no *primitive creation*, such as *granite*, having ever been discovered amongst what are denominated secondary rocks, *although these latter are known to have arisen in the self-same* AQUEOUS *medium*.

Fourthly,—We have found, in considering the subject of the Deluge, that, as the phenomena, presented to our consideration, over every part of the present dry lands, correspond minutely with the terms of the Mosaic Record, where it informs us of the intention of the Almighty *to destroy the antediluvian dry lands, as well as their inhabitants*; that great and awful judgment must have been occasioned by the *gradual interchange of level between the former seas and lands*: that we are, consequently, now inhabiting the bed of the antediluvian ocean; and that all the fossil remains of animals, or vegetables, now discovered in our rocks or soils, were either embedded in the course of the gradual formation of the secondary strata, under the waters of the former sea, (as in the case of the marine productions in chalk, and many other calcareous marine formations) or were thrown into their present situations by the waters of the Deluge, and embedded (as in the case of quadrupeds, vegetables, human beings, and other *land productions.)* in the soft soils and strata so abundantly formed at that eventful period, by the *preternatural* supply of materials for secondary formations.

Fifthly,—As it can be plainly demonstrated, by existing causes, and existing phenomena, that the animals, and plants, the fossil remains of which are now found in uncongenial climates, could not have existed *in a living state*, where their remains are often now discovered; as a general inundation could not possibly take

place upon the globe, without the entire destruction of animal life, and the total overthrow of the whole vegetable kingdom; as it is a well known law of nature, that animal bodies, when destroyed by drowning, *invariably float* at one period of their decomposition; and that almost all vegetable substances, being specifically lighter than water, must always come to the surface, at least, for a time; and as such floating animal and vegetable bodies could not but follow the action of the *winds*, the *tides, and more especially, the* CURRENTS *of the then universal ocean*, some of which currents have, at all times, a tendency *from the equatorial regions towards the poles:* from all these several reasons, we cannot come to any other rational conclusion, but that all the fossil remains *of land productions*, over the whole surface of the present dry lands, became embedded in their present situations at the period of the Mosaic Deluge; and that, consequently, the climates of the earth have been, in no way, suddenly changed, as some philosophers have thought it necessary to suppose; but that, on the contrary, the antediluvian animals, and plants, must have been distributed over the various climates of the former dry lands, and in nearly the same latitudes in which similar existing species are now respectively found.

Sixthly.—As we have found the most conclusive proofs, that, amongst other animal fossils, the remains of the *human race* are not unfrequently found, although, in that small numerical proportion to those of other species, which the Sacred History would lead us to expect, we must entirely reject those doctrines of philosophy which teach a *gradual perfection* in the animal creation; and which suppose, *that man was not yet created, at the period when those animals, the remains of which we now discover, existed on the earth.*

Seventhly.—We feel our belief in the Mosaic Record, of all these wonderful events, strengthened and confirmed by the many traditional, and other proofs that have been brought forward, of all the present human race, in every climate of the world, having sprung from *one family*, and from *one period*, which period was that of the Mosaic Deluge; and that that *postdiluvian* family origin must have first arisen *in Asia*, is proved by the affinity of so many common expressions in the languages of even the most remote islands, with the original languages of that portion of the globe.

Lastly.—As all these conclusions, to which we have been naturally led, in the course of this inquiry, tend to corroborate, in the most distinct manner, the history of the early events on the earth, as given in the Mosaic, and other books of Scripture, our confidence in the unerring accuracy of these Records is firmly established; for by such collateral evidence we should try the veracity of any other ancient history: but when we add to the usual qualifications of a correct historian, *the incomprehensible guidance of* DIVINE INSPIRATION, *so clearly evinced by numerous prophecies distinctly fulfilled*, we feel, that the conclusions to which our inquiries have conducted us, by the simple evidence of reason and of facts, are only such as might have been anticipated, when we consider the Unerring Source from which this Divine guidance or Inspiration flowed; and that both the events, and the Inspired Record of them, which has been so wonderfully preserved for our information, are SUPERNATURAL AND DIVINE.—Pp. 486—493.

Long, however, as these extracts are, we feel it important to convey some more adequate idea of the views entertained by our author on the subject of the deluge, and we shall attempt this by connecting together a few detached passages.

The most common notion entertained of this catastrophe, is, that by some means, incomprehensible to us, the sea rose upon the dry land to the height of the highest mountains; and after destroying every living thing, excepting those whom it pleased God to spare, the waters gradually retired to their hidden retreats, leaving *the same dry land*, that had before been inhabited, though variously changed, in its actual surface, by the wreck and ruin with which it remained charged.

It would be difficult to say from what source this erroneous idea of the deluge has first arisen; the *mode* by which this fatal event was brought about by the councils of the Almighty, has not indeed been given us by the Inspired Historian; but the clearness of the recital, together with the effects, which we now every where find to corroborate, can leave no

doubt in an unprejudiced mind, that the above mentioned common opinion is altogether false, and has given rise to many of the equally false doctrines and theories of the chaotic Geology.

In the Mosaic Record we are told, "And God said unto Noah, the end of all flesh is come before me; for *the earth* is filled with violence through them (mankind), and behold, I will destroy them, TOGETHER WITH THE EARTH."

Here we have it distinctly announced by the voice of the Almighty, that he was not only to destroy mankind *from off the earth*, which would have implied the earth remaining as at first, to become the habitation of a postdiluvian race: but they were to be destroyed TOGETHER WITH THE EARTH on which they dwelt. It is also afterwards declared by the Almighty, in establishing a covenant with mankind. "And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; NEITHER *shall there any more be a flood to* DESTROY THE EARTH." The latter part of this sentence would have been altogether unnecessary, were we not given to understand by it, that the earth, or dry land, of the antediluvian world, had then been destroyed, as well as its wicked inhabitants. These passages..... shew the destruction of "*the earth that* THEN WAS," formed a part of the effects of that awful judgment; and the phenomena presented to our view the whole "*earth that* NOW IS," establish the truth of the historical record in a manner the most conclusive.—P. 142.

Many disputes have arisen, and theories been formed, among philosophers, respecting the *mode* by which a deluge might have been brought about *by natural causes*: but, like the theories of *first formations*, they lead the mind, at every step, into obscurity and contradiction. Some have supposed the earth *to be hollow*, and to contain water, which, issuing out by some incomprehensible means, deluged the earth, and again retired to its hidden abode. Others have supposed, that by a great earthquake, a heaving up of the superincumbent mass of one portion of the earth might have raised the waters of the ocean, so as to form one *vast wave* on the surface, which swept over the remaining parts of the earth. In supporting this theory it is truly stated, that during partial earthquakes, an agitation of the sea, somewhat similar, takes place, the effects of which have often been most destructive in low countries. But this theory implies one sweeping convulsion which could have lasted but a short time, and been but partial in its effects; whereas, both history, supported by the traditions of the most obscure nations, and physical facts, tend to convince us that the deluge must have lasted some considerable time, and been *universal* in its destructive effects.

As to the theory of the *cavous* nature of the globe, in order to contain water for the purpose of one particular deluge of a few months duration, we have, amongst other powerful objections, this especial one; that such an arrangement would be in contradiction to all the general laws of the Creator.... We have not a vestige of ground for supposing that there was any *superabundance in the primitive creation of water*; nor that any portion of it was, as it were, locked up from common use, and reserved for one especial occasion. Besides this objection of the *reason*, we have also one of *fact*: for when we come to measure the depths of the sea, and the quantity of water existing on our whole planet, by the great and only true scale before mentioned; and when we find its medium depths, all over the earth, not to exceed, comparatively, a thin coat of varnish on a common artificial globe; we shall at once perceive how utterly unnecessary it would be to demand so great a quantity of water as a *hollow earth* would contain, for the sole purpose of effecting so diminutive an end. No. The ends of the Almighty are brought about by much more simple means; and when we are informed by the Inspired Record, that not only the inhabitants of the first "dry land," but also that "dry land" *itself* was to be destroyed, we can, without any strain upon our reason, and in perfect accordance with surrounding physical facts, imagine the same Great Being by whose power the waters were, at first, gathered together, issuing his second mandate for the execution of this terrible decree, and saying, 'Let the level of the dry land be lowered, and let the foundations of the great deep be broken up: and it was so.'

But if we insist on *discovering*, or inventing, a *mode*, by which the Almighty caused this destructive interchange of seas and land to take place, we shall find our

selves in the same inextricable difficulties, as when endeavouring to account for the *mode* of first formations *by secondary causes*. We must make our reason bend to the inscrutable ways of the Omnipotent, and submit, with whatever rebellious reluctance, to the great truth every where impressed upon us, that "the ways of God are not as our ways, nor his thoughts as our thoughts." All our reasoning must end in this point, that the Deluge, like the Creation, was a *preternatural event*, which could by no means be brought about but by *preternatural means*; and consequently that we should in vain search for a cause in *the mere laws of nature*.—Pp. 143—146.

We must however, hasten to conclude. The result of Mr. F.'s reasonings is, that at the period of the deluge, the bottom of the then existing ocean was raised, and the then existing land depressed—that what was then land is now sea, and what was then ocean is our habitable earth—that the shells, and other shells, &c. now found on hills, &c. were the deposits at the bottom of the antediluvian ocean—that the coal was formed by the deposit of antediluvian forests at the time of the flood—that the organic remains are the relics of men and animals destroyed by the deluge, and subsequently petrified and formed into rock—that these relics were collected from considerable distances by the long continued action of the currents during the time that the waters prevailed, and that the hypothesis of Dr. Buckland and others, that the remains of animals found in Kirkdale cave, &c. are the relics of animals once living in its immediate vicinity, is utterly unfounded. It will thus be seen that the conclusions of Mr. Fairholme are entirely contrary to those of Dr. Buckland, Mr. Lyell, and other eminent geologists; while his work contains some very striking instances of the absurd consequences resulting from the hypotheses which some of these eminent men have adopted.

With regard, however, to the actual age of the world, and the actually short period during which secondary causes have been in action on the portions of the globe we now inhabit, we may safely refer the subject to the powerful evidence produced in such abundance, and with so much industry, by this author Mr. Lyell himself. I have had occasion in a note, in another part of this treatise, to notice the startling facts produced by Mr. Lyell, with respect to the quantity of mud *daily imported into the sea by the single river, the Ganges*: it is there admitted by Mr. Lyell, that even at *the lowest estimate*, *one part in a hundred* of the waters of that river, there is imported *daily* into the Bay of Bengal, a mass, more than equal in weight and bulk to the great pyramid of Egypt. It does not suit the theory of Mr. Lyell to admit the correctness of Major Rennell's estimate, in which it is shewn, with much clearness, that the *daily deposit of that single river*, in the flood season, instead of only *once*, is nearly equal to sixty-four times the weight of that gigantic monument. If we even divide the difference between these two authors, and admit the amount to be not more than *from thirty to forty times the size of the pyramid per day*, and if we extend our view of a similar action *to all the rivers of the earth*, and then consider the comparative actual extent of the whole mass of secondary formations over the surface of the primitive globe, we shall at once perceive that such violent transporting powers, acting *for a million of years*, must have produced a mass of secondary formations, infinitely greater than what actually exists upon the earth, which may probably be considered as of not greater medium thickness than about one mile. But one million of years is not sufficient for those who advocate the view of the subject adopted by Mr. Lyell: no author of that school has ever yet been able to bound his views within any nameable period; and we may, with much truth, transpose their own animadversion, and consider it as not very wonderful if they find themselves involved in inextricable confusion and absurdity, when they calculate upon *thousands* of years, instead of *hundreds*, and *millions*, instead of *thousands*.—Pp. 52—59.

## *THE SACRAMENTAL WEEK; or, Young Communicant's Assistant.* By THOMAS WEBSTER, B. D. Vicar of Oakington, and late Fellow of Queen's College, Cambridge. 32mo. Pp. iv. and 168. Seeleys.

THIS small publication contains an address for each day of the week preceding the administration of the Lord's Supper, accompanied with a Prayer,—the Communion Service itself with observations, prayers, &c. interspersed, and the whole closes with a few occasional prayers, especially intended for young persons, servants, &c. who have not much leisure for the perusal of larger works on this important ordinance.

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## *OSBORNE; or the Country Gentleman. A Tale for the Times.* By the Rev. JOSEPH JONES, M. A. 12mo. Pp. xiv. and 326. Hatchards.

THIS is a species of religious novel, but which is so nearly a transcript of what continually occurs in the daily walks of life, that to novel readers in general, it will appear flat and uninteresting. The moral of the tale is, that all earthly occupations satiate and leave the mind at length without a stimulus; but that true religion, by calling forth our varied powers and energies, is effectual to the production of present enjoyment, and permanent felicity. The characters are well drawn—the objections commonly advanced against true religion are fairly stated and satisfactorily answered, and the whole is thus well calculated for usefulness to those whose prejudices arise principally from mistaken notions, and vague and unfounded suspicions.

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## *THE CHRISTIAN'S MANUAL, or the Bible its own interpreter; to which is added, a Brief Account of the several books and Writers of the Old Testament, with remarks upon the Apocrypha, compiled from the best authorities.* 12mo. Pp. x. and 312. Smith.

THIS is a kind of Dictionary of the Bible, where the answers are given in quotations from the Holy Scriptures and the Apocrypha, which are placed side by side, as if of equal authority. Thus under the word FEAR.

> Fear is nothing else but a betraying of the succours which reason offereth. Wisdom xvii. 12.
>
> There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. 1 John iv. 18.

The next article is

> FEAR OF GOD.
>
> In explanation of which the following texts are printed at full length. Ps. cxi. 10. Prov. xxiii. 17. Eccles. viii. 12. Ibid. x. 24. Prov. i. 7. Deut. v. 29. Ibid. xxviii. 58, 59. Ps. lxxxv. 9. Ibid. xxxiv. 9. Mal. iv. 2.

The volume is closed by a brief account of the several Books and Writers of the Old and New Testament, and remarks upon the Apocrypha, which contain much useful matter in small compass. In speaking however of the Apocrypha, the Writer observes that all the Apocryphal books were written subsequently to the cessation of the prophetic Spirit, but *before the promulgation of the gospel*; this appears exceedingly doubtful. We cannot but feel that the writer's respect for these Apocryphal writings has very much diminished the value of his work, which is yet in many respects well calculated for usefulness, and has obviously been compiled with considerable care and industry.

# Intelligence.

## AMERICAN BIBLE SOCIETY.

We have just been favoured with the Seventeenth Annual Report of this Institution delivered at New York at the Anniversary in May last; and are happy to observe that the American Bible Society is in a highly flourishing state. It numbers at present no less than EIGHT HUNDRED AND SIXTY-THREE Auxiliaries. It distributed last year NINETY-ONE THOUSAND, ONE HUNDRED AND SIXTY-EIGHT Bibles and Testaments, forming with those previously distributed, *one million, five hundred and thirty-three thousand, six hundred and sixty-eight* copies of the Word of Life, and its income amounted to 84,935 dollars, being above NINETEEN THOUSAND POUNDS; while its conductors evince a laudable degree of zeal and activity in embracing every opportunity for advancing the circulation of the inspired volume.

This report, however, contains some passages which afford a melancholy view of the religious destitution which exists in large portions of the United States, and which deserve especial attention from those who object to established churches, and advocate the superior efficiency of voluntary religious associations. In *East Tennessee*, says the Report, there were FIVE COUNTIES in a mountainous region, where Societies could not be formed for want of materials, there being few churches or religious men of any name. And that such cases are not uncommon, appears incidentally from various other passages, which at the same time evince the value of Bible distribution.

'A Missionary now residing in one of the supplied districts tells me that it is wonderful to see the change which has taken place in the moral aspect of the country since the Bibles have been distributed. The same remark I have also heard from others who have been in the county. The current of thought and conversation appears to be turned to the subject of religion. Previously few could be collected to hear preaching of any kind; but now, wherever an appointment is made, the house will be crowded and the audience usually marked with deep interest and attention; frequently numbers are seen in tears. An old man to whom the distributor gave a Bible, confessed that neither himself nor his wife had heard a sermon of any kind for eighteen or twenty years. The first opportunity afterward they were at a meeting, and have regularly attended since whenever an appointment has been made within their reach, and appear to be deeply interested. This state of things, so far as I can learn, is not confined to one or two neighbourhoods, but extends over the whole county where Bibles have been distributed. 'How soon has the good seed sown sprung up and ripened for the harvest!'

It will be recollected by some of our readers, that a general effort was made some years ago to supply every destitute family in the United States with the inspired volume. On this important undertaking, the present report communicates the following interesting observations:—

'As this undertaking may now be considered as nearly ended, the Managers have thought that it might be well for them to express their views, as to the effect of this measure on the great permanent cause of Bible distribution in which the Society is engaged. That good and evil both have resulted from the undertaking, they are fully convinced. When it was commenced in 1829, a new and powerful impulse was given to almost every Auxiliary Society. Those in the New-England States, in New-York and New-Jersey, which had already in a good measure supplied their own destitute, came forward with liberal pledges of pecuniary aid, and which they have to an unexpected extent redeemed. The Board have thus been furnished from this quarter with an amount of pecuniary donations far greater than they would otherwise have received, and which were indispensable in order to the supply of other large sections of the country, where Bibles were needed as a gratuity.

This same impulse which called forth pecuniary pledges from some Societies, called forth from others resolutions to explore the destitute and supply them. Not far from half a million of entire Bibles have been issued since the commencement of this undertaking, the most of which have gone to the West and South, furnished to a great extent gratuitously, or on condition of returning pay for such as could be sold. Many thousands of families in the remote parts of the country have thus been furnished with the word of life, which, without the resolution of 1829, would no doubt have been still destitute of this sacred blessing. The effect of the enterprise so far must be gratifying to every benevolent heart. Another good effect of this undertaking has been to show the religious community the degraded state of those around them who can live without the Bible, and thus to lead on to other efforts for their moral improvement. The distributor has often been surprised to find so many in his district not only without the Scriptures, but without schools, without churches, living in the practice of intemperance, profanity, falsehood, and Sabbath-breaking. The sight has affected his heart and that of his associates, and a train of blessings through various channels has followed the circulation of the Bible.

Another good effect of this effort has been to impress those who already possessed the Bible, with a sense of its worth, and thus to cause its more serious perusal, and to make them feel more deeply the importance of its being in the hands of every creature. An individual who contributed five thousand dollars toward this effort, said that he was led to do so by an attempt to calculate the value of his own Bible, and to think of the sum for which he and his household would live without that blessed volume.

Something too has probably been done by this enterprise to impress on Auxiliary Societies the importance of regular systematic distribution, and the criminality of suffering any families within their respective bounds to live without the Scriptures. A kind of public sentiment on this point has been created and diffused through the country and abroad, which cannot but result ere long in extensive good.

On the other hand, there have been evils attending this undertaking—evils in regard to the Parent Society and to many of the Auxiliaries. In every establishment where numerous hands are employed, and where receipts and disbursements are large and frequent, a sudden change of external circumstances cannot but introduce temporary embarrassment. When a resolution was adopted to furnish all the destitute families of the country with Bibles in a short period, your Board were laid under a kind of necessity of enlarging their operations at once, and to do this, saw no way but to borrow money for a time, and prepare a large stock of Bibles. These books were soon extensively called for, on credit, and as a gratuity, and more money was borrowed to replenish the depository. At one period the managers owed to Banks thirty-four thousand one hundred and ninety dollars, and nearly as much more for paper. For this borrowed money private individuals were responsible, and at one time of pecuniary pressure this responsibility was seriously inconvenient, and of course increased the anxieties of those who conducted the affairs of the Institution. There was likewise an evil in issuing books in the newly made and green state in which many thousands were sent forth in 1829 and 1830. Another evil was, that in the hurry of supply the work was often imperfectly done—many families were overlooked. Another evil was found in the circumstance, that many of the destitute imbibed the sentiment that in this great enterprise books could be obtained without compensation, a circumstance which weakened the motive to *buy*, and augmented the expense of supplying them. But the most serious of all the evils attending this work was on many of the Auxiliaries themselves, the apathy which followed the season of high excitement and great exertion. This result was apprehended by the Board, but not to the extent realized. The issues of entire Bibles, which in two years amounted to more than 300,000 copies, dwindled down the two succeeding

I should nourish them with the bread of life, and administer the Sacraments, of which, for a long time, they had been deprived. For during the year which intervened between the discontinuance of my pastoral duty in the church, and my definitive suspension, I neither baptized nor administered the communion; and from October 1830, limited my exercise to a continuance of religious worship at my own house.

'The other congregation, nearly equal in number to the first, consisted of Christians, who in the winter of 1830, had separated from the Establishment, and under the direction of a lay member, a former deacon of the consistory, formed a dissenting church. They had neither a pastor nor regular administration of the Sacraments. Though these two congregations differed in their views of the Establishment; yet they were united in the bonds of Christ, and regarded one another in the spirit of love, and not of condemnation. My relation with the president was one perfectly fraternal. Our respective hours of preaching were so arranged that one might, if desirable, attend both. My place, in case of absence, was supplied by the president, and I sometimes officiated for him; in fine as both were one in spirit, we desired also to be one in external communion. To effect this most persons looked towards me, and my suspension seemed to open the way to an agreement so desirable. Thus suspended and delivered from anterior engagements—What ought I do?

'I received, out of Lyons, two invitations. The one was to a professorship of Theology in Geneva, the other, to the situation of preacher in the evangelical chapel at Lausanne. Both places especially the first, had attractions for me, which it is needless to enumerate. Besides, they presented means for the support of my family which Lyons did not afford. My personal inclination would have led me to go to Geneva. But should I not follow my master's will? Had I not received another call—one proceeding from God, and intimated by the circumstances, which confined me to Lyons? I was, humanly speaking, the centre of a religious movement which had begun there. A point of support to the Christians of that city; a pastor of one national congregation, and called by the unanimous consent of another one; possessing the confidence of both, and qualified in a peculiar manner by what had occurred, of uniting them agreeably to the general desire, and of laying the foundation of a common organization. When our mutual bonds were broken, and that after a year's delay; they come to me and say, 'you are now at liberty, come and direct us according to the word of God.' Could I reply, 'No my friends, I am called elsewhere!' my removal at such a time would have been likely to compromise the work at the very period that it seemed to be acquiring more liberty and strength than ever. This, according to all human probability, would have been the result, and not to tempt God, it was right it should be considered. It was evident to me at the first view that to leave Lyons would be manifest unfaithfulness. As to the means of supporting the work or my family, when I perceived my way clearly marked, I said, 'Lord, I remain for Thee, I rely upon Thee.' My design in giving this statement is not to attract attention to any little sacrifice that remaining at Lyons may have cost me, which is well compensated by the love which binds me to the Christians there—many of them my children in Christ Jesus; but, I consider every circumstance important which tends to show that the cause in which I would interest you is in every sense a work of faith, and consequently a work of God.

'Having resolved to remain at Lyons, the next question was,—'What has God given me to do there?' The most immediately pressing, thought I, is to establish the preaching of the truth. I shall open a chapel in which all who desire it, may hear the doctrine of salvation. But shall the work of preaching limit my exertions? To my own feelings, this would have been more agreeable, and would have avoided many difficulties. But then the following considerations presented themselves. Christians ardently longed to partake of the communion; many desired to present

their children for baptism, and an opportunity was afforded of uniting the two congregations, which might never again occur. The example of the apostles coincided with these views, for they established churches wherever the truth had been preached effectually, and for several years this had been done in Lyons. Urged by these considerations, I determined to connect the administration of the Sacraments with the preaching of the gospel; in other terms, to found a church, and commit myself to God for deliverance from surrounding difficulties.

'To found a church! and of what character? One placed by its origin in a new position, and which from the world, and even many Christians must encounter all those prejudices associated with the single word, 'Separation,' whether in a good or evil application. And in what circumstances? When Protestant opposition triumphed in my suspension, and when, perhaps, I was on the point of exciting a Roman Catholic opposition? And in what times? When questions about ecclesiastical forms were more than ever agitated, explained, or shall I say, obscured by discussion? And with what assistance? Alone, with little experience in the pastoral office; still more so in the formation of a church; surrounded by friends, who, in this point, not better informed than myself, confided in me for direction. What a task! At one moment, I thought of laying the foundation of a church, and studied the Acts of the Apostles for this special purpose. But this I soon discovered would be likely to produce little satisfaction. With what prudence and attention soever these first foundations should have been laid, yet if I deceived myself, that deception would, perhaps, have been in some point of consequence; and might endanger at the entrance the future existence of the church which I desired to establish; I could never proceed with confidence in this way. But it occurred to me, there is a way in which I shall find peace, and the establishment security. I shall proceed gradually as the Lord shall indicate by necessities and circumstances, commit myself to his guidance as to time, place, and manner, and for the rest, enter into no plan or engagement for future action. I shall not form a constitution by anticipation, nor preoccupy my mind with the idea of doing something new. I shall not run hastily into another way, but pursue a direct course, enforcing out of the church, since I am not allowed to do so in it, those principles which I have constantly proclaimed. To officiate in, or out of the church—to receive a salary from the state or not, are circumstances of minor importance, and the change of which gives me little concern. The essentials are the truths which, in another place, I am to apply with all who partake them, and who are more attached to principles than custom, and to doctrine than walls. "Lord, this is thy work, lead me in a plain path, because of my enemies." Psa. xxvii. 11. Once confirmed in this view, I felt great tranquillity, and it afforded me a refuge in all times of uncertainty and distress. From the application of this principle has arisen all that I afterwards effected, of which, I shall give you a brief account.'

## DEATH OF THE REV. JOSEPH HUGHES.

We regret to announce that this eminently valuable individual died at his house at Battersea on Thursday October 3, aged 64. Few individuals can be named who have been more honoured as the instrument of extensive usefulness than Mr. Hughes. The Religious Tract Society—The British and Foreign Bible Society; and the London Hibernian Society, were principally, and the Bible Society indeed almost entirely, the result of his suggestions. *His name ought therefore to be had* in everlasting remembrance.

## Register of Events.

During the last month, intelligence has been received of the arrival of Donna Maria at Lisbon, and her general recognition as Queen of Portugal. The Troops of Don Miguel are still however said to be in the vicinity of Lisbon, and the country may therefore very probably be for some time, the seat of a harassing and destructive conflict.

The King of Spain died at Madrid, on Sunday Sept 29, and the government has been assumed by his Widow as Regent, during the minority of her August Daughter, the Queen Donna Isabella II. The claim of the Princess, however, to the Throne, appears to be contested by Don Carlos, the late King's Brother; and renders a conflict in that country somewhat probable: we trust however that the Spaniards will be left to settle their own government, and that no interference may take place so as to incur the hazard of a continental war.

Great apprehensions were entertained in France, of disturbances in consequence of the Duke of Bordeaux having arrived at the age of Thirteen, when the French Princes are considered of age to act for themselves. The day however passed away quietly, though the Government of Louis Philippe have lately issued orders for a new levy of thirty-five thousand men. This levy is not, however, more than would probably be wanted to keep the French army at its usual establishment.

The negociations between Holland and Belgium have not yet produced any satisfactory result; nor shall we be surprised if these countries eventually appeal to arms. There is thus too much cause to fear that the peace of Europe may be seriously interrupted; especially as there is every possibility that Turkey must shortly fall into the hands of Russia. There has been recently an extensive conflagration in Constantinople, and the Sultan's life must be regarded in considerable jeopardy.

The last accounts from Ireland bring tidings of renewed outrage and disturbances of that distracted country, meanwhile its government is intrusted to hands in whom little confidence can be placed.

At home in various parts, symptoms of resistance to the payment of the Assessed Taxes have appeared, which are calculated to place government in an embarrassing situation. The declaration of Lord Fitzwilliam, that in certain cases such resistance may be lawful, is a doctrine too agreeable to the lower orders to be speedily forgotten, and may very possibly be followed by disastrous results; meanwhile, the accounts of the revenue for the last quarter, and indeed for the last year, presents a considerable deficiency; the Quarter's Revenue being £11,840,310, which is £259,276 less than the corresponding quarter of last year, and the revenue for the whole year being £43,028,392, which is £384,420 less than the preceding year. This deficiency might indeed be met by economical reductions, but it appears fatal to the speculations of those who anticipate the abolition of the Assessed Taxes.

We had heard various reports of the safety of Captain Ross and his brave little crew in the North Seas, and on Saturday the 21st. the public were agreeably surprized by his appearance in London, having landed two days before at Hull, in company with Captain Humphreys of the Isabella, whaler of that place, the very ship in which Captain Ross made his first expedition to the North. After spending four winters in that inclement latitude, to have reached Leopold's Island on the very day that Captain Humphreys arrived there, we trust will be regarded in its true light by the little band, and that they yield their grateful praises to Him who has so graciously interposed in their behalf.

## Notices and Acknowledgments.

Received—A Frequent Reader.—Z. Z.—Sermons by the late Rev. W. Richardson.—C.—A Christian Observer.—A Stranger &c.

The Memoir of Neff has not come to hand.

The questions and answers prefixed to the Testament, mentioned by our Correspondent from Birmingham, have been reprinted on so many different occasions, as to render their republication in our Numbers at present unadvisable.

THE

# CHRISTIAN GUARDIAN,

AND

## Church of England Magazine.

DECEMBER 1833.

## MEMOIR OF GRANVILLE SHARP, ESQ.

The conflicting pecuniary interests of the underwriters and ship-owners of the Zong having brought to light the murder of one hundred and thirty-two unfortunate Negroes, Mr. Sharp attempted to punish the murderers, by instituting a prosecution against them in the Admiralty Court; and when the case between the underwriters and ship-owners came on, the counsel for the owners violently exclaimed to the Judges, that a person was in court, (at the same time turning round to and looking at Mr. Sharp,) who wanted to bring on a criminal prosecution for murder against the parties concerned! but, said he, *it would be madness, the Blacks were property*, &c. and another barrister observed, This is a case of *chattels* or *goods*; it is really so; it is the case of throwing over goods, for to this purpose, and the purpose of the insurance, they are *goods* and *property*; *whether right or wrong, we have nothing to do with it*; and Lord Mansfield observed, The matter left to the jury was, *whether it was from necessity*; for they, (the court it would seem) had no doubt (*though it shocks one very much*) that the *case of slaves* is the same as by receiving *if horses had been thrown overboard. It is a* [illegible]

A rule for a new trial was [illegible] and Mr. Sharp, notwithstanding [illegible] that his conduct was charged with madness, nothing discouraged, nor the reproaches of his adversaries, immediately adopted the most decisive measures for exciting the public attention to the atrocious deed. He wrote a vigorous letter to the Duke of Portland, in which, under date of July 10, 1783, he observes,

In the year 1772, when Lord North was his Majesty's first Minister, I stated in a letter to his Lordship, some unquestionable proofs of the necessity of abolishing slavery in the colonies, and of putting a stop to the slave trade. Since that time, the much greater part of our colonial dominions has been severed from the British Empire; but the most enormous of all our national iniquities, the slave trade, is still fostered by parliamentary authority, and slavery is still established in the small remains of our colonial possessions. As a proof of the extreme depravity which the slave trade introduces among those that become inured to it, I inclose an account of the murder on board the Zong. The original vouchers are now at the Admiralty, and I have not received any answer respecting them. The punishment of that [illegible] properly to the Admiralty department, and the[illegible] [illegible] [illegible] [

the horrible example related in the enclosed papers, to warn your Grace, that there is an absolute necessity to abolish the slave trade and the West Indian Slavery; and that to be in power, and to neglect, as life (and I may add the tenure of office) is very uncertain, even a day in endeavouring to put a stop to such monstrous injustice and abandoned wickedness, must necessarily endanger a man's eternal welfare, be he ever so great in temporal dignity or office. This was my warning to Lord North eleven years ago.'

Notwithstanding these powerful appeals, the barbarous murder remained unpunished: but by circulating accounts of the trial in newspapers, letters, &c. a very powerful effect was produced, and Mr. Sharp was encouraged to renewed efforts by the very decided countenance and support of Dr. Hinchcliffe, Bishop of Peterborough, and Dr. Porteus, then Bishop of Chester.

The benevolent exertions, however, of Mr. Sharp, were soon accompanied with considerable personal inconvenience in consequence of his being generally recognized as the patron of the distressed Africans. When the case of Somerset was decided, there were many slaves in the metropolis, who had been brought over by their masters, and being now at liberty, and having no trade by which they could subsist, and no parish they could call their own, many of them fell by degrees into great distress. Mr. S. was therefore speedily assailed by numerous applications for relief, and he was thence led to form a plan for sending these poor outcasts to some spot in Africa, the general land of their ancestors, where, under proper management, they might before long sufficiently provide for themselves.

While making efforts with a view to this desirable object, he was called upon to interfere on behalf of a poor Negro who had been trepanned on board a ship bound to Barbadoes, and who was just rescued as the vessel was weighing anchor, having himself come to the desperate resolution, that as soon as it was dark, he would jump into the sea, in order to avoid slavery by death.

'This subject,' says Mr. Sharp, writing under date of August 1, 1786, to Dr. Cornwallis, Archbishop of Canterbury, 'and the temper of mind into which it has thrown me, naturally prompt me to remind your Grace, that the abominable wicked laws of Barbadoes, which expressly tolerate the wilful murder of a slave, still exist to the disgrace of this kingdom; and that the Codrington estate in that guilty island, is still cultivated by involuntary servitude, though the venerable Society for Propagating the Gospel have long experienced the extreme impropriety and unprofitableness of that baneful mode of cultivation. When that business was mentioned at the last meeting of this Society, I could scarcely refrain from declaring my mind about it; but thought it might be improper to interfere, as the business was already referred to a committee. The answer of the Society, signed by Dr. —— to Mr. Benezet many years ago, gave me great concern. Mr. Benezet himself sent me a copy of it from Philadelphia, and earnestly intreated my assistance to answer it. I had too much veneration for the Society to permit their opinion to be publicly called in question: but I fully answered their missionary, the Rev. Mr. Thompson, who had attempted publicly to vindicate the African Slave Trade.

It is melancholy to reflect that for above FORTY YEARS after the date of this letter, the Society for the Propagation of the Gospel still continued to cultivate their Codrington estate by means of

slaves; nor is there any reason to conclude that these slaves were managed in any one respect better than the other negroes in Barbadoes. Recently indeed some efforts have been made for their improvement, but these attempts at improvement were resisted to the utmost by some who still retain considerable influence in the conduct of the Propagation Society.

Mr. S. then proceeds to advert to his own exertions on behalf of the poor slaves during a period of *thirteen* years, and intreats his Grace's countenance to the plan for a new settlement at Sierra Leone, where it was proposed to plant a colony of negro servants, soldiers, and sailors, many of whom were by their past services in the army or navy, entitled to protection and reward. A plan of this kind had been formed by Mr. Sharp, as early as 1783, but its execution was retarded by many obstacles and difficulties, until at length government, embarrassed by the numerous negroes who begged in the streets of the metropolis, determined to lend some assistance; provision was made for transporting the settlers and supplying them with necessaries during the first six or eight months of their residence in Africa; and a little fleet containing *four hundred negroes* and about *sixty Europeans*, sailed April 8, 1787. The commencement indeed of the enterprize was very inauspicious. Many of the adventurers had contracted grievous habits of intemperance. They were detained in the channel, and on their voyage, by contrary winds; they landed in consequence at Sierra Leone, in a very unfavourable season, and many of them died the first year. The remainder, however, were actively employed in building a small town, and the colony thus planted gave early promise of success, though it has almost ever since been entangled in considerable difficulty.

The district purchased for the settlement at Sierra Leone is about twenty miles square, and contains 256,000 acres of land. It is situated on a peninsula between the great river of Sierra Leone and the Sherbro, and the back ground consists of lofty mountains, whose sides and summits are covered with timber. The river has a safe deep channel for ships of any burthen, and the harbour is large and excellent. The climate however has been found very unhealthy, and though much of the loss of life has been occasioned by imprudence, yet after every deduction on this score, the mortality among the colonists has proved unusually large.

The infant colony was soon however entangled in serious difficulties —these arose partly from the slender means by which the enterprize was supported—partly from the want of a more efficient authority than that under which the colonists were placed, the settlers being governed by a somewhat fanciful code of laws, drawn up by Mr. Sharp, on a system which may answer very well when supported by the strong arm of baronial power, but which will never succeed among poor and partially civilized adventurers; but the main difficulties arose from the hostility of the slave traders, who regarded the establishment of a free settlement on the slave coast, as most injurious to their own pursuits; and from the breaking out of the French Revolutionary war, when the settlement was captured, and the buildings and property wantonly destroyed, by a French squadron which entered the harbour in Sept. 1794.

The colony indeed, as originally planted by Mr. S. had been previously given up to the Sierra Leone company, a voluntary association formed, on the most benevolent principles, in 1790, and incorporated by charter. The heavy losses

smothered however by the Company rendered it impossible for them to continue their benevolent exertions, without parliamentary aid; this was for some years granted to the company, but at length the colony was surrendered to his Majesty's government, and is now placed on a similar footing with our other colonies.

While Mr. Sharp was thus employing his zeal and energy in the establishing of a colony of free negroes at Sierra Leone, efforts were making both in this country and in America, for the termination of the slave trade, and the eventual abolition of slavery itself. At length in 1787, just at the very time when the Sierra Leone expedition sailed, a meeting was held at the house of Bennet Langton, Esq. when Mr. Wilberforce undertook the advocacy of the Negroes' cause in the House of Commons, and never shrank from the arduous contest till after a struggle of twenty years the slave trade was abolished; and after the labours of six and twenty additional years, the death blow of British Colonial Slavery has, we trust, at length, been given.

During the whole of the parliamentary struggle for the abolition of the slave trade, Mr. Sharp acted a conspicuous part, and was unwearied in his exertions in every possible way to attain the desired end; at the same time his views extended much further than the majority of those with whom he acted; he desired not only the abolition of the slave trade, but the abolition of slavery itself, and the entire and unconditional emancipation of the Negro. When therefore the Society for the Abolition of the Slave Trade was formed, Mr. S. stood up and singly advocated the including in its object and title the abolition of slavery; and when he found himself unsupported he yet deemed it his duty to assert, that as slavery was as much a crime against the divine laws as the slave trade, it became the Committee to exert themselves equally against the continuance of both; and he did not hesitate to pronounce all present guilty before God, for shutting them who were then slaves all the world over, out of the pale of their approaching labours. It is very possible that had Mr. S's views been adopted, the abolition of slavery itself might have taken place long before the present period.

On the subject of the African Slave Trade many at the present day are very imperfectly informed. The custom then was for merchants at Liverpool, Bristol, &c. to fit out vessels which sailed to the African coast, and there purchased, of the native chiefs, Negro men, women, or children. Some few of these Negroes were captives taken in war, who but for this trade would either have been employed in labour of various kinds for the benefit of their possessors, or possibly met with a cruel death; but a large proportion of the wars in which such prisoners were taken, were excited by the advantages offered by the approach of the slave ships; while a very considerable number of the Negroes were stolen from their friends, or carried off by sudden and violent incursions. The price given for these Negroes was usually very trifling, consisting principally of cloth, spirits, gunpowder, fire arms, and trinkets of various descriptions. The slaves thus obtained were conveyed on board the ships, secured often by manacles and fetters, lest they should rise on their oppressors, or throw themselves overboard; and were often crowded into such narrow compass, and so wretchedly supplied with provisions and water, that disease frequently appeared amongst them, and if delayed on their voyage by adverse winds, or other unfavour-

able circumstances, a large proportion of these wretched captives were swept away by death, even if they escaped such dreadful scenes as occurred aboard the ship Zong. On arriving in the West Indies these miserable captives were usually sold by auction, when husbands and wives, parents and children, were separated from each other, and consigned to severe, and interminable labour, and when consequently the most heart-rending scenes of sorrow incessantly occurred. The ships which conveyed slaves to the West Indies took in there a cargo of sugar, rum, &c. and thence returned home to the ports from which they had been fitted out.

To terminate this system of robbery, cruelty, and piracy, required the incessant exertions of the great and the good, among whom Granville Sharp acted a conspicuous part, for above twenty years; while to free the descendants or survivors of these captive negroes from interminable slavery has occupied near thirty years more, and even at present their liberation is only seen at a considerable distance, and accompanied with the price of TWENTY MILLIONS *sterling*.

It would be foreign to the object of this brief memoir to enter more at length on the horrors of the slave trade, and the cruelties of West India slavery. There are some who would insinuate that these horrors and cruelties were events of rare occurrence, and very much exaggerated; but the fact is, that the whole system of negro slavery is so inseparably connected with the worst passions of the human heart, and that all engaged in it are incessantly exposed to such temptations to violence, fraud, licentiousness, tyranny, and other abominations, as few can resist. The horrors of West Indian slavery, like those perpetrated during the French revolution, are so monstrous that we naturally long, if possible, to regard the report of them as incorrect; the weight of evidence is however irresistible, and those only can deny or affect to palliate their cruelties, who have never taken the trouble to examine the evidence by which their existence is incontrovertibly demonstrated.

Mr. Sharp's benevolence was not however confined to one object, or limited to any particular portion of the family of man. Accidental circumstances had early and powerfully called his attention to the subject of slavery, and he exerted all the energies of his mind, and devoted a very large portion of his property to alleviate, and eventually terminate the miseries of the negroes. We have already seen his zealous efforts for the promotion of religion in America by the introduction of Episcopacy; and we find him on various occasions preparing and publishing tracts, and purchasing and distributing numerous and valuable religious publications both in America and at home.

In the year 1780, a plan was devised for supplying soldiers and sailors with Bibles, by means of a society then instituted, and entitled the Naval and Military Bible Society. To this institution Mr. Sharp early became a subscriber; and the same principle of benevolence induced him some years after to hail with unmingled satisfaction, and to engage with liberality and activity in the formation of the British and Foreign Bible Society. His name appears first in the list of those who signed the circular notice for convening the first public meeting; at which he was unanimously called to the chair, and as Mr. Owen in his history of the Bible Society, remarks, 'was so strongly impressed with the importance of its object, that notwithstanding his almost unconquerable aversion to occupy a place which implied such distinction, he obeyed the unan-

imous call, and presided accordingly.' He farther evinced his attachment to the society by a valuable present of Bibles, Testaments, &c. in different languages, continued to the end of his life a regular attendant on the Committees, and employed no small portion of labour on its multiplied details. His services on some occasions were so valuable as to call forth the especial thanks of the Committee, of which an instance took place in the year preceding his death.

When the Sierra Leone company transferred that colony to government, its conductors formed a society for promoting civilization in Africa, entitled the African Institution, and though Mr. S. was now at the advanced age of *seventy-three*, he was chosen one of its first directors, and evinced the same zeal and activity in the discharge of the duties he was in consequence called upon to execute as had distinguished his earlier years. When efforts were made in 1813 for the promotion of Roman Catholic Emancipation in Ireland, an institution was planned by the late JOSEPH BUTTERWORTH, Esq. entitled the *Protestant Union*; and Mr. Sharp consented to take the chair at its first public meeting himself, though one of the most tolerant of men, he yet deemed it his duty to exert his utmost influence in resisting Romish aggrandisement. He clearly saw that the Roman Catholics were fully possessed of religious freedom—that they enjoyed every indulgence which could reasonably be expected or desired—and that in fact the object really aimed at, was the acquisition of political power. He knew perfectly well what Popery then was, and ever will be, nor could his views be shaken by all the sophistry which the supporters of that corrupt and idolatrous system are ever ready to advance.

Mr. Sharp, as has been before noticed, was a warm and zealous friend of the Society for the Propagation of the Gospel, and evinced his deep sense of the importance of communicating the light of truth to the heathen, both by the instructions which he gave to Omiah, a native of the South Sea Islands, and in subsequent years to Naimbanna, the son of an African chief, and some other African youths sent over to this country for education. He was also a liberal subscriber to Bridewell and Bethlehem Hospitals, to the Society for the Conversion of the Jews, the London Hibernian Society, and in short most of our leading charitable institutions. He was not however, content with merely countenancing and supporting religious institutions, but was anxious to embrace every opportunity of enforcing Christian precepts and practices. Thus when Sir William Jones was going out to India, Mr. Sharp embraced the opportunity of placing in his hands a small manual of devotion, which he had collected from various sources; a gift with which Sir. W. Jones expressed himself highly gratified, and which drew from him in his answer to Mr. S. an intimation of his daily living in habits of devotion.

We have already had occasion to advert to Mr. Sharp's literary acquirements, which were very considerable. An early acquaintance with some Jews, Socinians, &c. who endeavoured to defend their own views by a reference to the original Scriptures, induced Mr. S. to apply diligently to the Hebrew and Greek languages, in which he acquired so great a proficiency, as to demonstrate the fallacy of a position on which the Socinians have occasionally made very confident assertions, namely, that a new and more correct version of the New Testament would be favourable to their cause.

Mr. Sharp has, however, satisfactorily proved, in his letters on the Greek article, the converse of this proposition, and demonstrated, that the more correctly the Scriptures are translated, the more decidedly they confirm the orthodox faith. The list indeed of his numerous publications, and the wide circulation which many of them obtained, clearly demonstrate that his attainments were at once varied and extensive. On some points indeed his ardent spirit led him to embrace views, and advance positions which we cannot entirely approve; but in every part of his writings, he appears animated by the most benevolent and Christian principles, and anxiously desirous of determining every question by an appeal to the oracles of truth. Nor was this the case merely in his publications; the same motives actuated all his conduct, and accordingly, we find him at one period strongly urging on a surviving prelate the Scriptural authority for the payment of tithes; and on another occasion, voluntarily sustaining a pecuniary loss, rather than by instituting too minute an investigation, occasion the dismissal of the bookseller's porter, by whose negligence or possible dishonesty a parcel had disappeared.

The time, however, drew near that Mr. Sharp must die. Though unmarried, he had always cultivated the most domestic habits, and while occupying for the convenience of business chambers in the Temple, he usually resided in his brother's family. He had been called upon to witness in succession the removal, one after another, of most of his near relations; in the spring of 1810, he was hastily summoned from his brother's house at Fulham, to attend the dying bed of his sister, Mrs. Prowse, at Wicken Park, Bucks, and while engaged in the avocations which devolved upon him as her executor, he was suddenly recalled by the alarming and fatal illness of his only surviving brother; and two years after he followed the remains of an affectionate niece to the silent tomb. These successive trials, united with the unavoidable effects of increasing years, produced an evident change in Mr. Sharp's appearance, which occasioned many anxious forebodings to his friends and connexions. He appeared himself little conscious of the change, regularly attending the committees of benevolent institutions, and taking a part in their deliberations. In the month of June, 1813, having made an offer of some books to the Temple Library, he thought it necessary to attend in person to the delivery of them, and proceeded contrary to the wishes of his friends, without any attendant from Fulham to town; where he appears to have packed up and sent the books agreeably to his intention. The coachman, however, in whose stage he had proceeded to town, impressed with something unusual in Mr. S.'s appearance, after setting down his other passengers, went as soon as possible to Mr. Sharp's chambers in search of him, and found him wandering about, unable to guide himself to that part of the town which he designed to reach. Mr. S. consented to return with him to Fulham, and there in the house, and among the family of his brother's widow, calmly awaited his approaching end.

Of that end very few particulars are recorded. His life had been a life of active benevolence, and of fervent devotion. His time, his property, and every power which he possessed had been zealously, steadfastly, and courageously devoted to God. He habitually rose early, and his first employment was either reading the Holy Scriptures, or chanting a portion of the Hebrew Psalms to his harp. His evenings were usu-

ally closed in the same manner. When in London he regularly attended the service at St. Paul's, and joined in the choral part. In the respective families of his relations he regularly attended, and generally read, the Morning and Evening prayers from the Liturgy. He constantly attended divine worship twice on the Sunday, was present on every sacramental occasion at the Lord's table, and observed the Fasts and Festivals with great devotion. His benevolent feelings led him to cultivate the greatest possible tenderness to others, and this was occasionally manifested in an unusual way. Thus in one instance when returning to Fulham in the stage, a fellow-passenger impatient at the delays so common in such conveyances, burst forth into violent expressions, mingled with oaths, &c. Mr. S. remained silent, appearing not to notice his companion's fury; the next morning, however, he waited upon his fellow-traveller, and mildly remonstrated with him on his improper and intemperate behaviour; and thus produced a far deeper and more beneficial effect than could have been expected from any immediate or public interference.

On the day preceding his death, Mr. S. breakfasted as usual with the family. His weakness was much increased, and he was several times compelled to lie down on his bed during the course of the afternoon. He appeared often to labour for breath. Night and partial repose came on. In the morning his countenance was changed, and about four o'clock in the afternoon, he fell into a tranquil slumber, in which, without a struggle or sigh, he breathed his last.

The tidings of his death immediately called forth numerous testimonials of respect and affection.—the African Institution, and the Bible Society, recorded on their minutes the deep sense entertained of Mr. Sharp's talents and virtues; his funeral was attended by the present Lord Bexley, Lord Calthorpe, W. Wilberforce, Esq. M.P. T. Babington, Esq. M.P. and other distinguished individuals—a monument was erected to his memory in Westminster Abbey, with an appropriate inscription, at the expense of the African Institution, while the following epitaph from the pen of his esteemed friend, the Rev. J. Owen, *Rector of Paglesham*, is inscribed on his tomb at Fulham.

HERE,

BY THE REMAINS

OF THE BROTHER AND SISTER WHOM HE TENDERLY LOVED,

LIE THOSE OF

GRANVILLE SHARP, ESQ.

AT THE AGE OF SEVENTY-EIGHT, THIS VENERABLE PHILANTHROPIST

TERMINATED HIS CAREER

OF ALMOST UNPARALLELED ACTIVITY AND USEFULNESS,

JULY 6, 1813,

LEAVING BEHIND HIM A NAME

THAT WILL BE CHERISHED WITH AFFECTION AND GRATITUDE,

AS LONG AS ANY HOMAGE SHALL BE PAID TO THOSE PRINCIPLES OF JUSTICE,

HUMANITY, AND RELIGION,

WHICH FOR NEARLY HALF A CENTURY HE PROMOTED BY HIS EXERTIONS,

AND ADORNED BY HIS EXAMPLE.

# THE HISTORY OF PROPHECY.

## No. VII.

### THE PROPHECIES OF THE FALL OF BABYLON.

THE prophet Isaiah lived and wrote, as we have already stated, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, or between the years 760 and 706 B. C. At this period, Babylon was, as described by him, "the glory of kingdoms," "the golden city." And yet of this "queen of the whole earth" does he predict a terrible end, and against her does he denounce a long line of coming judgments.

Jeremiah prophesied in the reign of Josiah, Jehoiakim, and Zedekiah, or between the years B. C. 629 and 588. His predictions are more full and distinct, but exactly concurrent with those of his predecessor.

1. Isaiah names the very individual before whom Babylon should fall. "*Thus saith the Lord to his anointed, to* CYRUS, *whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings.*" Isaiah xlv. 1.

This particular prediction is supposed to have been uttered about the year B. C. 708. Cyrus was not born until the year B. C. 600; and his conquests began about B. C. 550. He "subdued" the Hyrcanians, Syrians, Assyrians, Lydians, Phœnicians, and Babylonians, besides several smaller states, and various considerable tribes of barbarians.

2. The very time of the coming overthrow was also fixed, and with the greatest precision and exactness, by the prophet who succeeded Isaiah. Jeremiah, in his twenty-fifth chapter, written, as is expressly stated, in "the first year of Nebuchadnezzar king of Babylon," or B. C. 606, has this prediction; "*These nations,*" —the Jews and their neighbours,— "*shall serve the king of Babylon seventy years; and it shall come to pass that when seventy years are accomplished, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*" Jer. xxv. 11, 12. And again, in his twenty-seventh chapter, the same prophet declares from God, "I have given all these lands into the hand of Nebuchadnezzer, king of Babylon; and all nations shall serve *him, and his son, and his sons' son, until the very time of his land come*, and then many nations and great kings shall serve themselves of him." Jer. xxvii. 6, 7.

Here, then, we have the most minute and exact account of the future. Nebuchadnezzar had not yet quite conquered Judea; but he did shortly after subdue it. That country, and all Syria, and the nations lying round about, were subjected to him, and his son Evil-Merodach, and his grandson Belshazzar, "until the very time of his land" came. That time was declared to be seventy years from the beginning of Nebuchadnezzar's reign. And accordingly, in the time of Belshazzar, his grandson, in the seventeenth year from the accession of Nebuchadnezzar, was Babylon taken, and the judgment began to be poured out upon Chaldea, which was to make her "perpetual desolations."

3. But the nation before whom Babylon was to fall is particularly described, as well as the individual conqueror.

"*I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall*

*not delight in it.*" Isa. xiii. 17. "*Go up, O Elam,* (Persia) *besiege, O Media. The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it.*" "*I will raise and cause to come up against Babylon, an assembly of great nations from the north country.*" Jerem. l. 9.

Nothing can be more wonderfully accurate than this detailed description of the powers that should come against Babylon. First, we are told of the Medes, who, at the time of Isaiah's first prophecy, were not even a distinct people, but a mere tribe or province of the Assyrian empire. Then Elam, or Persia, is added; and lastly, we are told of an assembly of the nations of the north.

And so it fell out, nearly two centuries after the giving of this prophecy. Cyrus, the Persian, was the nephew and son-in-law of the king of Media, and he was appointed to the command of the united Median and Persian army against Babylon. And by his talent and ability he formed alliances with, subdued, or otherwise gained the aid of most of the northern nations in this expedition. He conquered the Armenians, and then incorporated their army with his own. He received the Hyrcanians, who had rebelled against Babylon, into his alliance. In like manner, Lydia, Phrygia, and Cappadocia, previously tributaries of Babylon, were drawn or compelled into this confederacy, and thus nearly all the nations of the north were united to "come up against Babylon."

4. When this vast armament approached Babylon, they "*encamped against it round about.*" Cyrus surrounded the city on every side, and rode round it to discover a point of attack, but without success. And the Babylonians behaved just as had been predicted of them. "*They forbore to fight; They remained in their holds; their might failed; they became as women.*" Jer. li. 30. "*The hands of the king of Babylon waxed feeble.*" Jer. l. 43. They beheld their foes surrounding their walls on every side, but they made no sortie or attack, nor attempted in any way to drive them from before their gates. "They remained in their holds," and relied, in perfect inactivity, on the strength of their walls for safety.

5. Two years elapsed while the Babylonians remained in this state of inactivity, and Cyrus and his army lay still before the walls, but without making any progress in the siege. At last the plan of draining the Euphrates was devised, and complete success attended it. The prophets had each of them, very many years before, predicted this particular occurrence. "*A drought is upon her waters, and they shall be dried up.*" "*I will dry up thy sea, and make thy springs dry.*" Jerem. l. 38. "*That saith to the deep, be dry: I will dry up thy rivers.*" Isa. xliv. 27. A great trench was dug round the walls on every side, so as to drain off the waters of the river, and to leave its channel as a passage into the city, through the midst of which one of its streams flowed.

6. But this plan must have failed, had the besieged been aware of it. Had the operations of Cyrus been understood, nothing would have been more easy and simple than to shut all the water-gates, and then, manning the banks of the river, to have taken the Persians as in a net. But it was foretold that the city should be taken unawares. "*A snare was laid for Babylon: it was caught and was not aware; it was found and also caught, for it had striven against the Lord. How is the praise of the whole earth surprized!*" Jerem. l. 24.

It was also expressly stated, how this surprize should take place "*I will make them drunken, that*

*they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord.*" "*I will make drunken her princes, and her wise men, her captains, and her rulers, and her mighty men, and they shall sleep a perpetual sleep.*" Jerem. l. 57.

And so it fell out. Cyrus chose, for the execution of his plan, the day of a great Babylonian festival, during which the Babylonians drank and revelled the whole night. The guards, on other occasions watchful, were intoxicated and asleep. The river was suddenly turned into its new channel, the Persians entered the city by its bed, now dry, and slew the revellers, struck with sudden terror, without resistance.

7. "*And one post did run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped.*" Jerem. li. 31.

One body of the Persians entered where the Euphrates flowed into the city, and another was posted where it left it. So that escape would have been impossible, even had the king had timely warning. But it was the memorable night of Belshazzar's feast. At the moment when Cyrus was preparing to enter the city, Daniel was explaining to the impious king the intent of the hand-writing on the wall. And "*the same night was Belshazzar slain, and Darius the Mede took the kingdom.*" Darius being the uncle of Cyrus, and the sovereign whose armies he then commanded.

8. "*I will fill thee with men as with caterpillars,*" Jerem. li. 14. Cyrus reviewed in Babylon, an army of one hundred and twenty thousand horse, and six hundred thousand foot, with two thousand chariots.

9. "*Two things shall come upon thee in one day, the loss of children, and widowhood.*" Isaiah xlvii. 9.

This was in an especial manner fulfilled in the second siege, under Darius; when, in order to husband their provisions, they took their women and children, and each choosing one, strangled all the rest, that they might have no unnecessary mouths to consume their stores. This slaughter must have been immense, and from its peculiar nature might well deserve this special notice in the prediction.

10. "*And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up.*" "*The days come, that I will do judgment upon the graven images of Babylon.*" Jerem. li. 44.

Both the punishment, and the restitution, were as literally and exactly fulfilled as any of the former predictions. The vessels of the house of the Lord, which Bel had "swallowed up," were taken from him and restored to the Jews by Cyrus. (Ezra i. 7.) And Xerxes destroyed all the temples and idols of Babylon, and seized upon the sacred treasures; plundering the temple of Belus, according to Diodorus Siculus, of wealth equal to twenty-one millions of our money.

11. "*Many nations and great kings shall serve themselves of thee.*" Jer. xxv, 14. After the conquest of Babylon by Cyrus, this great and splendid city seemed like a prey, lying helpless and ready for every one that came against her. Again besieged and taken by a later Darius, it was rifled by Xerxes of treasures of vast amount; Alexander, the Great, Selucus, Demetrius, and Antiochus, all fell upon Babylon and Chaldea as upon a helpless victim. The fertile territory which belonged to it, indeed, was made tributary, long after the city had fallen into decay, by the Romans, the Saracens, the Turks, and the Tartars, to an extent perhaps unparalleled.

12. "*None shall return in vain. Chaldea shall be a spoil;*

*all that spoil him shall be satisfied, saith the Lord. Come against her from the utmost border, open her storehouses. A sword is upon her treasures, and they shall be robbed.*" Jerem. l. 26, 37.

The treasures which fell into the hands of the Persians, were beyond conception. But the prediction was not fulfilled by this single conquest. Alexander, many years after, found such spoil as to be able to bestow large donations, from £5. to £15. each, upon every soldier in his army. Demetrius gave up the country to his troops, allowing them free booty. At a later period the command of this province was the golden prize most coveted by the Roman generers, and many of them enriched themselves to an almost incredible extent by the plunder of Chaldea. Ctesiphon, Seleucia, Perisabor, and Bagdad, arose in succeeding centuries, in the neighbourhood of Babylon, and each in its turn yielded a rich booty to the spoiler. In the second century Ctesiphon was pillaged by the soldiers of the emperor Marcus. In the fourth, Julian destroyed Perisabor, and 'the spoil,' says Gibbon, 'was such as might be expected from the riches and luxury of an oriental camp: large quantities of silver and gold, splendid arms and trappings, and beds and tables of massy silver.' Heraclius, two centuries later, swept over Chaldea, and 'though much of the treasure had been removed, and much had been expended, the remaining wealth appears to have exceeded their hopes, and even to have *satiated* their avarice.' And when the Moslems, still later, sacked the palace of Chosroes, the same historian tells us, that 'the naked robbers of the desert were suddenly enriched beyond the measure of their hope or knowledge.' 'The gold and silver surpassed the estimate of fancy or numbers.' And even to the present day, the gleanings of scattered treasure at that many to the ruins which cover Chaldea, and they never fail of success. So true to the present moment has proved the prediction, "*Nowh shall return in vain: all that spoil her shall be satisfied.*"

18. "*I will punish the land of the Chaldeans, and will make it perpetual desolations*" Jerem. xxv. 12. "*I will cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth son of man pass thereby. I will send unto Babylon fanners that shall fan her, and empty her land. Every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.*" Jerem. li. 2, 29, 43.

This judgment was not instantly executed. Indeed, it could not have been immediately inflicted without interfering with the former predictions, the fulfilment of which we have just been detailing. But after having been thus made the prey of every spoiler through a long succession of ages, the curse of barrenness and desolation finally came upon her to the uttermost.

Of this there is the most abundant evidence. Rauwolff, who described the state of Chaldea, as he saw it in 1574, speaks of it as 'so dry and barren, that it cannot be tilled.' And every modern traveller uses the same language. Buckingham says, 'the country appears to be one wide desert of sandy and barren soil, thinly scattered over with brushwood and tufts of reeds or grass.' Mignan speaks of 'the sterile, arid, and wild character of the whole district.' He says that 'the soil consists of a hard clay, mixed with sand, which at noon became so heated with the sun's rays, that I found

it too hot to walk over with any degree of comfort.' And Rich calls it 'a bare desert, a flat and barren country.'

14. "*Cast her up as heaps, destroy her utterly.*" Jer. l. 26. So exactly has this been fulfilled, that the greatest wonder of every traveller who visits the spot, arises from the immense heaps of ruins which cover the face of the country. Sir R. Porter tells us, that 'immense tumuli of temples, palaces, and human habitations of every description, present themselves on all sides, rather resembling natural hills, than mounds which cover the remains of great and splendid edifices.' Rich speaks of 'a vast succession of mounds of rubbish.' And Mignan tells us that 'irregular hillocks and mounds, formed over masses of ruins, present at every step memorials of the past.' And Keppel's language is, 'Vast heaps constitute all that now remains of ancient Babylon.'

15. "*The sea is come up upon Babylon. She is covered with the multitude of the waves thereof. Babylon shall become pools of water.*" Jerem. li. 52.

The western bank of the Euphrates is no longer discernible. The river overflows unrestrained, and morasses and pools meet the eye in every direction. The valleys are converted into swamps, rendering many parts of the ruins inaccessible. 'The ground,' says Buckingham, 'is sometimes covered with pools of water in the hollows.'

Perhaps the most striking point in the whole prophecy, is that of the apparently opposite predictions, touching the flooding and the drying up of Babylon. These predictions furnish the most indubitable proof of the supernatural prescience bestowed on these writers; since no one could possibly have anticipated, at the period at which these books were written, nor until centuries after, such apparently incongruous events.

"*I will dry up the sea, and make thy springs dry;*" says Jeremiah. "*I will dry up thy rivers,*" are the words of Isaiah.

Yet soon after, the same writers tell us, "*The sea is come up upon Babylon.*" "*Babylon shall become pools of water.*"

And yet again it is said, "*Babylon is a desolation, a dry land, and a wilderness.*" "*A drought is upon her waters, and they shall be dried up.*" Contradictions, the infidel would call these, but they form the strongest possible evidence of the divinity of that mind which could foretel after such a manner.

Babylon could not have been taken, had not Cyrus received wisdom to plan the draining of the river. By digging trenches, he diverted the course of the Euphrates, and obtained an entrance into the city. This was the first "drying up of her rivers" spoken of by the prophets.

But then, the Euphrates, never being restored to its course, overflows at this moment, the surrounding country, and turns fertile lands into morasses, and the little valleys into pools of water.

Then, again, this derangement of the admirable system of irrigation to which Chaldea owed its ancient fertility, covers the greater part of the province with drought and barrenness. Captain Mignan crossed, in a single day, forty water-courses; a fact which evinces the admirable cultivation of the country in former days. But he now found the whole country a 'desert wild,' with the very ground almost too hot to allow of travelling. So exactly in all points have these apparently conflicting prophecies been fulfilled, "not one jot or tittle falling to the ground."

16. "*Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures*

*Neither shall the Arabian pitch his tent there; neither shall the shepherds make their folds there.*' Isa. xiii. 20, 21.

In the time of Jerome, who lived in the fourth century, the walls of the city were used for the purpose of confining wild beasts, for the hunting of the kings of Persia. He says, 'Excepting the walls, which after many years are repaired for the inclosing of wild beasts, all the space within is desolation.' In our own days, the case is nearly the same. Keppel states, that the guides told him, that all the ruins abounded with lions and other wild beasts. And Sir R. Porter saw two or three lions on the ruins as he approached. Kinnear describes it as 'the unmolested retreat of jackals, hyenas, and other noxious animals.' Captain Mignan was attended by six Arabs, completely armed, but he 'could not induce them to remain towards night, from the apprehension of evil spirits.' 'All the people of the country,' says Rich, 'assert that it is extremely dangerous to approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted.'

Thus has Babylon been "*swept with the besom of destruction.*" "Every purpose of the Lord has been performed, to make her a desolation without inhabitant. A fruitful land maketh he barren, for the wickedness of them that dwell therein."

Nothing can be conceived more complete or irrefragable than the evidence of the divine inspiration of the Jewish prophets, which is afforded by the history of Babylon. This evidence is twofold—First, As it concerns those parts of these prophecies which were fulfilled within a few centuries of their professed date; and secondly, As it relates to those predictions which have received a later fulfilment.

1. Isaiah and Jeremiah foretold the fall of Babylon and the conquest of Chaldea, the one writing two hundred years, the other nearly one hundred, before the events so predicted. The one pointed out by name, a century before his birth, the captain before whom the city should fall,—the other fixed the exact year of that event; and both described with exactness the army which should effect this conquest. Now the only possible way of avoiding the conclusion that these writings were framed under the immediate inspiration of that one only Being whose eye can penetrate into the darkness of far distant years,—consists in the bold assumption, that these supposed predictions must have been framed after the events pretended to be therein foretold.

We must add to the remarks contained in our last essay, on the folly of this assumption, a word or two on a point to which we had not then time to advert. It pleased God, as an additional fence thrown round his holy word, so to order events, that when the line of the Old Testament prophets ceased, the language in which they wrote fell into disuse. In the course of the Babylonish captivity the Jews are generally supposed to have lost their ancient tongue, and Chaldee and Syriac became the languages in use among them. In assuming, therefore, the after-fabrication of the books of Isaiah and Jeremiah, to wit, during some time subsequent to the reign of Cyrus, or about the years 500, or 400 B. C. we must suppose, that these books were written in a tongue which was at that time entirely *a dead language*. They were not then written for the multitude, for they were written in a language which only the learned could understand. This must be the supposition of the sceptic who assumes their fabri-

cation after the events. They were written, then, for the learned only; and to the learned, then, who were competent to weigh evidence, and detect impositions, did these writings present themselves, professing to be written in the reigns of Ahaz, and Hezekiah, and Josiah, that is, at least two or three hundred years before. And yet, such a gross imposition as this, and attempted too, not on the vulgar, but on the erudite, and on those who were the depositaries of the sacred records of the Jews, and were jealously proud of their trust, was, on this most absurd of all suppositions, not only successful, but eminently so;—there existing not a whisper among the traditions of the Jews, of any doubt having existed of the authenticity of these writings. On the contrary, it is well-known that about the years 285 B. C. the Greek version of the sacred books of the Jews, called the Septuagint, was made, and these two books, now assumed to be forgeries, were then ranged with the Pentateuch, and other most ancient and revered parts of the Hebrew Scriptures, and were translated for the use of the Jewish nation at large. And yet we are impudently told that they were nothing but forgeries of a recent date. Such an imposition, and so successful, certainly never was heard of. In fact, the thing is impossible! Never could these books, asserting themselves to have been written long before the captivity, have been received into full credence among the Jews from that time to the present, except they had really had some known and proved existence from the time of their apparent dates. But if they were really written, as their reception proves them to have been, many years before the fall of Babylon, then the mind which inspired them possessed one of the highest attributes of deity, namely the power of foretelling events which in themselves were not even probable, but as much as possible the contrary.

2. But the historical fact to which we have just alluded has a further bearing upon those portions of these prophecies which are of later fulfilment. Nothing is more indisputable than that the Greek translation of the Jewish scriptures called *the Septuagint*, was made about the year 285 before Christ, and in that translation the books of these prophets were included, as accredited and received books of sacred origin. Here, then, we have the fact placed beyond all doubt, of the existence of these books more than 2000 years since.

Now at this date B. C. 285, Babylon, though it had suffered from successive sieges, was still a splendid city. The description of its magnificence given by Herodotus related to its state not very long before, and that description far surpasses any thing that the world can now show. Strabo and Diodorus Siculus both wrote much later, and long after the translation of the Septuagint, and they corroborate Herodotus in all essential points. And each of these writers is equally vivid in his description of the fertility and wealth of the country surrounding it.

But Isaiah and Jeremiah, both of whose books even the infidel must admit to have been extant at this date—had declared, on the authority of God himself, that this magnificent city should "become heaps," "a habitation of dragons," and "pools of water." By the same authority Chaldea, then the most fertile land on the face of the earth, was doomed to become "a desolation" and "a wilderness."

Now, these predictions were not only at that time to the utmost degree improbable, but they would almost appear impossible. The sceptic who should at that period have met with them, would instantly have declared it to be incredible that the

human race, having settled themselves in great numbers upon the most fruitful spot on the globe's surface, should either abandon it, or be driven from its possession by anything short of a miracle. And yet, what are the facts which we now behold? Babylon has become "heaps." Chaldea is now "a desolation." Both have lain in this condition for centuries. No less than ten or twelve minute particulars also may be selected from these prophecies, which no human understanding could have devised, and which have, nevertheless, been most closely and literally fulfilled. Surely then, if the marks of a divine mind are not acknowledged here, even the Atheist, in point of rationality and consistency must claim the advantage over us men, who profess to believe in a God, and yet reject his word, even when revealed in the brightest and clearest light.

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## JOCHEBED'S FAREWELL TO MOSES.

FROM THE EVANGELICAL MUSEUM FOR 1834, PUBLISHED BY SUTTABY.

FAREWELL, my child, a long farewell,
I must, I must depart;
For fonder thou art twining round
Thy mother's aching heart.
Oh! 'tis a bitter thought, that I
No more may see thy smile,
Which used so oft my evening hours
From sorrows to beguile.

With many a prayer and care, I've formed
Thy rushy couch, my boy,
Which still no adverse gale, I trust,
Untimely may destroy:
And I have placed thee where the trees
Will shade the noon-tide sun,
And all my anxious love for thee
Has taught what I have done.

A sister near thee still will watch,
With all a sister's care;
Although her feelings cannot be,
The same a mother's are.
Yet she will cull, to wake thy smile,
The gayest of the flowers,
And sing the songs which lull'd thee best,
In former happy hours.

Oh! fondly will I pray to Him
Who calms the angry wind,
To whose decrees his chosen race
Live yet unknown and blind,
That he may every infant woe,
And every danger quell;
That he may be thy God and guide—
Farewell, my child, farewell!

## LETTERS FROM ROME.—NO. VI.

If I may judge of your feelings by my own, you will now be satisfied with the description of the *great* ceremonies in the church of Rome. I shall therefore write no more on that class. But I should not fulfil my intention of exhibiting to you that church as it now exists, unless I described some of the minor observances; which in my opinion reflect yet more light on the real spirit of Romanism, than those greater and more imposing rites which have hitherto occupied our attention.

During Advent, bagpipers come up on pilgrimages from the most distant parts of Calabria and Southern Italy, to Rome and Naples, to play on their noisy instruments before the various images of the Virgin and child, which are to be found at the corners of streets, or on the walls of houses. For this purpose they perambulate from morning to night, generally in parties of two or three, and whenever they find a madonna and child, they halt, and play about half an hour, and then set out in search of another. It is a serious annoyance to have a house near one of these figures. I often marvelled what could be the purpose of this ceremony—you may judge of my surprise when I was told it was done with the view of easing the Virgin Mary's labour-pains!

On the night betwixt the 24th and 25th of December, there are long services in honour of the birth of our Redeemer. One year I was present in the church of the Santissima Amminziata in Florence. I had a seat within a yard of the altar, so that I saw every thing, and was not a little surprised to notice that of all the priests engaged in the service one only seemed to know his duty, and he acted as prompter to all the rest, which was no easy task. They were perpetually talking and laughing with each other; but the multitude behind them would never doubt that the service was performed with all due reverence. I was in the church from ten at night, till two in the morning. On the altar stood a casket, containing, I was told, a small figure of the infant Jesus, though sometimes at this service a figure of our Saviour is used, and sometimes a consecrated host. This, at the commencement was concealed by a linen cloth. But at midnight the officiating priest pulled off the linen cloth, and thus exposed the contents of the casket to public view, in memory of Christ made manifest in the flesh.

I have also been present at the same service in Santa Maria Maggiore in Rome. Here we had in addition, a great procession round the church in which the Pope was borne aloft on his throne. The most interesting part of it was a splendid crystal case carried with great care, containing the greater part of the manger, and part of the swaddling clothes! I could not see distinctly the contents of the casket, but the outside of it is very beautiful.

On Christmas day, and for eight days after, a Presepio* is exhibited in almost every church, and sometimes even in private houses. These vary of course in size and splendour, but they all represent the stable in Bethlehem where our Saviour was born. He is generally lying on the ground, or on the Virgin's knee, betwixt an ox and

* The word Presepio literally signifies a stable or manger, but it is now applied to this representation—which is sometimes on a large scale having all the statues of men and animals as large as life, fantastically arranged in the interior of a room.

an ass; for such is the popish story relative to the place of his birth, and which they derive, I am told, from a passage in the xiith chapter of the prophecies of Habakkuk, a chapter which I have not yet been able to find in my Bible.

Besides the figures of our Saviour, and the ox and the ass, we have also those of the Virgin and St. Joseph, and several angels, and sometimes the three kings of the east presenting their offerings.

It is quite a business for the R. Catholics to go from church to church to visit these Presepios and admire their decorations; nothing can be more absurd than to see the three kings in their oriental costumes, and the Virgin Mary in a sky-blue silk gown spangled with silver; but the Romans and especially the country peasantry are often in raptures at the splendour of the sight. Flowers and fruits, apples and oranges, are frequently strewed on the floor of the Presepio, and occasionally money is given, I suppose to assist in defraying the expence.

The 17th of January is St. Anthony's day, not the wonder-worker of Padua, but the hermit of Egypt, and the especial patron of animals. There is a church dedicated to him near Santa Maria Maggiore, and on his day, and for eight days after, there is a special service in his honour, with the ceremony of blessing animals.

The various beasts, chiefly horses and dogs, are led up one by one to the church door, the officiating priest reads a prayer over them, and sprinkles them with holy water. The owner pays a small sum of money and in return receives from the priest a picture of St. Anthony, and a small copper cross.

On the 17th the Pope's cavalry rode in a body to the church and received the blessing, and the number of horses and dogs even on the succeeding days was very great. By applying to one of the priests, I was permitted to read the prayer. It is a simple application to the saints to protect the animals from all evil.

On the Capitoline Hill, and as some antiquaries think, on the precise spot once occupied by the temple of Jupiter Capitolinus, stands the church of the Ara Celi. This church contains the most precious image in Rome, known by the name of the Bambino dell' Ara Celi. It is a figure of our Saviour, about eighteen inches high, and adorned with jewels, which, if genuine, are of great value. It is reported to have fallen down from heaven, but I have not yet been able to find out the precise time and place. I was assured however, that about one or two hundred years ago, it was stolen from the convent of the Ara Celi; so wonderful an image was of course able to choose its own place of residence, and could not be carried off against its will, and accordingly about eleven at night, the door bell rang violently; some of the monks opened the door, and to their amazement found the Bambino had walked back to them from the place to which it had been conveyed, with its feet bare; and in memory of this event the feet have ever since been kept uncovered. The miracles said to be wrought by this image are innumerable, and the faith of the Roman populace in its powers is unbounded. It is principally employed in the cure of diseases, for which purpose it is carried about in a coach, attended by several priests, who perform the service, and apply the image to the sick. The regular fee to the Bambino is one dollar, while that to the first Roman physicians is half a dollar per visit. One of my domestics, who most firmly believes in its powers, has seen it applied on many occasions, and generally with success. When the cure is

to be wrought, the countenance according to her account, becomes of the most lovely pink; when not, it remains unchanged, or turns pale.

I was present on one occasion, when the ceremony was performed in the chapel of the Bambino. A lady, apparently the wife of a wealthy shopkeeper, was the patient; she seemed in perfect health, but within a few days of her confinement. A long litany was chanted, during which the lady knelt before the altar. At the conclusion of it, the priest with great reverence took the Bambino from off the altar, and presented it to the lady, who kissed its toes, and then rubbed her forehead upon them; she then rose from her knees, and the priest, a young man, slowly and solemly rubbed the fore part of her person with the image in the form of a cross, first up and down, and then across. By undergoing this process, she was quite satisfied that she would pass quickly and safely through her approaching trial. As a proof of her benevolence, she brought with her a poor woman in the same situation, on whom the same process was performed, and also about a dozen of poor children with sore eyes or sore feet, to whom also the image was presented. When all had been operated upon, some prayers concluded the function, and the lady we were told paid for all. The Romanists say, that in the respect which they pay to images, they intend none to the image, and all to the object represented. But if they believe that there is no inherent virtue in the doll I have been describing, to what purpose is it taken off the altar, and applied to the person of the patient?

At Christmas, this Bambino forms the principal ornament of a very fine Presepio, and is displayed to public view on one or two other days during the year. On the feast of Epiphany, a procession takes place in commemoration of the manifestation of our Saviour to the Gentiles. The image is carried round a part of the top of the Capitoline hill. I was present once. The square formed by the public buildings of the Capitol, and the various accesses from the west, together with the Piazza below, were completely filled with persons of the lower orders, many thousands were present, and the church was so crowded, that it was with great difficulty I could force my way into it. The grand object of most of them appeared to be to get a near view of the Bambino, and if possible, to kiss its toes. The spot where this ceremony took place, made a strong impression on my mind. I fancied to myself, that if Cæsar could have looked up from his grave, he would instantly have demanded what new province had been subdued, what conqueror was now passing in triumph over the Capitoline hill, attended by all the flamens and priests in their robes? And if St. Paul could have come from his own hired house, and been present, he would, without doubt, have imagined that the multitude were assembled to witness a sacrifice to Jupiter Capitolinus; or to see the *spolia opima* deposited in the heathen temple. I could perceive no semblance of Christian worship in the service, but it brought clearly and strongly to my mind the scenes acted on the same spot in Pagan Rome. Near the foot of the long stair leading to the Ara Celi is a very small chapel, containing a model of the true Bambino. It is exhibited on the same occasions with the other, and appears to me to be intended for the use of the old and infirm, who are unable to climb the long stair, or encounter the crowd.

There is another image in very high favour in Rome, a statue of the Virgin Mary, in the church

of the Augustines. It is known by the name of the Madonna del Parto, and represents the Virgin Mary as being black, an idea which I understand is founded on the words, "I am black but comely," in the Song of Solomon (i. 5.) This Virgin takes a peculiar charge of women in labour, whence her name, *Our Lady of the Birth*. I have rarely entered this church at any hour of the day without finding several women on their knees before the image; and sometimes there were crowds of all ages and both sexes. Sometimes also I have seen women just able to crawl after their confinement, using the first of their returning strength to come to give thanks to the statue for its protection and assistance vouchsafed to them.

I repeatedly noticed persons after praying sometime before the statue, rise and approaching it, dip a small quantity of cotton wool into the oil of a lamp which burned beside it; this they wrap up carefully, and carry away to be applied to their friends who are in labour, in order to help forward their delivery. But although this Madonna is peculiarly in vogue for persons in these circumstances, she is also applied to in many other cases, and I have rarely seen a shrine adorned by so many votive offerings. On her own person are displayed jewels of every sort. Her fingers are literally covered with rings, and round her neck I have counted eighteen necklaces of rubies, pearls, and coral; sundry watches were also hung about her person. The other votive offerings are attached to the adjoining walls of the church, and cover several hundred square feet.

The votive offerings in Italy are of various sorts. Jewels and trinkets are given by the rich, the lower orders give articles of less cost. A very common offering for a favour received is a painting of the event. These paintings, of which every traveller in Italy must see thousands, are in the very worst style of sign-painting. I can hardly attempt to describe them: houses burning and the Virgin Mary helping the inhabitants out of the flames; Carriages and horses running over children, and St. Anthony or St. Francis stopping the horses or appearing in the clouds to protect the children, and so forth. As I particularly wished to explain this part of the Catholic superstition to you, I have made various attempts to purchase one of these pictures, but without success, as I would only buy one which had actually been presented to a saint. They are the most ridiculous things which can be imagined. Each, in general, has P. G. R. signifying, for the favour received, and the date of the event, in a corner.

There is a small chapel at the Porta Paradisi of the town of Asti in Piedmont, the walls and roof of which are completely clothed with these pictures; the number must amount to several thousands.

This, like almost all the external forms of the Roman Catholic church, is derived from the ceremonies of Heathen Rome,* while another class of votive offerings show yet more clearly how closely modern has followed after ancient Rome.

In the heathen temples it was

* Thus Tibullus says, El. I. L. 3.

'Nunc Dea, nunc succurre mihi nam posse mederi
Picta docet templis multa labella tuis.'

See Middleton's Letter from Rome. How much it is to be regretted that a man who saw so clearly the errors of the Popish church, should in the latter part of his life give so much reason to doubt the soundness of his own faith. There is not in the English language a more convincing work than his letter from Rome; to me it has been peculiarly so, from having the good fortune to read it in Rome, surrounded by the remains of ancient Paganism, and in the habit of daily witnessing the forms which the Romish church has copied from her predecessor.

common to present to the demon there adored, a foot, a hand, an arm, or a head, of coarse pottery, in token of gratitude for the recovery of that part of the body from some disease or accident. These ancient votive offerings are by no means rare; I have seen hundreds of them in the shop of a dealer in antiquities. Now in modern Italy they present in exactly the same manner hands and legs and arms of silver to the Virgin Mary or a saint, in token of gratitude for the recovery of the part of the body offered.

The manufacture of these votive offerings is no inconsiderable branch of the trade of the silversmiths in Rome. They are sold by weight, and are in general very thin. The quantity of them which adorn a popular shrine is astonishing, and sometimes they are of great value; for example, there is lying within the superb crystal coffin of St. Charles Boromeo at Milan, a baby of solid gold, presented to him a few years ago by one of the ladies of the Imperial House of Austria, in return for a living child, for whom she considered herself as somehow indebted to the saint.

In the south of Italy, where the peasantry are very poor, silver is too expensive an article to be obtained by them for their offerings, and they have recourse to little figures of wax painted. The largest collection of these I have yet seen, is in the subterraneous church of Saint Antonino, in the town of Sorrento, not far from Naples. They are attached to the walls, or suspended from the roof of his chapel in hundreds, and represent the various parts of the human body which the saint had cured, or the infants over whose birth he had presided. In this subterraneous church are three different articles famed for working miracles. The body of Saint Antonino, (there are sundry saints of this name) a picture of the Virgin Mary, and a crucifix of great value; our guide assured us that the crucifix wrought the miracles much better than the saint. While I was examining the wax figures, a man came down into the church, and threw himself prostrate on the floor, calling out loudly, Saint Antonino! Saint Antonino! Grazia! Grazia! he crawled forward from the foot of the stair to the altar, licking the pavement with his tongue the whole way, and leaving a mark behind him, as if a large snail had passed along. Any one who has seen the abominations of the pavement of a church in the south of Italy, will feel that it required a stout stomach even to witness the process. Doubtless the man considered it as a most meritorious work.

Besides those little figures, there is another tolerably numerous class of votive offerings, composed of swords and daggers, guns and pistols, which it is understood, are generally presented by persons who have been in the habit of using them contrary to law, in plain language, by robbers and banditti, who, when they resolve to abandon their wicked course of life, thus consecrate as it were their weapons to their favourite saint, and vow to sin no more.

Fire-arms which have accidentally burst, are in like manner presented as marks of gratitude for escaping uninjured; there is a large museum of weapons of every sort about the shrine of the Madonna del Parto mentioned above. In the same way the lame who have recovered the use of their limbs, present their crutches to the saint, through whose intercession they think they have been relieved. Of all the offerings to the Virgin Mary, the most common is a small silver heart, having V. M. P. G. R. stamped upon it. This is presented for any favour, or as a token of devotedness to her service; and

more of these may be seen round a popular shrine, than of all the others put together.

Let these few facts suffice as to votive offerings. Catholics, however, have other modes of getting quit of their sins, besides bribing the virgin and saint by their offerings. You have often heard of the Flagellantes, or self-whippers of former times, but you may be surprised to learn that the system is still pursued in Rome, and that there are even in this nineteenth century, persons who imagine they can atone for their sins, by the laceration of their bodies, while the great head of the Catholic church, provides them with ample accommodation for the purpose.

Being resolved to satisfy my curiosity on this singular subject, by being present at the ceremony, I went one evening to the church of the Caravita, where it is performed on the Tuesdays and Thursdays of Lent. The service commenced about an hour after sun-set. The church is spacious, and the number of men present was, as nearly as I could judge, about five hundred. There were only six or eight small candles, so that from the first I could only see indistinctly. During prayers, two or three attendants entered, each having an iron hoop, on which were suspended about a hundred leathern thongs. These were distributed among the congregation, but some had brought their whips along with them. I examined the thongs and found them exactly like a good small English dog-whip, hard and well-knotted towards the point, but I did not succeed in purchasing one as I wished to do, for your benefit. After prayers, we had a sermon of some length, on the advantages of punishing the body, for the good of the soul, and especially that sort of penance which is inflicted by means of whips. During the sermon the lights were extinguished one after another, and the concluding part of it was delivered in total darkness. It is understood that as soon as the last candle is extinguished, the penitents begin to undress, and when the preacher ceased, the flagellation commenced. It lasted fully a quarter of an hour; hundreds were certainly flogging something, but whether their own bare backs, or the pavement of the church, I cannot tell. To judge from the sounds, some used the whips, and others their hands, but the darkness was so total, I could see nothing; and besides having some little fear for my own person, I had got into a snug corner where I calculated no thongs could reach me. The groaning and crying were horrid, but the scene was altogether so perfectly ludicrous, that I had much difficulty in repressing an inclination to laugh. When the flagellation ceased, prayers were read, during which the penitents put on their clothes, if ever they had taken them off, and composed their countenances. Lights were brought in, and the congregation dismissed with the usual benediction.

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## ON THE MISUSE OF THE WORD CATHOLIC.

SIR,—I am one of the many who feel something like a dread at the very idea of Popery ever again prevailing in our land; but supposing that there is no real ground for such a fear, is there not still some danger, lest Protestantism should be wounded in the house of its friends, and Popery be inadvertantly aided by those who are

daily praying, that the man of sin may be destroyed with the brightness of the Saviour's coming? Is there no way in which such holy men may give occasion for Papists smilingly to say among themselves —Let them alone; they are doing our work very snugly for us?—One way, and which it is the object of these few lines to reprehend, however trifling it may appear to others, is the frequent and improper use of the word *Catholic*, and *Catholic Church*.

May not the pleading for a *catholic* spirit, as opposed to a sectarian, and the praying for the good estate of the Catholic church be considered by some as arising from a very kindly feeling towards the Popish church, which is the very opposite of that church for which they pray, and whose prosperity they are seeking? viz. the Universal Church of Christ.—I can easily suppose some persons reasoning—'What a good church must the Catholic church be, that we hear so much said in her favour by Protestants, and for whose welfare they constantly pray!' And are there none in that corrupt church sufficiently Jesuitical to take up the weapon aimed at them, and turn the edge thereof against those who prepared it? In the true spirit of Jesuitism, practising upon the unwary with their cunning craftiness whereby they lie in wait to deceive, they have probably in numerous instances addressed the ignorant in substance as follows:—You see that our church must be the true church, or else you would not hear so much said on its behalf by Protestants; nay, you must plainly see, that while they are Protestants in name, they are Catholics in heart; for in their national creed they are ever repeating, 'I believe in the Holy Catholic Church!'

I have occasionally seen this uncalled-for use of the word *catholic* in the pages of 'The Christian Guardian.' Thus 'Columbus,' in your last number when shewing the entire adaptation of Christianity to all nations, says—'her essential character is wholly catholic.' In the heading of that article it is better styled 'Christianity an Universal Religion,' which word universal, when the sentence will allow, I beg to recommend as a substitute for that here exposed, and would caution all against adopting expressions, which by being wrested from their legitimate use, may occasion "the way of truth to be evil spoken of."

In concluding these remarks, I trust my spirit breathes, "Grace be with all them that love our Lord Jesus Christ in sincerity."

NON. CON.

We are happy to find our friend NON CON so feelingly alive to the deceivableness of Popery, and the rather as so many of his brethren, by their zeal in favour of Romish emancipation, and their opposition to all enactments for restraining the violation of the Lord's day, have evinced a fearful departure from the principles of the Baxters, Owens, and other Non-conformist worthies of former days. The term *Catholic*, is from its obvious meaning of *universal*, incorrect, as applied to the *Romish sect*; and therefore we generally prefer the terms Papist, Romanist, &c. They must however be lamentably ignorant, who can suppose the *Holy Catholic Church*, to mean the *Unholy Romish Apostacy*. At the same time we insert the greater part of NON CON'S letter, though not sure whether it may not be regarded as a needless caution.—ED.

# THE LAST END OF A YOUNG CHRISTIAN.

FROM MEMOIRS OF REV. J. E. JONES, BY THOMAS PAGE, M. A.

A DEATH-BED scene recorded in his journal while at Hawkhurst, is so full of rich and animating comfort to those, who by faith in the atonement of Christ, are awaiting the final victory over death and the grave; that we cannot refuse it insertion. Possibly some may attribute many of the expressions of this dying believer, to an unusually high state of enthusiastic temperament; but let such consider again how many attendant circumstances were calculated to allay excitement of every kind; the shattered frame, the unstrung nerves, the mortal agonies, the bursting ties of relationship, the struggling of animal life to retain its earthly lodging. Oh, let them consider how these usual accompaniments of 'life's latest hour,' in the majority of cases, serve to quench every spark of animation, to becloud every beam of joy, to weigh down the immortal soul beneath a burden of unutterable anxieties, and to banish far away from the struggling victim of the king of terrors, every hope and every joy that rests not on an infinitely more solid basis than a morbid excitement: and then, let them make the candid and just admission that there is in religion, when it takes up its dwelling deeply and immoveably in the heart, a power to console, and to elevate, and to gladden which is elsewhere sought in vain; a power to bear up the mind, when every earthly prop is falling from beneath it, yea, to kindle such a pure and tranquil brightness around the dying hour, as almost to blend the closing scenes of this life with the opening visions of glory and of bliss, upon which the new-born spirit enters in the life to come. And having made the admission which they cannot with any shadow of reason withhold, let them rise without delay, to the noble endeavour to clear away from their breasts every object of earthly hope or fear that may withstand its entrance, and welcome to their hearts, as their abiding guest, that religion, whose freely-conferred benefits are so mighty in their influence, and so blessed and so lasting in their consequences.

March 21, 1828. Was much interested and delighted in my first visit to a young woman in this parish of the name of Huntley. Her bodily frame was fast sinking under the influence of disease, but the hope of an interest in the atoning blood of Jesus, was lively and vigorous, and her happy soul was rising on the wings of faith and love towards heaven. Never before has it been my privilege to witness so remarkable an instance of a dying believer rejoicing in Christ Jesus, with joy unspeakable and full of glory.

March 25. Passed some interesting moments to-day by the bed side of Harriet Huntley, who witnessed a good confession when in health, and therefore her dying testimony is the more satisfactory. She is so weak as to be scarcely able to articulate, and consequently much of what she said, I could not distinctly understand. I could hear her whisper every now and then such expressions as these—'All is well,' 'I now feel that religion is every thing.' The frame of her mind seemed truly humble, grieved to think how little she had glorified that Saviour, who in her salvation was all in all; and how far she had been living beneath her Christian privileges. Christ was indeed all her hope, and all her dependence; but she felt that holiness of heart, and consistency of conduct, and deliverance from the dominion of sin, is as much the privilege of

a Christian, as it is a part of his salvation. 'She said she now saw that the path to heaven was much more narrow than she had ever before thought it; and had she strength, how earnestly would she exhort her Christian friends to walk more humbly and closely with God. 'Oh, do tell me, sir,' she said when I rose to take leave, 'do tell me if I am in error, tell me if I am resting on the right foundation.' I think it was during this visit, she expressed herself so strongly on the value of the means of grace, and said she was so powerfully impressed and awakened under a sermon, from the words, "Mary hath chosen that good part, which shall not be taken away from her."

March 26. 'I was early summoned this morning to attend the dying Harriet; whose dissolution her friends considered to be at hand. It seemed indeed as though the earthly tabernacle was on the very point of sinking to its kindred dust, but never surely could the heavenly guest it contained have been more vigorous. As soon as I was seated beside her she exclaimed, 'Oh! Jesus is giving me the victory — complete victory — —final victory!—Glory, glory!—all is well—for ever well.'—And then she repeated the word glory again and again, till from speaking with a strength of voice which astonished us, the word died away upon her lips into a soft and gentle whisper—'Oh,' she said after a pause, 'what a miracle of grace! what a brand plucked out of the burning! what a mercy!—Praise the Lord—Oh! do praise him'—

I shall behold his face
I shall his power adore,
And sing the wonders of his grace,
For evermore.

It is scarcely too much to say that her countenance seemed to shine like the face of an angel; it was brightened up to so extraordinary a degree with an expression of holy peace and heavenly joy, in the evident foretaste of the glory that awaited her. She took the hand of each present, and spoke to all in turn with peculiar appropriateness. To her distressed mother she said,—'My dearest mother, oh, that you felt what I do.' 'I wish I did,' my love,' was the mother's reply. 'You may, you may: Jesus will lead you in the right way.' 'My dear sister,' she said to Maria H. 'do give yourself wholly to the Lord — seek him with all your heart.' To a young man who was present, she said,—'Be faithful to the light and grace which God has given you. Live near, oh, live near to him, live upon the *fulness* of Jesus. Be faithful—will you be faithful?' When a little recovered from so great an effort, she exclaimed,—'If this is dying, it is sweet indeed to die.' Upon which I reminded her that I had said to her a few days ago, when her mind seemed rather under a cloud, that it is the privilege of a Christian to die. 'Yes,' she replied, 'what is all the world to this?'—meaning the joy and peace she possessed. She then repeated the name of Jesus with great emphasis, adding, 'He is my God, my Redeemer, my Saviour.....Tell the world,' she exclaimed, her countenance beaming as before, 'I am a sinner saved by grace;' and then she repeated the expression again and again in a tone of voice, of which I should have supposed her wholly incapable.....At the close of the day she said to a friend,—'To-day I have experienced as it were a heaven below, perhaps to-morrow I shall reach a heaven above.' With reference to former seasons of doubting, she said,—'Oh! wherefore did I ever doubt a Saviour's grace, and faithfulness, and love?'

April 1. 'The summons reached poor Harriet this evening, which

carried her through the swellings of Jordan, to the shores of the everlasting Canaan. "Mark the perfect man, and behold the upright: for the end of that man is peace."

April 9. 'All that was mortal of Harriet Huntley was this day committed to the ground—'earth to earth, ashes to ashes, dust to dust.' A long train of mourners followed her corpse, and the whole company joined in singing over her grave the suitable hymn,

In vain our fancy strives to paint, &c.

The day was remarkably fine; and in the evening the sun went down with more than ordinary splendour, gilding the western skies with his parting beams. As I took my evening ramble through a romantic part of the village which I had not previously explored, I followed in imagination the spirit of the departed saint into the realms of undecaying blessedness, and could almost fancy that her seraph voice was still sounding in my ears the comprehensive expression which her dying lips had so often uttered, Glory, glory, glory! The beautiful stanzas of Watts were at that moment as sweet to my mind as they were appropriate:—

How fine has the day been, how bright was the sun,
How lovely and joyful the course he has run,
Though he rose in a mist, when his race he begun,
And there followed some droppings of rain;
But now the fair traveller is come to the west,
His rays are all gold, and more beauteous his vest,
He paints the sky gay as he sinks to his rest,
And foretells a bright rising again.

Just such is the Christian—his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears;—then he breaks out and shines
And travels his heavenly way—
But when he draws nearer the end of his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the close of his days,
Of rising in brighter array.

## ON BOWING AT THE NAME OF JESUS.

SIR,—Having been lately led to consider the practice of bowing the knee at the mention of the name of Jesus, I beg leave to offer a few remarks which have occurred to me.

I would first advert to Phil. ii. 9—11. (which is the text upon which the custom is founded) "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is affirmed by dissenters to be used as *symbolical* of submission: their mode of argument is this; they first assert that bowing the knee was an honour done to kings and nobles in the east, as we find in Gen. xli. 43. and several other parts, and from these passages they assume the figurative meaning of the text. But we must recollect that *Christ*, the King of kings, and Lord of lords, and who is one with the Almighty Father, stands in a much higher situation with respect to his creatures, than kings do with their subjects. And the bowing the knee has not been proved to have been done *at the mention of the name* of these kings, and

therefore it cannot be shown to be a parallel case to it.

Let us now proceed to examine the context, for a text of scripture should never be singled out without looking into the connection. In the former verses then, we find most beautifully set forth the humiliation of our Saviour in visiting this world, taking upon himself the form of a servant, and suffering a most cruel and ignominious death on the cross for the salvation of sinners; and immediately afterwards we have as it were a reward given to him for the execution of his work of mercy in the words of the text, "*Wherefore* God also," &c. Surely none who have tasted of the blessings obtained by this glorious Redeemer, can *refuse* to assign that glory and honour which the Father here promises him.

I would here remark, in support of this text being taken literally, the peculiarity of its being at the mention of *Jesus*. This word signifies in the Hebrew, Saviour, and the mention of this name, perhaps is more calculated than that of any other, to call forth the principles of gratitude from true Christians; and possibly the inspired apostle selected it from the other titles of our Lord on this account; for upon turning to Rev. v. 13, we find that the angelic host ascribed blessing and honour to the *Lamb* for ever and ever, which word does not so readily suggest the idea of a Saviour as the other; nor is it required, as the one is to be at the *mention* of the name, and the other was at the *presence* of Jesus.

The principal objections urged against this practice are, that it is superstitious and popish: the former of these, can be of no weight, when the custom is shown to be founded on Scripture, as it has been.

Let us, however, see what meaning our church attaches to this ceremony: — 'testifying by these outward ceremonies and gestures their due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.' (Canon 18th.) I would appeal to any candid person, whether these are superstitious sentiments, or whether such expressions are tainted with false devotion.

As to its being a popish ceremony, I will not deny it; but are we to endeavour so far to shake off all similitude to the professors of a false religion, as to neglect a duty because they perform it? No one can be more inimical to the Romish religion than myself; yet, though I should regret to see any of their superstitious ceremonies introduced into the Church of England, I would on no account neglect what is so plainly stated, through any apprehension of being charged with being in alliance with that church.

Is there anything then revolting in the idea of bowing the knee upon the mention of the name of one who is co-equal and co-eternal with the living God; of one who visited this world upon the errand of mercy, and obtained redemption for man at the cost of his own precious blood? No, there certainly is not, and no *just* reason can be adduced for objecting to conform to this ceremony.

It ought not then to be branded with the words, 'superstition,' or 'popery,' when we see it founded upon so firm a basis as the holy word of God. Other objections may be urged against this ceremony, but I can never be convinced that it is wrong, unless a direct contrary injunction can be found in the inspired volume.

Φίλος τῆς ἐκκλησίας.

# SERMON OF THE LATE REV. W. RICHARDSON.

SIR,—Permit me to send for insertion in your useful publication, the substance of a sermon preached by the late Rev. W. Richardson, of York. It will doubtless be read with peculiar pleasure by that part of his flock who survive him, and it will prove, I am persuaded, edifying to the spiritual reader of the Christian Guardian. The sermon was taken down in short hand, when it was preached, Oct. 27, 1799, in York Minster, by the late John Russell, Esq. R. A. the personal friend of Mr. Richardson, and one of the many admirers of his ministry. I send you a faithful copy of the MS. transcribed from the short hand notes by Mr. Russell himself. Those who remember Mr. Richardson's style and manner, will at once recognise their late esteemed Pastor. I shall feel I trust something more than gratified, by the cream of one of his excellent sermons being admitted on the pages of the Christian Guardian. May our noble cathedrals resound with the Truth of the "glorious Gospel," as York Minster certainly did, when Mr. Richardson was one of the Vicars Choral.

W. R.

*Shepperton Rectory*, Oct. 1835.

## SERMON.

2 CHRON. xxviii. 22.—"This is that king Ahaz."

"WHATSOEVER was written afore time, was written for our learning;" we are therefore to read every part of the Scripture, in order to gain instruction. We find in this king Ahaz, that all the chastisements of God were rendered useless to him; for in the time of his affliction did he trespass yet more against the Lord; this is that king Ahaz.

Great benefits to men flow from their afflictions, but this end cannot be accomplished, except in the way of repentance, faith, and holiness. We cannot honour God but by seeing our own evil, and his goodness, and in being delighted in his ways so as to follow after his holiness. All the means of grace are therefore to beget the life of God in the soul of man. Affliction is one of these means. If the heart were good, there would be no need of such unpleasant remedies, but the more our God would pour down his benefits upon us, the more thankful and devoted we should be. But since man is fallen from God, and he seeks his happiness in earthly things, continual prosperity would ruin us.

In king Ahaz we see an example, that the more men abound in, and are partakers of the good things of this life, the more they forget God. Hence it was, that when God of his infinite goodness first promised the Saviour to fallen man, he did not permit him any longer to remain in paradise, but took him from that pleasing situation, in order to dispose him to seek his salvation. And accordingly, this memorable sentence against Adam and his posterity was pronounced: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." This sentence has been fulfilled in all ages. Every man hath his share, and there is as much mercy as judgment in this; they who are called to the knowledge of God in Christ Jesus, may be called to have more stings in their earthly comforts than others, in order to tear away their idols, to alarm their consciences with

guilty fears, to give them a view of God's tremendous wrath against sin. By various means mankind try to get rid of these, and they try to gain relief in a wrong manner; but if God is favourable to them, he follows them with repeated strokes of affliction.

The end of all His holy dispensations and chastisements is, to induce man to fly to the only refuge which is in Christ—to that which is our only true happiness. As they have departed from Him in their own evil ways, it is to bring them into His own holy way again. The end of affliction is, that we may humble ourselves in the sight of God, and that we may acknowledge the justice of his dealings, and return to Him in Christ Jesus, cleave to his mercy in that Saviour, and depend upon his goodness and power. When afflictions are attended with these effects to the soul, they become truly profitable, and happy are they who are thus profited; for then their title to the kingdom of heaven is made manifest. But woe be to them who take to rebelling more and more against Him, as it was with this king Ahaz. His history is related in this chapter. The son of a pious man seated upon the throne of David. Yet he threw off the cords of God's discipline; yea, he forsook the covenant of his God, and fell into gross idolatry, practising the abominations of the heathen. To punish this man, God gave him into the hands of the king of Syria. This heavy punishment one would have thought, would have humbled him. But instead of this, Ahaz sent to the king of Assyria, while he wasted his house to pay him.

When all hopes from man failed, he sent to strange gods, but they were the ruin of him and all his race. This deluded man, instead of crying to God, tried every means but the right one. He plunged deeper and deeper into sin, and the effect of his conduct is an example to all obstinate sinners.

If men's worldly schemes are blasted, they engage the more in business. If their idols are cast down, it makes them fretful. If the hand of God lies heavy upon them, it makes them fly in the face of his justice.

It is said in the Revelations that under his judgments "they gnawed their tongues with pain and repented not of their sins."

If conviction of sin is upon them, they fly to pleasure and drunkenness, to seek relief, to every thing rather than to the blood of Christ, which can alone purge away sin. Or else they rest in some of those wretched schemes of religion which rob God of his glory, or they reject the Bible and take refuge in the cold bosom of infidelity. In short, like King Ahaz, they harden their hearts against God. And they who refuse like him to profit by warnings will find God their enemy.

While the sincere church of God is walking in newness of life, multitudes depart the farther from him, but dreadful will be their condition that depart, and who make that which should be for their soul's health, to be the occasion of their condemnation. They will find to their confusion what an evil and bitter thing it is to fight against God.

Let it be your care, my brethren, to apply what has been said. You have heard what it is the Lord means by his dispensations, especially those that are afflictive. You all have trials. Have you profited by his merciful dispensations? Have they brought you to a throne of grace with the publican's prayer in your mouth? "God be merciful to me a sinner!" Have they made you trust in the merits of Christ, for the remission of sins, to follow him in holiness of life. Then is the gracious design of God's giving afflictions answered in you. You must not be without

a daily cross. Let it work a sense of the importance of eternal things, and having a joyful hope of the glory to be revealed. Bless his holy name, that he will not let you find what you would, in earthly things. Be thankful, that as he alone is worthy of your heart, that he will not let idols reign in your breasts. Some that hear me, may not have profited to this day. God has caused you to be troubled, but you have not returned by repentance. He hath foiled your schemes, but this has only put you to follow other false schemes, without your being convinced that true happiness is only to be found in the blood of Christ, which alone can purge the conscience from guilt. You have had a sense of your iniquities, but this has made you seek to establish your own righteousness. You, like Ahaz, have plunged more into the world, murmuring and complaining under the rod, taking refuge in false religions, and you are hardened in sin, proof against the most alarming judgments; but woe to you if this be the case, for the judgments of God intended to restore you, have had a contrary effect; they have hardened you in wickedness, and thus it would have been good for you if you had never been born. Some of you may have fallen from seeking his grace after tasting that the Lord is gracious, return to the Lord again, that you may not stand like that King Ahaz, whom no correction in providence could reclaim. You must when hedged up in your ways by providence, be persuaded, that your pursuits of pleasure turn to gall and bitterness, and that they will end in affliction; for the wicked are like the troubled sea, which can never rest. You may be at this time a prey to evil affections, temptations, and passions, which now make your bosom like a troubled sea. Thus it will be until you repent and fly to the blood of Christ, submit to the word and spirit of God. The longer you delay your returning the worse will you feel, unless you take refuge in a system of lies, in which you may continue to be, till in hell you lift up your eyes in torments. But may the word have due effect, cease from sin, lest he be angry, and ye perish for ever.

## THE CENTRAL HOUSE OF CORRECTION AT NISMES, IN FRANCE.

THIS building was erected by Louis XIV. on the ruins of a former fortress, with the object of bridling the Protestants, who are very numerous in the South of France, and who in this town amount to more than half the whole population. After the French Revolution, it was used as a refuge for mendicants, and latterly as a house of correction. Two temples were fitted up by government, nearly contiguously situated, for Protestants and Catholics, and separate wards in the hospital, with appropriate chapels, were allotted to the two persuasions. The Protestant chaplain is M. Emilier Frossard, who celebrates divine service on Sundays and Thursdays, and conducts an elementary school, on the reciprocal plan.

The prisoners are estimated at eleven hundred, of whom about forty only are Protestants by birth. Their service however has for some time past been remarkably well attended by Catholics, so that at length the Protestant temple was unable to hold those who desired admittance. The responsibility of the chaplain's situation, and the encouraging prospect this held out, will be appreciated by every Christian. Perhaps there is no position in the life of a sinner, so well calculated to impress him that he is such, as a residence in a place of this

kind. But it does not need walls and bolts to make a prisoner, for remorse is a prison, nor can any thing immure a man so fast, as the conviction of sin under the spirit working upon the soul, till the command is issued, *to proclaim liberty to the captives, and the opening of the prison to them that are bound.* In consequence of the crowds that thronged the entrance to the Protestant temple, the authorities interfered a few months ago, not by enlarging the place of worship, but by rescinding a standing rule which enjoined that every prisoner should attend one chapel or other, and allowing them to remain in the courts if they pleased. The consequence was, that the attendance fell off in both temples, but the Protestant still reckons above a hundred hearers, who remain like so many grains of wheat, after the chaff has been winnowed away. Sixty of these were Roman Catholics by profession a little time back, and of this number fourteen were received at the communion of the Lord's Supper on the seventh of July. These persons had given every proof of good conduct since they were brought to the prison, their attendance on public worship was constant, and their application in the school was most diligent.

On one occasion, M. Frossard took for the text of his communion service, Acts xi. 26. *The disciples were called Christians first in Antioch.* He spoke with force and with unction, on that indispensable part as well as proof of evangelical life, that whoever lays hold of Christ by faith, must become a *new creature.* His words were attentively listened to and believed, and he received the most gratifying assurance of their good effect. Soon after the conclusion of his discourse, the following interesting letter, addressed to him by his catechumens, was put into his hand.

To M. Frossard, pastor of the Church of Nismes, chaplain of the Central House of Correction, and of the Royal College.

'M. PASTOR,—We are come this day to testify our gratitude for all the trouble we have cost you, as well as for all the pains you have taken with us. We are also come to request you will not forsake us. We have taken a decided resolution to follow the evangelical religion, which you preach from a Christian pulpit. Yes, the word of truth, which you have spoken has moved our hearts, and awakened us from the sleep of death into which we had long been sunk. How happy for us was that day, on which God by his grace opened our hearts, as he did that of Lydia, to understand the scriptures! We are come, beloved pastor, to protest to you before God, that we will henceforth follow the Divine precepts contained in the Book of Life, which we are so fortunate as to possess. Do not omit to join your prayers to ours, now that we are going to approach the holy table, for the purpose of asking grace and forgiveness from God, and of reconciling ourselves to him. We request you also to invite all charitable persons to unite themselves to us by their prayers; that so we may, when our confinement is over, become *new men*, and zealous servants of our Lord and Saviour Jesus Christ, proclaiming loudly the great benefit he has conferred upon our souls, in sending you among us to make us choose *the one thing needful.* May God make us signal instances of his grace in this world, and after our death receive us into heaven! May God also open the heart of all our companions in misery, so that they in their turn may understand the scriptures, and through them attain

to know the true religion of Christ. We conclude, Mr. Pastor, with interesting you to continue your love towards us, and we will altogether beseech the Lord to bless your labours among us poor and miserable sinners.'

'Yes, sir, we pray and shall pray for you. Your presence cheers us, and may the Lord bless you.

'Your very humble and very faithful servants,

*(Signed by Fifteen Persons.)*

This interesting statement is taken from one drawn up by Mr. Bordely, pastor of Milhaud, near Nantes. We trust that the Lord will give his angels charge over these awakened souls, and enable their faithful minister to be the means of turning many to righteousness, till the wilderness of a prison is glad, and the desert of spiritual hearts is made to blossom as the rose.

## FRAGMENT ON THE BIBLE.

How precious is the book divine,
By inspiration given;
Bright as the light its pages shine,
To guide our souls to heaven.

In the Holy Scriptures the ignorant may learn all requisite knowledge, and the most knowing, says an old author, may learn to discern their ignorance. "A wayfaring man, though a fool, shall not err therein." "All Scripture is given by inspiration of God, and is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

'This book can make the simple wise,
And show the wise the path to heaven.'

It is said that Dr. Martin Luther wished all his books of devotion were burned, when he perceived that many who valued and were fond of them, neglected their Bibles. Believers in Jesus should not leave the fountain for the streams; it is both unwise and unthankful to choose to read God's word, rather in any other book than his own; the entrance of his word giveth light. "Search the Scriptures," said the Saviour, "they testify of me." Reader, remember this declaration. The word of God is compared to seed; that seed is incorruptible indeed, of which Peter speaks, by which we are "born again." The best and holiest of Christians have the greatest appetites, and keenest desires after this food of the soul; thus Job declared, even in his afflictions, "I have esteemed the words of his mouth *more than* my necessary food." David, in the same strain, affirms, "how sweet are thy words unto my taste, yea, *sweeter than* honey to my mouth." "I found thy words, and I did eat them, for they are the rejoicing of my heart." "Moreover, by them is thy servant warned, and in keeping of them there is great reward." While the word of God is thus nourishing to the soul of the real Christian, by the disuse or neglect of it, the most vigorous appetite is subject to faint and pine away. But as in bodily diseases, although from this cause there may be no relish for wholesome food, yet it will, nevertheless, when taken, nourish and strengthen; so will the word of God really do us good, far more good and benefit than more high seasoned food, which while it pleases the palate, weakens and impoverishes the system if it was taken to habitually. Peaniels

der, let the sober life-giving, soul-satisfying streams of divine truth be precious, and chosen by you, may you say with Dr. Watts,

'Should all the forms that men devise,
Assault my faith with treacherous art,
I'd raise them vanity and lies,
And bind the Bible to my heart.'

We may confidently expect God's blessing on his own institutions; and we cannot surely ask any thing more agreeable to his will, than a competent understanding of that book, in which he has made known his own will for our guidance and his glory.

St. Augustine used to say, 'I *delight* in the Holy Scriptures. I lay them up in my memory as a most *valuable treasure*, and by tasting and feeding upon those delicious descriptions of another world, I take off great part of the bitterness of this.' Many saints in modern times, like Augustine in old times, have found the same. "The word of God hath been bread indeed to their souls, yea, THE BREAD *of life*." On it they have fed; and forgotten their cares, proving by sweet experience, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

Good Tertullian, one of the fathers, used to say, 'We feed our faith, raise our hopes, and establish our reliance with the sacred word.' Truly the word of God is an anchor to the soul, sure and stedfast, it is perfect, it is tried, and proves a rock to all who delight therein. Oh, how blessed is the description given by David in the first Psalm, of such as meditate therein *day and night*. "Whatsoever such an one doeth, shall prosper," the word of God received into the heart aright, will be a fruitful source of glory to him, for its effects will be seen, and the Holy Spirit will make it a spring of holiness in us, then we shall not be forgetful hearers or readers of the word, but blessed in our deed; it will be evident, that the word hath a place in our hearts, which the temptations of Satan, the deceits of the world, or the trials of life, have neither been able to subdue nor stifle.

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## ON THE RESULT OF MISSIONARY EXERTIONS.

In accordance with my promise, I now proceed to inquire what may be the expectations justified by the word of God, in regard to the result of missionary exertions.

The opinions of religious persons are beginning to be much divided on this subject. Some years ago most of those who cordially promoted missionary labours, entertained hopes, that the conversion of the world was to be effected by means of the various institutions now in operation; and many of our platform advocates are still wont to encourage the same hopes. Of late however, numerous individuals appear to have become less ardent in their support of these institutions, and in some instances even to be opposed to missionary exertions altogether. I consider these to be the unequivocal symptoms of some spiritual disease: for surely no pious Christian can seriously consider Matt. ix. 37, 38. and Mark xvi. 15. and not conclude that it is his duty and privilege to co-operate in preaching or sending the gospel to every creature. Indifference therefore and aversion betray, that there is something *morbid* (if I may so say) in the spiritual system; and it becomes our first business to endeavour to trace the effects to their causes.

Though two classes of persons exhibit their anti-missionary symp-

toms, yet I conceive the origin of the malady to be the same in both; viz. undue excitement occasioned by unscriptural expectations. The first class consists of those students of prophecy who have discovered (as they believe) from the word of God, that a very awful *apostacy* of the whole of Christendom is to be expected previous to the general conversion of the world, and is to be immediately followed by a time of unparalleled tribulation; and these have consequently not only abandoned their former views, but in some instances they seem to consider, that in giving countenance to these societies they are thereby helping forward a delusion, which tends to lull professors into a false security, when they ought to be praying, "that they may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." The other class are persons who were merely sustained in their exertions by the excitement produced by over sanguine expectations; and, without regarding *prophecy*, or any other portion of the scriptures, their energies have sunk, merely from perceiving that the success of the gospel has not been commensurate with their anticipations. If the views of this latter class had been corrected and sobered by the word of God, such a reaction (or rather such a collapse) would not have taken place. But *both* these classes appear not to have been duly influenced by adequate motives in their first support of missionary exertions, nor by clear apprehensions of their duty; otherwise disappointment on the one hand at the world's not progressing more rapidly towards conversion, or a discovery, on the other hand, that it is not yet to be generally converted, would not have rendered them either hostile or apathetic towards the work.

But though I conceive both parties to err, in *this* respect, yet do I think the students of prophecy to be on the whole correct, when they argue, that the conversion of the world is not to be effected under the present dispensation, neither by existing means. Nor can it be considered a matter of little or no importance, whether men are in darkness or not in this respect. For the excitement occasioned by fallacious hopes will sooner or later terminate in a diseased state of feeling; even as it is written, "Hope deferred maketh the heart sick;" and thus, as we have seen, the cause of missions itself suffers in the long run. And secondly, and most materially, if (as I believe) there is a period of apostasy and unparalleled tribulation at hand, it is an awful thing for any to be deluding themselves with the idea, that all things are rapidly flowing onward towards universal conversion. It would occupy too much of your space were I here to attempt to go into the proofs of this impending apostasy and tribulation. I shall conclude therefore by requesting the attention of your readers to some of those Scriptures which have a direct bearing on the missionary question.

First—In regard to the Gentile dispensation under which we live, James declared in the apostolical council, that the object of God in visiting the Gentiles was, "to take OUT *of them* a people for his name." (Acts xv. 14.) Consequently, it is for the present an *election* from among the Gentiles that is to be looked for. The parable of the tares, of the sheep and goats, and many other passages of Scripture lead to the same conclusion; as likewise do all those epistles addressed to the "called" from among the Gentiles. It is not until the Lord shall have gathered out the tares, and separated the chaff from the wheat, and thoroughly purged his garner, that all shall be holiness to the Lord. And indeed,

in Rev. xiv. where we have "the angel flying in the midst of heaven, *having the everlasting gospel to preach* unto them that dwell on the earth, and to *every nation, and kindred, and tongue,*" (which appears so aptly to symbolize the present times) the message of the angel is, "Fear God, and give glory to him, for the hour of his *judgment* is come." Which, by the way, shows us, that some signal judgment is to follow this evangelizing the nations, and that whilst the gospel is being preached "as a *witness* to them," they will be nevertheless becoming *ripe for judgment*. The same thing is to be implied from Rev. xviii. in which the angel who enlightens the earth with his glory, and announces the final doom of Babylon, first invites God's people to "come *out* of her;" shewing that there is an election of grace to be previously gathered in.

Secondly, the *agents* to be employed in the *general* conversion of the heathen are the *Israelites*, as may be seen from Isaiah lxvi. 19. Zech. ii. 11. and other places. Nor is it unimportant to observe, of the *number* of agents to be employed in that work; that when the time shall arrive for it to be accomplished, it is written of it, "The Lord gave the word, *great* was the company of those that published it." Psalm lxviii. 11. Whereas it is the common complaint of missionary advocates, that the number of labourers, now after thirty or forty years of exertion, is still so small, that they will not supply more than one preacher to a million souls!

Thirdly, it is written of that period, "*As soon as they shall hear of me*, they shall obey me; the strangers shall submit themselves unto me." Psalm xviii. 41. But have we yet seen anything of this character? Do not our missionaries, on the contrary, frequently complain of the great difficulties and discouragements with which they have to contend, insomuch that their chief hope is from the rising generation? We have seen no instance of "a nation being born in a day;" Isaiah lxvi. 8. For even the success in the South Sea Islands did not take place until after a long period of discouragement, through which the labourers had to toil; and so far were the natives from submitting themselves to Christ as soon as they heard of him, that the missionaries were well nigh abandoning their work in despair. To this I may add, that Psalm cxxvi. 6. seems to imply, that under the present dispensation, the witnesses of God are "to go forth *weeping*, bearing precious seed;" even as the witnesses in the Apocalypse prophesy in sackcloth. Whereas of that time of general conversion, it is said, "that they shall go out with joy." Isaiah lv. 12.

From these things it may be seen, that the whole circumstances and characteristics of the present ingathering of the elect remnant, differs from those which shall attend the general conversion of the gentiles.

Another circumstance requires to be noticed. It is admitted that if the world is to be converted through the instrumentality of existing means, those means must be greatly accelerated and extended. At present we can, with the utmost facility, count the communicants at the various missionary stations throughout the world; and compared with the myriads still in darkness, they are yet but as drops in the ocean. That something like a proper idea may be formed, therefore, of the additional energy requisite to effect the world's conversion within anything like a reasonable period, I will place a few calculations before the reader, derived from various sources. In an American work recently published, in which this subject is handled, the writer, after

estimating the present number of truly converted persons at *ten millions*, observes, that if there be no more, three hundred years have elapsed since the time of the revival of religion at the reformation; and yet only *one eightieth* part of the world is now converted; at which rate it will consequently require *twenty-four thousand years* before piety can pervade the world! Mr. Tyso, a Baptist minister in this country, in his 'Inquiry after Prophetical Truth,' takes the population of the world at *eight hundred millions*. These, he observes, die and are renewed by their offspring, three times on the average in every century; so that all converts die in about thirty-three years; and as all children are born unregenerate, the same work of conversion has to be done over again every thirty-three years. 'With the present rate of operation and success, (he says) it would consequently take *one hundred and sixty thousand years* to bring about that state, when all shall know the Lord, from the least even to the greatest!' Thirdly, the Rev. W. W. Pym, in his 'Thoughts on Millennarianism,' observes, that if every day we were to have a pentecostal miracle, and three thousand were to be gathered in daily, it would nevertheless require three hundred and fifty years to convert the world.

From all this it will be seen, that some very signal circumstances are likely to occur, before we can hope to witness that great consummation which all desire. Nevertheless, it is written, "I the Lord will hasten it in his time;" of which I am fully persuaded: though I am equally convinced that we are now only employed in gathering out the elect remnant, and that we should constantly echo that prayer in the burial service, "That it would please thee shortly to accomplish the number of thine elect, and to hasten thy kingdom." For not until the stone *smites* the image on the feet, will it become a great mountain, and fill the whole earth; (Dan. ii.) and again, not until the body of the fourth beast is destroyed, and given to the burning flame, and the Son of Man shall have come in the clouds of heaven, shall "all people, nations, and languages serve him." (Dan. vii. 11—14.)

I feel tempted to enter more largely into these latter considerations, but I must content myself with the present limits, and remain,

Dear Sir, your's faithfully,

A FREQUENT READER.

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## ON MISQUOTED TEXTS.

THERE are some texts of Scripture which are so constantly misquoted in conversation, books, and even from the pulpit, that I wish to call the attention of your Readers to them, not that the actual meaning is altered in all cases, nor the weight of their import diminished, but it seems to me to indicate a degree of carelessness which is rather reprehensible, not to be accurate when we are using the words of Holy Writ.

That charge of Moses, given under the Law, was very express—"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you." Deut. iv. 2. and no less so was the warning given under the Gospel dispensation, at the close of the Revelation of Jesus Christ.—"For I testify unto every man that hear-

eth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19. Now although the change of words to which I allude, may not be condemned in either of these passages, in my opinion they imply that a more scrupulous reverence to the words of the Sacred Scriptures is due, than that they should be heedlessly changed for what are generally considered synonymous terms.

The first text to which I shall advert is in Deut. xxxiii. 25. "and as thy days, so shall thy strength be," which is usually quoted, "and as thy day is, so shall thy strength be."

The second text to which I shall refer is in the book of the Prophet Habakkuk ii. 2. "That he may run that readeth it," which is almost invariably repeated as "He that runs may read." I do not perceive any change of meaning in these alterations, but I shall now notice two other passages in which the sense is evidently varied by the change of words. We often hear persons say, "a merciful man is merciful to his beast;" which is a corruption of Prov. xii. 10. "A righteous man regardeth the life of his beast." Now the alteration of this text lessens its force very much; that a merciful man is merciful to his beast is a matter of course, for the same feeling exercised towards his fellow creatures, is generally called pity, compassion, tenderness, kindness, &c. But the Bible version makes mercy a proof of religion; an ungodly person may be merciful to his beast, from a humane disposition, or from a fear of injuring his property by ill-treating or neglecting his beast; but "the *righteous* man regardeth the life of his beast," because it is the workmanship of God, and because he desires to be like God, "the Lord God, *merciful* and gracious," according to our blessed Saviour's command, "Be ye therefore merciful, as your Father also is merciful."

1 Tim. vi. 17. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," is commonly changed to "who giveth us all things richly to enjoy," which appears to me a variation of the meaning, and rather to sanction our taking extreme pleasure in the things of this world, than to express the richness of God's bounty in the bestowment of them. I cannot read the Scriptures in their original language, nor am I acquainted with all the different explanations of Commentators, and may therefore be myself mistaken in censuring these common errors, but should you think my simple remarks incorrect, or unworthy a place in your pages, perhaps you will at least favour me with your own opinion of them,

"A STRANGER."*

* IT sometimes happens that apparent variations from the authorized Version are real improvements, and express more accurately the sense of the original:—while in other cases quotations are made from the marginal readings, which are occasionally more correct than those of the text. (See for instance Rom. vi. 17.) The observations therefore of our correspondent, though important on the whole, should be received with some caution and limitation.—ED.

Psalm cxix. 19.

## ON SUBSCRIBING TO DISSENTING PLACES OF WORSHIP.

MR. EDITOR,—The accompanying letter was written by a lady in my neighbourhood in answer to an application from a dissenting minister for her pecuniary aid towards the erection of a new chapel for his congregation. Perhaps you may think it not unworthy of insertion in your truly "Church of England Magazine." The precedent appears to me a useful one, and the reasons alleged for the refusal, such as ought to be carefully weighed by conscientious members of the church, before they lend themselves to applications of this nature.

Yours very truly,
CLER. NORF.

SIR,—My delay in replying to your letter of the 10th, was occasioned by the importance of its subject, which seemed to require much prayer and deliberation. You do me justice in supposing me earnestly desirous to promote the cause of our Redeemer on earth, and it is true that wishing to join hands with all who love the Lord Jesus in sincerity, I have in times past occasionally given a slight aid towards the erection of dissenting places of worship in districts where the truth was not preached in the Established Church. But circumstances are changed, and I must candidly confess that in the present state of England, I dare not comply with your request. My attachment to our Established Church has grown with my spiritual growth, and strengthened with my spiritual strength, from an increasing conviction that with all its lamented abuses, it is supereminently pure in its doctrines, liturgy, and articles—founded on the Apostles and Prophets, Jesus Christ himself being the chief corner stone, and that it is the principal depository of sound religion in the country; and I every day feel more and more thankful for a sound national church, as a great outward bulwark of the faith. While this church is on the one hand fearfully attacked by its political enemies, and by many religious professors, so as to threaten its very existence outwardly, it is on the other hand growing rapidly in the number and devotedness of its faithful evangelical ministers, and it plainly appears to be my positive duty now to bestow on it the *whole* of my small influence. I have also perceived of late, a change for the worse in the general spirit, both political and religious, of most dissenting bodies, a spirit of insubordination and disregard of our Lord's example and injunctions, and of the apostolic precepts, (Rom. xiii. Titus iii. 1 Pet. ii. &c.) on the subject of obedience to the powers that be; together with an unholy and lax willingness, falsely called liberality, to countenance Socinians, not by acting with them in the Bible Society, (where all sorts in *my* view might be safely admitted, and I would not exclude Jews, Turks, and Infidels, if willing to circulate our Bible) but by making common cause with them upon other occasions; so that while I feel a Christian respect for many individuals among my Dissenting brethren, I cannot see it to be my duty at present to give them any support in their collective capacity, although it is painful to me to refuse my aid in the present instance, particularly as I am quite aware of the destitute state of It has appeared to me expedient to write thus at large, lest my motives should be misunderstood, and, I remain Sir,

Your obedient Servant.

## ON THE PERSONALITY OF THE HOLY SPIRIT.

SIR,—In your number for June, are some passages respecting the Personality of the Holy Spirit, among which the baptismal command (Matt. xxviii. 19,) occupies a prominent place.

It may assist the friend of your correspondent H. F. in forming a right conclusion, to observe that the literal rendering of the original would be, "Go ye, and make disciples of all nations, baptising them INTO the NAME of the Father, and of the Son, and of the Holy Spirit." There is an ambiguity in the expression *in the name*, which is thus avoided. For instance, *coming in one's own name*, may denote acting by one's own power, or on one's own authority; but baptising *into a name*, or *unto a name*, has a direct personal signification. And such, I believe, is the term employed whenever baptism is spoken of.

Some valuable remarks on this subject are to be found in Dr. Pye Smith's *Scripture Testimony to the Messiah*, a work which I mention with the greater pleasure, as it affords me an opportunity of acknowledging a Dissenter for a brother, and for an useful servant of the Lord Jesus. From the third volume of that elaborate work, I select the following passages, which will probably be new to your correspondent's friend.

An unknown, but early Christian writer, whose *Exposition of Faith* occurs among the works of Justin Martyr, says, 'Since in the doctrine of baptism, the one name has been unitedly delivered to us, of the Father, and the Son, and the Holy Spirit; what reasoning can set aside the existence of the Son and the Spirit, in the divine and blessed essence?'

Limborch, a cautious writer, who lived in declining times, when he might easily have availed himself of equivocal language, expresses himself decidedly on this point. 'The divine majesty and glory are attributed to the Holy Spirit; since we are commanded to be baptised *into* his name, equally with that of the Father and the Son.'

Morus, a late admired divine of Germany, says, 'That the Spirit is put in the same degree of dignity as the Father and the Son, so that he is entitled to religious honour, and upon the same ground of certain evidence, follows from the institution of baptism, in which we are dedicated *to the name of the Holy Spirit*, as an object of worship and confession. So that the very first entrance into the Christian religion shews, that the Holy Spirit is not a created being, but is God, equal with the Father and the Son.'

I have transcribed this passage gladly, because as the Germans have gone near to annihilating everything that is supernatural, and really precious in the gospel, the testimony of a German writer will, of course, carry peculiar weight. But even Semler, who contributed so eminently to introduce the withering sentiments of Neology, is obliged to acknowledge this doctrine. These are his words, 'It is certain that the expression, *to be baptised into any one*, or *into the name of any one*, always refers to a personal existence. Wherefore, since all Christians, after having been taught the doctrine delivered by Christ, concerning God the Father, himself as the Messiah, and the Holy Spirit, are commanded by Christ to be baptised into the Father, Son, and Holy Spirit; it follows, if we submit to the authority of Scripture, that the Father, Son, and Holy Spirit, are persons, or agents numerically distinct.'

For my own part, I am willing to take my stand upon this exposition of Dr. Semler, dangerous as I conceive his writings in general to be. The concessions of an innovator may always be regarded as the strongest arguments; and when a man who is *given to change*, leaves one of the *old paths* untouched, it is clear that he felt he could not meddle with it justly.

The chief difficulty of the doctrine, appears to me to be this. The Father and the Son have been beheld, the one in the works of creation, and the other in his abode upon earth; but the Spirit cannot be seen in any sense of the word. He can only be experienced in his transforming, regenerating, and encouraging operations; and even pronouncing upon these, we are liable to err, through sanguineness and precipitancy. Let us however cultivate the fruits of the Spirit, and this endeavour, if sincere and persevering, will lead us upward to the Spirit himself, as a river is traced to its source. An earnest desire to produce these fruits, will soon realize the Spirit, and his invisible agency to our hearts. *If any man will do the will of God, he shall know concerning the doctrine.* When we apply ourselves *to perform the works of the Spirit, we shall find, that* the agency of a greater power is necessary, and this want is precisely supplied by the doctrine of the Holy Spirit.

Some writers talk of an *energy* of the deity, but what do they mean by that term? I can form no idea of an energy of the Deity apart from the Deity himself. What is goodness, but the action of one that is good! What is kindness but the action of one that is kind? What is an energy of the Deity but the Deity himself acting, and in this case, acting upon the souls of men? If the *energy* be not Deity, then it is distinct from Deity, that is, to say, a separated portion of Deity, and consequently another divine person. So that the use of the word *energy* brings us to the very point from which we set out.

I hope these few lines of reasoning may be of use to your correspondent's friend. Allow me, however, to observe, that the occupying the mind with such doubts and inquiries has a fatal effect upon vital religion. A man is thus beguiled out of the sure and practical path of holiness, to follow the phantoms of philosophical investigation; and this is usually a forerunner of a declining state, and of a long period of darkness and trial. Whatever takes off our heart from the pursuit of sanctification, will turn out in the end unprofitable in itself, and probably a choice delusion of the enemy.

J. T. M.

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## THY WILL BE DONE.

If thou should'st bow my head with grief,
Be thou my refuge, O! my God;
Teach me in thee to seek relief,
When sorrow shall my days o'ercloud:
The heart that bleeds, thou wilt not break,
The heart that mourns its day-star gone;
Thou gav'st, and thou canst also take;
O! may I say—"Thy will be done!"

If I have loved this earth too well,
My thoughts from thee and heaven have wean'd,
And made me here content to dwell,
And on an earthly love hath lean'd;
Cause me to feel how frail the stay,
When earthly hopes and joys are flown;
And chast'ning, teach a child of clay,
Meekly to say—"Thy will be done!"

O! thou who cam'st each wo to heal,
And those of contrite heart to save,
To thee ascend my soul's appeal;
That I may such submission have,
As, when this troubled life shall close,
And all the griefs I've ever known,
When death shall come to give repose,
E'en then to say—"Thy will be done!"

CHANCHMAN.

## ON JOB XXIII. 10.

"When he hath tried me, I shall come forth as gold."

'DIVINE grace,' says the amiable and pious Leighton, 'even in the heart of weak and sinful man, is an invincible thing.' Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.'—"It is good for me that I have been afflicted," was the declaration of the man after God's own heart—and the believer of every age and condition will bear testimony to the truth of his words. For the Christian graces and virtues, which a state of ease and security too often render torpid and inactive, are called forth by affliction, and brought into lively exercise—while the waywardness of the will and infirmities of the temper, which caused little disturbance, and were overlooked in the time of health and prosperity, occasion bitter regret in the retirement of a sick-chamber or in straitened circumstances, and, through grace, are controlled and corrected. "Ye have heard of the patience of Job." Had he not been tried with severe afflictions we should have been unacquainted with the distinguishing virtue of this holy patriarch, and have lost the benefit of his example. By means of affliction the Christian is brought to the knowledge of himself. Tribulation, which causes the natural man to chafe and be furious "as a wild bull in a net"—under the influence of divine grace "worketh patience" in the believer, "and patience" produces "experience." He was conscious before in a certain degree of his unworthiness; but now so clear are his views of the infinite purity, majesty, and goodness of God, that the strongest terms will scarcely express the opinion which he has of his own demerits: "Behold, I am vile"—"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." He perhaps *said* before that he was weak—but now he *feels* himself to be so; his earthly props are knocked from under him, and he finds that divine grace alone supports him, and keeps him from falling. It is now more than ever the thorough conviction of his heart, "In the Lord have I righteousness and strength."—By means of affliction the Christian becomes more intimately acquainted with his God. How little do the most sedulous attentions of earthly friends avail in times of sorrow, need, or sickness! too often must it be said of the kindest and the best, "miserable comforters are ye all." "Ye are all physicians of no value." But when the Christian pours out his complaint before the Lord, and shows him his trouble, he will soon be able to say in the words of the prophet, "Thou drewest near in the day that I called upon thee: thou saidst, Fear not." "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness;" and he will enjoy such discoveries of the divine goodness and mercy as far to exceed his largest conceptions. "Blessed be God," says the apostle, "even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves

are comforted of God. For, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." And such will be the testimony of believers unto the end of the world. The spiritually-minded Halyburton said, 'I could not but commend the Lord to you, having found so much of his goodness; I never found so much when I was in health and prosperity, as I find now in sickness and languishing. I find he makes all to be good to his people; sickness, or health, or diseases, or whatever they be, all is good.' And Ebenezer Erskine, during his last illness, declared, 'I have always found my times of severe affliction my best times. I have known more of God since I came to this bed, than through all my life.' Holy Job, after having suffered awhile, until his fretfulness and impatience, his low thoughts of God, and his high thoughts of himself, were purged away, came forth, as he had said, "like gold." And even in his temporal affairs, the Lord blessed the latter end of Job more than his beginning. "But should the believer be kept in the furnace of affliction all his life long; let him not faint nor be weary in his mind." By prayer and watchfulness let him wait still upon his God. In the patient continuance of well-doing, let him "press toward the mark for the prize of the high calling of God in Christ Jesus." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." However numerous and severe his trials may be, let him not say, "The Lord hath forsaken me, and my Lord hath forgotten me." Let him not be afraid, for he shall never perish, but shall eventually come forth as gold." An unskilful beholder, (these also are the words of Leighton) may think it strange to see gold thrown into the fire, and left there for a time, but he that puts it there, would be loth to lose it; his purpose is to make some costly piece of work of it. Every believer gives himself to Christ, and he undertakes to present them all blameless to the Father; not one of them shall be lost, nor one drachm of their faith; they shall be found, and their faith shall be found when he appears. That faith which is here in the furnace, shall be then made up into a crown of pure gold. "It shall be found unto praise, and honour, and glory." Yes! if he manfully bear the cross, he shall wear the crown. If in faith and patience, he truly serve the captain of his salvation, (who was himself made perfect through sufferings) during the few days of this uncersain life; he shall finally join the blessed in heaven who stand "before the throne, and before the Lamb, clothed with white robes and palms in their hands;" he shall be numbered with the saints in glory everlasting, concerning whom it is said, "These are they which *came out of great tribulation*, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

B. C. S.

## SUNDAY EVENING.

To-day I have been among the saints of God, have shared their devotions, and listened to the messages of divine grace, as set forth in a preached gospel. I have thus sought from my heavenly Father increase of spiritual strength, to walk in the way of life, as also addition to my knowledge of truth life-giving in Christ. But what truth has so touched my heart, so moved my will as to give clear promise of a consequent modification in my habits of feeling and of action? Or, if no truths have thus seized upon my soul, what gain has accrued from all that has reached my outward ears? Is there any such magic in truth that vibrations of the air caused by its utterance, though unheeded by the human spirit, should exert a sanctifying influence? Can it make one more holy, who is not induced by it to resolve upon more holy action, or led to forsake some accustomed sin? Can it show its life-giving power except by first informing the understanding, and then determining the will to some specific resolution?

I have listened to a discourse in which the preacher set forth the grounds of the certainty that Christ's kingdom will be finally triumphant. A natural reflection is, how great the honour of belonging to his church here upon earth, and how desirable to put forth our best energies for the promotion of a cause that will finally invest all its adherents with the highest glories attainable by the intelligent creature. I have before enlisted myself as a soldier of the cross, have become a sworn partizan of the Lord Jesus Christ, but still have not made the strenuous efforts that such a cause and such a leader justly demand. How can I hesitate to devote myself anew to the service of God in the gospel of his Son? But what shall I attempt in pursuance of this resolution? This will I do: I will attempt to persuade any reader of this article who is not consecrated to this same high work, to join a most unworthy follower of the Lamb in the determination to live henceforth only for the kingdom of Christ. My arguments shall be these:—

First. God our Maker, God our Preserver, God our constant Benefactor, demands this of every human being, and beyond all question, is right in such a demand. If he be *right* in this requirement, it must be *wrong* in us to refuse obedience, and this wrong must be great in proportion to the importance of the thing demanded, and to the dignity of him who makes the demand. No apology for refusal can possibly be offered while *right* is *right*, nor *wrong* continues *wrong*: and surely neither the writer or reader will be willing to take a step so immensely important, as this refusal must be, without good reasons.

Secondly. No object is by any means comparable in importance with this which now claims our attention. Now, as we are so constituted, that we must live for some object, the only question is, which of all that come before us, is most worthy our regard? If the reader could be supposed hesitating as to this point, it might be worth while to remark how easily such a question is decided in practice: for apart from the consideration that God would only demand what is most important, the presumption is, that the grand objects of his own administration are more important even to man, if permitted to share in them, than any lower object can be. But if this presumption be thought insufficient to warrant a decided course in practice, no plan of conduct can be adopted

without such an investigation as may lead to a full conviction, that no object of human effort is so important as that which fully engages the divine mind. In any imaginable case of a reasoning person, the decision must be, *no course of life can promise such valuable results as one of entire devotion to the service of God.*

Thirdly. This employment of our various powers of being, will be found the most congenial of all to the original constitution of our souls. Concealed under the ruins of our nature in its present condition may still be found the elemental parts of a constitution in the image of our Maker. All sin does violence to that constitution—the struggle is misery; a discord that can only be removed by our return to the original purposes of our existence. This topic, however, can only be made intelligible to those who have experienced the beginnings of a new and spiritual life; others must take those upon trust who affirm, that harmony between ourselves and the other portions of the universe, moral or natural, can only be restored by our union in action with our Creator and God.

Fourthly. Connected with the preceding argument, but in some measure distinct, as we are situated in a world of sin, is the remark that happiness in this life is chiefly attainable in the service of God. Gratification, passing pleasures, may be found elsewhere; but no permanent happiness. No intelligent creature can be permanently happy while a rebel against his Maker. "There is no PEACE to the wicked." But the Christian has great peace, for he delights in the law of his God, in all the ordinances and acts of divine Providence. He is required to rejoice evermore. It may indeed pass for little with many, but it is nevertheless true, that the servants of God are by far the happiest of human beings. Should any one object that all this depends upon the taste of individuals, thereby intimating that in his own case this argument is vain, allow me to ask, is he willing to cultivate a taste or set of dispositions that will not allow enjoyment in the service of God? The happiness of which I speak is in kind that of heaven; it must be found happiness here, or it can never be shared hereafter.

Fifthly. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." If you live, it is in consequence of the Saviour's death, and hence any course of life that he would not approve must be palpable ingratitude,—in reality, sin of the most malignant kind. To continue in such a state of mind would be inconsistent with salvation from sin, so that any life, except one of devotion to the service of God, must, in reality, prove that you are the enemy of the Lord Jesus Christ. But are you willing to continue his enemy who died for you? Considering, too, that he alone could save you by his death? Will you not at once yield to the constraining influence of his sacrifice of himself for ruined sinners! If not, vain would be the effort to remonstrate upon the wickedness or folly of your conduct. All other arguments must be lost upon the heart that is not moved to *actual* gratitude by the consideration of a Saviour's dying love,—all other motives must fail to secure its possessor to the cause of redeeming grace.

C. S. A.

## LETTER AT THE CLOSE OF THE YEAR.

MY DEAR FRIEND,—Let me express a hope, that you are going forward in the way to heaven—enjoying prosperity of soul yourself, and seeking to take many others with you "to the kingdom"—this is a great honour, and the distinct prospect of it should make us prompt, prayerful, diligent and persevering in endeavours to do good in the world. Ah, dear friend, are we indeed doing all the good we can? Are we labouring to the extent of our abilities and opportunities for the good of souls? If you and I were called this night to give 'an account of our stewardship,' how would it be with us? Would it be said, 'She hath done what she could?' or, would it appear to our shame and disgrace, that we had concealed the one talent, because we had not five or ten? it is worth while for us to investigate this matter, and to see whether we are loiterers or labourers in the Master's vineyard—the great uncertainty of our lives should be a powerful motive to promptness and diligence, and this returning season should be regarded as an enforcement of the command, "Go, work to-day in my vineyard." Many years has the great husbandman borne with us; yes, with our short-comings, lukewarmness, and indifference in his service—he has "had long patience" with us; year after year have we beheld the moral desert covered with thorns and briars; but how little we have done towards rooting up these, and planting the seed, the incorruptible seed of the kingdom in its place. Oh, this should fill us with sorrow, deep sorrow, for while we have been neglecting to do this, neglecting to plant the gospel in the wilderness, the enemy hath been "sowing tares," which have again increased the fruits of evil, and God has been dishonoured, souls ruined, and the regions of misery have received additions of victims, who went to "that place of torment" unwarned, unreproved, uninvited, uncared for, by us, though we have borne the name of Christ, and have avowed our love to him before the church and the world. Ah, dear friend, such things ought not so to be. No, we should strive with both hands earnestly to pluck sinners as brands from the burning—we should exhort our perishing neighbours to flee from the wrath to come; we should invite them, yea, beseech them, to go with us to hear the gospel; we should address to them affectionate letters of intreaty and invitation; urge the gospel on them for their acceptance, and by every means in our power, 'try to save some.'—Yes, to save some, and to be instrumental in seeking to save the meanest or the vilest, will be an *honour* indeed; and acknowledged before an assembled world when the honours of this present state, and the opinion of our fellow-creatures, will be forgotten and unknown for ever. Oh, let us not be wearied in doing good; and if our efforts should call forth reflections from our friends, or attract the finger of ridicule or scorn, let us remember that the opinion and favour of God is of more importance than that of the whole world beside. The Redeemer who suffered for us, was not ashamed to suffer *singular reproach, contempt,* and *scorn.* Our obligations to him are inexpressibly great, and if he was not ashamed to suffer "even the contradiction of sinners against himself," for our sakes, we should shrink from the thought of denying him before an ungodly world. Rather let us be stimulated to imitate him, "who went about

doing good;" and who "hath left us an example that we should follow his steps." Let us aspire to the honour of being "labourers together with God;" and of sharing with those who turn many to righteousness the splendour of shining as the stars for ever and ever." Let me draw your attention to the little tracts I enclose. I have read them with deep interest, to a circle of praying friends, and hope you will circulate them to the *extent* of your influence; the price is small; and the distribution of them may become a great blessing. They may stir some up by way of remembrance, and draw forth their efforts for the divine glory and good of souls. This will be a good work to close the year with, and if it should please God to spare us to enter on another, our hearts may thereby be warmed, and our faith and zeal increase, and our holy fruits and active labours bring increased glory to him, "whose we are, and whom we serve."

P. S.—In the tract on the influence of pious women, you will see just what I wish you to attempt to engage in, namely, reading to those who will not come to the sanctuary. I hope the fact here stated, with its delightful effects, if a blessing to so many, will do you like service. The other on the claims of our unconverted relations, is alike solemn and edifying; may we, dear friend, read to profit, that the world and the church may be the better for our having been in it.

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## SLEEPING IN JESUS.

FROM THE CHRISTIAN REMEMBRANCER.

ASLEEP in Jesus! blessed sleep!
From which none ever wakes to weep:
A calm and undisturbed repose,
Unbroken by the lust of foes.

Asleep in Jesus! oh how sweet
To be for such a slumber meet;
With holy confidence to sing
That death has lost his venomed sting!

Asleep in Jesus! oh, for me,
May such a blissful refuge be:
Securely shall my ashes lie,
Waiting the summons from on high!

Asleep in Jesus! time nor place
Debars their precious 'hiding-place;'
On Indian plains, or Lapland snows,
Believers find the same repose.

Asleep in Jesus! far from thee,
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep.

# Review of Books.

*THE LIFE OF THE REV. T. T. THOMASON, M. A. late Chaplain to the East India Company.* By the Rev. J. SARGENT, M. A. Rector of Lavington. 8vo. Pp. xii. and 334. Seeleys. 1833.

BIOGRAPHY may be regarded in a two-fold point of view, either as affording a memorial of a departed friend, or an example deserving of general attraction and imitation. It is possible indeed to conceive of a third case, where the life of an abandoned profligate is published by way of warning; but the compilers of such records usually defeat their professed intention, by presenting the supposed object of aversion in a favourable point of view, and clothing him with adventitious excellencies, until (as is known to every reader of the Newgate Calendar, Rob Roy, and Eugene Aram) the housebreaker, freebooter, and murderer, become objects of interest, lively compassion is excited on their behalf, and the young, instead of detesting their crimes, are only led to commiserate their melancholy end, and lament that so much feeling, spirit, and manly decision, should be terminated by the vile hands of a public executioner. While those who judge more correctly, can only regret the mischievous effects of the misapplication of such talents as those of the late Sir Walter Scott, in embalming the memory of the disgraceful, and exhibiting vice and immorality under an attractive aspect.

With what different feelings however must the Christian regard the literary labours of the late Sir Walter Scott, and the late Rev. John Sargent. The splendid and voluminous productions of the former produced for him fame, and rank, and fortune; yet what after all are they but perversions of fact and history, and repulsive caricatures of right feeling and religious principle—leading men to despise what is honourable, to esteem that which is vile and base; to call evil good and good evil; to put darkness for light, and light for darkness. Whereas the productions of the late Rev. Mr. Sargent—the lives of Martyn and of Thomason are calculated to promote in no mean degree the cause of religion, of peace, of piety and happiness, both in this life and a future. Morality and religion would sustain no loss were every line of Sir Walter's works sunk in ocean's depths, while the annihilation of the memoirs of Martyn and of Thomason would be deeply deplored by every Christian who is acquainted with their contents.

Of Martyn's life it is not our intention to speak. Ten successive editions in the course of a few years have rendered our commendation of it of no importance. Nor is it our intention to institute a comparison between the memoirs of Martyn and Thomason, or to assert that the latter is equal to the former; but we must maintain that both Martyn and Thomason were eminent in their day and generation—were distinguished for piety, talents, and attainments—and have left behind them memorials which may not only gratify a weeping friend, or soothe the sorrows of a bereaved relative, but which are calculated to instruct, console, or edify every attentive reader.

The Rev. Thomas Truebody Thomason was born at Plymouth, June 7, 1774, and having lost his father when only a year old, was, by the affectionate care of his mother, who still survives, placed at school in Greenwich, where he continued till the age of thirteen, when he was removed to Deptford,

**and in the year 1789, when only fifteen years of age, accompanied the Rev. Dr. Coke on a mission to the West Indies in the capacity of his French interpreter.**

A youth between fifteen and sixteen (says his biographer) in the West Indies, could want no topics of excitement by day or by night. The wonders of another hemisphere would not allow his curiosity and surprize a moment's slumber. Cocoa-nut trees and humming-birds by day, fire-flies and musquitoes by night, were either his pleasure or torment. But these obtained the least portion of his regard. Matters of higher interest rivetted his attention, and awakened his concern.

**Dr. Coke and his young interpreter visited the Caribbs in St. Vincent's, and then sailed for Dominica.**

Here (says Mr. Sargent) the sight of the slave population called into painful action the passions of pity and righteous indignation in one to whom scenes of oppression being new, were therefore the more revolting. He thus winds up his comments on the state of his degraded fellow-creatures. 'There is, it is true, *some* alleviation of their misery: they are not sensible of their unhappy condition; but this insensibility increases, or ought to increase, our compassion. How came they to be insensible of their condition? they were born so—How came they to be born so? Their parents were slaves: and so the genealogy proceeds till at last the unhappy creatures are found to have been torn from their native country, and deprived of friends and happiness.'

The following exhibition in Antigua proved a balm to Christian feelings wounded deeply by the wrongs of humanity.

By noon we arrived at our destined place, where was a congregation of 1200 blacks. They were seated on benches on a small declivity. The Doctor stood on a chair under a shed, and preached to them on Phil. iii. 20. The negroes wept much.'

Visiting the Dutch island of Eustatius, they encountered an edict worthy of the days of Diocleian. This was its tenor:—If any white person shall be found praying with his brethren, for the first offence he shall be fined fifty pieces of eight; for the second, one hundred; for the third, he shall be whipped, his goods confiscated, and he banished. If a coloured person shall be found praying, for the first offence he shall receive thirty-nine lashes; for the second, he shall be fined, whipped, and banished: but if a slave, he shall be whipped every time.

Notwithstanding this atrocious law, it is delightful to know that the party were received into the house of one who was willing to risk his character and means of subsistance, out of love to his Saviour, and to those who appeared in his name. 'Surely,' said one of those who were received under his hospitable roof, 'the Lord will prove his rock and shield, and will abundantly reward him in the day of account at the end of time.' To the blacks who crowded about the house a sermon was delivered, on the text, "I am not ashamed of the gospel of Christ;" but the preacher was soon obliged to quit the island.—P. 9, 10.

**The party then visited St. Kitt's, Saba, and Jamaica. At this latter island**

A sight was witnessed from the recital of which, making as it does part and parcel of a system of atrocity, one 'turns for relief to some ordinary wickedness.'

'We breakfasted at the plantation on balm tea and Indian bread, a repast at the best not very agreeable. But how was my appetite lessened by what happened during the meal! The overseer had ordered a slave to walk our horse till we went away. He did so, and permitted him now and then to crop a mouthful of grass. The overseer observing him, called the under-overseer, and ordered him a dozen lashes. Detestable cruelty! how did it shock my feelings! I could hear the whip resounding from afar, whilst the miserable sufferer gave a loud and heart-rending groan in the intervals of striking. I hastened to leave the hated spot, and my return was attended with as much melancholy as my departure was attended with pleasure.'—Pp. 11, 12.

We quote these passages as illustrating the actual state of West Indian slavery above forty years ago, while the slave trade still existed, and when the efforts for its abolition had scarcely com-

menced. They clearly evince in our judgment the folly of those who talk about the happiness of the slaves in olden times, and the painful scenes which must occur where man possesses unrestrained authority over his fellow-men. What Mr. Thomason then witnessed produced on his mind an indelible impression of the guilt of West Indian slavery, and rendered him to his dying hour zealous for its termination.

Mr. Thomason's engagement with Dr. Coke, and his early education among the Wesleyan Methodists, would of course have opened the door to his employment in that connexion, had he not decidedly preferred the ministry in the Established Church; and he was therefore induced to apply to a valuable institution then, and still, we are happy to say, existing at Elland, near Halifax in Yorkshire, whose object it is to assist deserving and devoted young men in their preparation for Holy Orders. The late Rev. Henry Foster, and the Rev. Richard Cecil, were deputed by the directors of the Elland Fund, to examine Mr. Thomason, and his own statement of what then took place, is too interesting and instructive to be omitted, It should be remembered, that Mr. T. had hitherto been chiefly brought up among the Methodists, which may account for the particular points on which he was principally examined.

'The chief topics of inquiry with Mr. Foster and Mr. Cecil, were sudden impulses and sinless perfection. As to Calvinism and Arminianism, the points I chiefly expected to be mentioned, how agreeably I was deceived when Mr. Foster remarked, 'that if St. Paul, so great an apostle, said,—"here we know in part"—how much more may we;—he was decided for himself, and would let others think for themselves.'

'Mr. Cecil asked me,—'What is your reason for preferring the church establishment to Mr. Wesley's connection?' I observed, 'From the first moment of my having any views to the ministry, they have been directed to the church; which might arise from my having been a constant attendant on the service of the church, when at school, and the pleasure I then felt in it. These views, and this esteem for the church, have remained with me. The excellence of its economy strengthens me in the preference; added to which, it is the establishment of the kingdom.'

'I should be glad to know,' said Mr. C. 'what you think of perfection?' 'I told him I thought perfection consisted in being blameless in life and conversation, and in setting the affections on things above; and that, to that I was continually aspiring.'

'But,' said Mr. C. 'many believe and profess more.' 'I told him so it seemed. For Mr. Foster mentioned having heard Dr. Coke preach, that whilst one evil thought remained in the soul, it was not born of God. But I never heard him preach or profess it.'

'And with regard to the Calvinists and Arminians,—whose opinions do you follow?'

'Indeed, sir,' said I, 'I have never read a book on the subject, except the Bible, in my life. I have always made it a point to leave those things; as I think it productive of evil to dive into intricacies which can never be perfectly cleared.'

'You think,' said he, 'very rightly; I have acted in the same manner myself. I make it a point never to handle these things in public. But you say you have read the Bible,—what views do you gather from the Bible?'

'Sir, said I, 'my views, as gathered from the Bible, are simply these,—"God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."'—Pp. 18—20.

The valuable services rendered by the Elland, the Bristol, and other similar institutions, to the cause of Christ, are by no means generally understood. At one period indeed the selection of a young man by a voluntary association of this nature would have subjected him to suspicion, and them to reproach. In the senseless outcry raised against Calvinists,

Evangelicals, &c. some forty years ago, it would have been rashly inferred in certain quarters that whoever possessed so much religion as to be chosen by one of these institutions, was righteous overmuch, and therefore unfit for admission to Holy Orders. Hence those societies were obliged to proceed in silence and obscurity—but be it known that through their means and by their bounty, some hundreds of valuable, useful, and laborious ministers have been educated, obtained admission into our church, and been mainly and extensively instrumental in promoting that revival of religion, and that general improvement in the clerical character which has certainly taken place, how far soever we may yet be from that state of things which is ardently to be desired. We are not sure indeed, whether the same petty jealousy does not in certain quarters still exist, and whether this may not compel the conductors of these institutions, to a degree of caution which may sometimes prevent the very existence of such societies being known by individuals who would gladly contribute to their pecuniary support; most happy shall we be to be the channels at any time of conveying the offerings of the wealthy, to the too exhausted treasuries of some of these valuable societies.

Mr. Thomason was placed by the directors of the Elland Society, under the care of the Rev. Mr. Clark of Chesham Bois, a venerable and aged minister, who undertook to instruct him without any remuneration, merely requiring the Society to provide for his board. The volume before us contains some interesting and instructive information concerning this eminently useful and devoted character, of whom it is no mean praise to have been the honoured instrument of preparing such men as Thomason, Jerram, and many others for the work of the ministry; he was not content to instruct his pupils merely in classical literature, but deeply impressed on their minds the importance of an intimate acquaintance with Hebrew, and the still greater importance of entire devotion of heart to the service of God. The beneficial result of his labours eventually appeared in Mr. Thomason's qualifications, as a Hebrew translator, and in the simplicity, zeal, and devotion with which he preached the word of truth, and laboured to instruct others. We strongly recommend the extracts from Mr. Thomason's and Mr. Jerram's letters contained in this part of Mr. S's volume, to the attention of all engaged in preparing either themselves or others for the sacred ministry.

Mr. Thomason was entered at Magdalen College, Cambridge, and commenced residence in October 1792; during the early part of his university career, like many other well-disposed but mistaken young men, he fancied that he could employ his time better in other pursuits, than by diligent attention to the prescribed studies of the place, and accordingly neglected mathematics. Towards the close of his second year, however, he discovered his mistake, and applied so closely to mathematical pursuits, that on taking his degree, he appeared fifth in the list of honours. In the following October he was ordained Deacon, on Mr. Simeon's nomination, and was soon after elected Fellow of Queen's College, where he became successively lecturer and tutor. In January 1799, Mr. Thomason was united to Miss Fawcett of Scaleby Castle, and took up his abode at Shelford, where he engaged in tuition, and continued to assist Mr. Simeon as curate until 1808, when he accepted an appointment as Chaplain to the East India Company, and sailed for Calcutta in June of that year.

Mr. Thomason's attention had previously been called to the East Indies, and just before he took his degree, he had been pointed out for the situation to which Dr. Buchanan succeeded. Though induced to decline the proposals then made to him, he yet never appears to have lost sight of this important field, and now at length, in his thirty-fifth year, relinquished country and friends, and an useful and lucrative connexion as tutor, to labour in a far distant land. On his voyage to Calcutta the vessel in which he and his family sailed was shipwrecked, and the painfully interesting narrative of this event which first appeared in our volume for 1809, is here reprinted, and will be read with renewed interest. After such perils, Mr. T.'s arrival in Calcutta gladdened the hearts of many—who welcomed him with joy, and by their liberal offerings supplied as far as pecuniary aid could supply the loss sustained by his shipwreck. He entered at once with zeal and assiduity on the arduous duties of his station: but we must refer our readers to the volume itself for the details of this interesting period. Suffice it to say, he was ready for every good work, not only zealous as a preacher, but feelingly alive to every opening for usefulness—as a translator of the Scriptures—an active instrument in Bible and Missionary Societies—a wise and faithful adviser of the Company's servants—to the young, the poor, the afflicted, his counsels and services were invaluable, and he thus powerfully and effectually conciliated the favour of those who were at one time strongly prejudiced against his character and principles.

On all these points we should be happy to insert copious extracts from the volume before us; but our limits compel us to pass over many passages which we had perused with considerable interest. The following must not, however, be omitted. Lord Moira, the Governor General, being about to take an extended journey through the Presidency, Mr. Thomason embraced the opportunity of accompanying him, especially as he hoped that this tour would afford him increasing opportunities of usefulness.

Many circumstances conspired to make Mr. Thomason undertake this voyage of eight hundred miles, succeeded by a journey of fifteen hundred. Change of scene and of climate was likely to prove exhilirating and reviving; new and less fatiguing duties were advantageous—his church was to undergo repair, his flock was superintended by one in whom he had confidence; and he expected, not without reason, in accompanying the Governor General, to obtain much information concerning the education of the natives, and to enjoy the most favourable opportunities of urging his lordship's attention to their wretched condition. He could not, however, leave an affectionate people for the long period contemplated without pain; of which, perhaps, he was more than usually susceptible, from a recent excitement of his sensibilities in sending his eldest son to England. Concerning that event, he thus expresses himself—'The bracing air of Europe we hope will do him good; how greatly shall I rejoice, if he should prove willing, and qualified to follow his father to India, and labour here in the gospel. But this is with the Lord. *I dare not plan; but, blessed be God, I can pray.* I cannot convey to you what his poor mother felt; my own pangs seems to have been forgotten in her's. O it was a bitter parting! However, it is now over, and we both acquiesce in the step as wise and proper. It is one of the greatest parental duties to send him home—can a parent then hesitate?'—Pp. 217, 218.

My public ministerial work will be one service on Sundays, in the family boat of the Governor General, to which the party will have access. Corrie has been again attacked with his old complaint. He wrote to me a fortnight ago, begging my advice as to his going home. I could not hesitate to recommend the measure; strongly as we shall feel and mourn, yet for as much as the work of Christ is the

most blessed of all works, it is fit that he should flee, that his precious life may be prolonged for future good. I expect we shall meet on the river; when we come to his widowed church at Agra, we shall find sorrow, where we looked for joy. Corrie goes, who is the leader, the pattern, the father. O, when shall we see more labourers arrive in our vineyard? Yet we rejoice in the Lord's presence, and believing that he acts in a manner to us invisible and inscrutable, we can look to him through the gloom, and go forward with hope.—P. 219.

'The moral and religious condition of the country which Mr. Thomason was traversing, kindled in his bosom, almost at every new reach of the river, and at every resting place at night, an increase of that compassionate zeal which had led him before he left Calcutta, to draw up and present to the Governor-General a plan for the instruction of the Hindoos. His comments written between Mirzapore and Alhahabad are these:—

'In ascending the Ganges, and visiting the towns and villages on its banks, we see the enormous population of degraded beings with our eyes. The first place of importance was Moorshedabad, the once famous metropolis of Bengal, an immense city swarming with inhabitants, but exhibiting the sad marks of decayed greatness. Oh, it was an affecting sight to look around at the countless throngs, and observe moral, political, and religious degradation, without one cheering symptom of improvement. We have annihilated the political importance of the natives, stripped them of their power, and laid them prostrate, without giving them any thing in return. They possess neither learning, nor emulation, nor power. Every spring of action seems deadened; they wallow in the filth of a senseless and impure religion, without any prospect of deliverance. You can conceive nothing more wretched than Hindoo towns and villages. Nothing like architecture, except in their temples; the streets narrow and dirty, the houses inexpressibly mean, teeming with inhabitants whose appearance is disgusting in the extreme. At Benares, I ventured to visit the shrine held so sacred. It was an oppressive sight. The avenues to it are narrow, crowded with Brahmins and bulls: the symbols of their impure religion, meet the eye in every corner; and the horrid din of the Brahmins, and Fakeers, and bulls, and beggars, and bells, was too much to be endured. I hastened from the place, as from Pandæmonium, and thanked God for the gospel. If I do not return to my charge with more of a missionary spirit, it will be my own fault. To behold such a mass of putrified matter, and not be concerned about providing the means of life and health, is criminal in the extreme. Blessed be God for some little zeal. Had I obtained nothing more than an increased sense of the importance of ministerial labour, I should be richly repaid.'

Mr. Thomason had not sailed long with Lord Moira before he perceived with no little regret, that, instead of being more earnest respecting education in proportion as he beheld accumulated proofs of its necessity, he became, *in appearance*, less alive to it as a matter of excellent policy, and imperious obligation. The outline of the plan that had been proposed was, that schools should be established in every part of India; one principal one in every district for the instruction of the natives in the English language and science; under the school and subordinate to the master village schools, where the children should be instructed to read and write in their own language. The books to be selections from the moral and sacred writings of Christians, Mahometans, and Hindoos. To supply the district schools, that there should be a school for schoolmasters in Calcutta, under the direction of a man of science and literature, the whole to be under a head, called Agent for the superintendence of schools throughout India.

Concerning this plan, Lord Moira had expressed himself as highly pleased, and held out a hope, that with some modifications, it might be adopted. But good intentions suffer strange syncopes: mysterious under-currents often carry away stately vessels from their bearings: so it was in this instance. Influential persons at Calcutta exerted an adverse power on the Governor-General's mind, and in vain did Mr. Thomason attempt to counteract this influence, and to revive first impressions. 'I endeavoured,' he says, 'in the most solemn manner, to rouse the governor to a sense of the importance of the crisis, and of the high duties to which he was called. I look around and see a vast ocean, in the truest and most affect-

ing sense of Homer's epithet, barren of all good.'

An example of Indian munificence exhibited at this time at Benares, formed a humiliating contrast to English supineness. By it Mr. Thomason was at once shamed and cheered: 'Near a celebrated Hindoo tank, I have seen,' he says, 'the foundation of Jay Narrain's School: he met me there, and showed me the grounds, large and pleasantly situate: close by the house was a path, along which 120,000 Hindoos passed every week to bathe. He now says he is ready to pay the money for the school in the Company's paper, if the Governor will guarantee its application and place it under the direction of the collector, to be paid regularly to the school-master.' Will it be credited that this largeness of heart, though *admired* in the highest quarter, was nevertheless *suspected*. The relation between rulers and subjects in arbitrary and anomalous governments, are so disturbed and brought into so morbid a condition, that attempts to act right on either side, tend to awaken dormant jealousies. It seems that they must distrust analogy and experience, before they can trust each other.'—Pp. 222—226.

Leaving Cawnpore, Mr. Thomason began what to him was a novel and strange mode of life; marching and living in tents. The party proceeded by easy stages twelve miles a day, rising by gun-fire, when it was quite dark in the morning they arrived at their ground a little after sun-rise. 'Conceive,' as he says,—'describing his journey, an immense plain, on which are scattered thousands of villages, a few principal towns without variety, and a vast multitude of inhabitants: when you have seen one village or town, you have seen all, they are without any of those marks of opulence, civilization, or elegance which delight the English traveller. Those persons who are distinguished for their wealth, are few, and they shun the presence of Europeans: their manners and their dress are similar to those of their inferiors: the effect of English superiority is of the most gloomy nature.'

It was not long after entering upon the second part of this expedition, that Mr. Thomason's zeal, fidelity, and boldness, as well as his wisdom and discretion, were signally put to the proof. He soon discovered to his sorrow, that the Governor-General when travelling, paid no regard to the Christian sabbath. As his chaplain therefore, he deemed it incumbent on him, to notice this violation of the day of rest. Perceiving, however, when he had hoped his suggestions had been attended to, and his object attained, that arrangements were making on the Saturday for moving the next day; his conscience told him that he should be wanting in allegiance to the Lord of the Sabbath, if yielding to natural inclinations, he offered no remonstrance. Painful therefore as the measure was, he hesitated not to adopt it. The reply was, *his dismissal from the camp*. The rigour of this stern and haughty step, was indeed tempered by an intimation from the Secretary, that an apology would be accepted. To apologize when in error, was as congenial to Mr. Thomason's conciliating disposition, as it was to his religious principles: but in this case apology was out of the question. Yet as explanation was both admissible and becoming, he instantly wrote to the Governor-General, 'expressing his surprise at this order, but his readiness at the same time to comply with it; adding that *he felt as strongly as ever the importance of the subject, and thought it the duty of a minister of religion, to explain his views when the honour of God and interests of religion were concerned*: but that he lamented, that any thing should have appeared in the expression of his sentiments that was thought disrespectful. Thus did he unite deference for the authority of the Governor, and courtesy towards him as man, with deference to the paramount authority of God, and uncompromising integrity.

The Governor General was satisfied, and for a time respect was paid to the sabbath-day.

To what *dangers*, as well as inconvenience, a separation from the main party would have led, may be seen in this statement. 'Even on our line of march, we are subject to depredation. The camel, with his Lordship's table, was taken by Decoits two nights ago; and a little before, three camels: we dread single travelling, which even on the river would be dangerous, if the news from the armies continues as unfavourable as it has been. Who can tell what is before us? The war-trumpet has sounded.' From thoughts of war, and rumours of war, Mr. Thomason's mind was withdrawn delightfully at

Kurnall. There he found some artillery men, from a number who knew Mr. Corrie and loved him. These Christian soldiers came to Mr. Thomason's tent for prayer and exposition of the Scriptures, and (said he who ministered amongst them) —'even in this jungle, we could rejoice together in remembrance of the love of Christ.' All the places, (he added) where troops are usually stationed, are empty. There is nothing to amuse a traveller who does not hunt: however, I hope my time is not wholly lost; my little Hindoostanee church has lately received an accession by one of the converts from Agra, a pious humble Christian: we are now a little company, and spend many a happy hour together over the Scriptures. With these beloved fellow-travellers, I am often solaced amidst the sickening frivolities of the camp. Since we left Hindostan, Sunday has not been observed as a day of rest; yet the Governor halts to get ready for a tiger hunt. The kingdoms of this world will have their own pursuits and enjoyments, they are not those of the kingdom of Christ. The experience I have had of this, will, I trust, be useful to me, and certainly, intercourse with native schools, and daily Hindoostanee preaching, have contributed much to enlarge my heart towards the perishing heathen. Pp. 228—231.

On Mr. T.'s first arrival at Calcutta, he was employed at the Mission Church; in March 1824, he was appointed by Bishop Heber to a situation in the Cathedral, and in the following year was compelled by the precarious state of Mrs. Thomason's health to return to England—before, however, the vessel could reach this country, Mr. T. was called upon to consign the remains of his beloved partner to the silent deep; a bereavement which he felt most keenly. No sooner, however, did he arrive in this country, than he devoted himself to diligent and laborious services, engaging with zeal and success in the work of the ministry, principally, though not exclusively, at Cheltenham; where, as well as in numerous other places, he delighted to make mention of the Redeemer's name, and by his interesting statements of the scenes which he had himself witnessed, produced a deep impression on the minds of many, and stimulated them to enlarged exertions for the promotion of the gospel in heathen lands. This was remarkably felt during the last visit of Mr. Thomason to Cambridge, where several valuable students were induced to determine on going out as Chaplains or Missionaries.

His heart, however, was devoted to India. He had only returned to his native land for the sake of his beloved partner. It had pleased God to disappoint the expectations which had been entertained with respect to her, he therefore determined to resume his situation at Calcutta. Before, however, his return, he deemed it adviseable to re-enter the marriage state, and was accordingly united to Miss Dickenson of Liverpool, who still survives to lament his loss, and whose character and conduct evince in the most striking manner the wisdom of his choice. In 1828, Mr. T. sailed again for India—before, however, he reached Calcutta, he was attacked with water in the chest; and when the complaint appeared to be removed, was advised to sail to the Mauritius for the recovery of his strength. Twelve days, however, after landing in the Isle of France, his earthly tabernacle was dissolved, and his spirit numbered among the just made perfect, Sunday, June 21.

We have here given a brief outline of the life of this valuable and eminent servant of God—for the filling up, and for numerous and interesting anecdotes of distinguished characters, we must refer our readers to the volume itself, which we are confident will well repay their careful perusal.

*ON PLURALITIES. A Third Letter addressed to the Right Reverend Father in God, Edward, Lord Bishop of Llandaff.* By a CLERGYMAN. 8vo. Pp. 20. Rivingtons.

THE Author's preceding letters advocated an improved system of clerical education, and a revision of the present mode of entering the ministry in the Church of England, by requiring that all deacons should be assistant curates, and in no instance, except from some occasional necessity, charged with the exclusive care of a parish. This revised mode of entering the ministry would in our author's view lead to the clergyman's remaining a deacon until he was nominated as Incumbent to a parish, which nomination should be his title to priest's orders. He now proposes that 'an act should be passed, providing that any clergyman, who shall apply to a Bishop or other functionary for institution to a benefice, or licence to a perpetual curacy, shall thereby without any exemption, vacate every other preferment, which he may possess with cure of souls.—That every clergyman admitted or instituted to a second preferment should on the Sunday after institution give notice, or cause it to be given in his former church, that he has ceased to be its incumbent, though he may continue as curate, and use the parsonage for any time not exceeding six months; that if in these six months the patron neglect to present a new parson, the bishop may collate by lapse; that if in two months more the vacancy be unsupplied, the patronage should lapse to the Archbishop—in two months more to the crown; and if at the end of twelve months the vacant living be still unsupplied, any priest producing proper testimonials, &c. may claim institution.' The author conceives this plan would, without injustice, terminate pluralities, create a more rapid succession to livings, and materially relieve the poorer clergy. We apprehend, however, that all the real advantages of his plan might be attained, without that sweeping alteration in the situation of deacons, curates, &c. which he suggests. His letter contains some judicious observations on the propriety of imposing a moderate tax on the larger livings, in the room of the existing first-fruits and tenths, and on the expediency of altering the present divisions of parishes, and of empowering a bishop, on request of the patron and incumbent, to unite two parishes, where the population of the two together does not exceed a thousand, and the extreme distance of the most remote part of one parish, from the most remote part of the other, is less than five or six miles. These suggestions deserve consideration, though we very much doubt whether their adoption would be attended with any material advantage; they are certainly far too moderate to meet the taste of these *reforming days*.

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*CONFIRMATION: its Nature and Ends: being Extracts from a Work on that subject by the eminent Richard Baxter.* London, 1658. *With a few Introductory Observations.* By the Rev. COLIN CAMPBELL, M. A. 16mo. Pp. viii. and 90. Nisbet.

MR. Campbell has rendered a very seasonable service to the Christian public, by a judicious abridgment of Baxter's work on Confirmation, and an appropriate preface. There are few ordinances

concerning which men run to greater extremes than that of Confirmation. The Papists exalt it to a sacrament. Some Protestants characterize it as an useless and unprofitable human device. Some speak of it as if it were the most important and essential part of his episcopal office; others deny that the imposition of episcopal hands is at all necessary to its due administration. Yet few we apprehend will question the correctness of Mr. Baxter's Twelve Propositions on this ordinance, though they may not all appear of equal importance. It will generally be conceded for instance, as Mr. B. asserts in his Seventh Proposition, 'That the profession of those that expect the church state, and privileges of the adult, is to be tried, judged, and approved by the pastors of the church;' and even those few who would omit the word pastors, will usually insist on some judgment being formed before individuals are admitted to full communion, and it therefore follows, which is more fully stated in Mr. Baxter's ninth proposition, 'That this approval is a corroborating ordinance, and that corroborating grace is to be expected in it from God by all that come to it in sincerity of heart, and so hath it the name of confirmation.' It is not, however, our intention to enlarge on this topic, and the rather since we trust many of our readers will be induced to procure and carefully read Mr. Campbell's small publication.

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*THE BIBLICAL CABINET; containing,—*

*I. Principles of Biblical Interpretation, translated from the Institutio Interpretis of J. A. Ernesti.* By CHARLES H. TERROT, A. M. 2 vols. Pp. xliv. and 224, and xxii. and 348.

*II. Philological Tracts, namely—On the Language of Palestine in the age of Christ and the Apostles. On the Greek Diction of the New Testament. On the Importance of the Study of the Old Testament. On the Tropical Language of the New Testament.* By DE ROSSI, PFANNKUCHE, PLANCK, THOLUCK, and BECKHAUS. Edited by JOHN BROWN, D.D. Pp. xiv. and 310.

*III. Remarks on the Synonyms of the New Testament.* By JOHN AUG. HENRY TITTMANN, D. D. First Theological Professor in the University of Leipsic. Translated by the Rev. EDWARD CRAIG, M.A. of St. Edmund Hall, Oxford. Pp. xxxvi. and 366.

*IV. Exposition of St. Paul's Epistle to the Romans; with Extracts from the Exegetical works of the Fathers and Reformers. Translated from the original German of* DR. FRED. AUG. GOTTREU THOLUCK, *Professor of Theology in the Royal University of Halle, &c.* By the Rev. ROBERT MENZIES. Pp. xvi. and 358.

THESE volumes contain a Series of Tracts not easily accessible in any other form, and comprizing a mass of information at once interesting and valuable to the scholar. They are principally translated from the German, and are especially intended for those who are studying the Scriptures in the original languages.

The mere English reader indeed will not derive much advantage from their perusal; but they are deserving of serious attention from those clergymen who have laid a good foundation in Literary and Theological attainments. The names of the highly respectable individuals by whom these works are translated, afford a pledge that

they are not perverted by the sophisms of German Neologists, Rationalists, &c. There are however a few quotations, which though in the main satisfactorily answered, had in our judgment better have been consigned to oblivion. As far however as the present publication has yet proceeded, it appears to us, rightly used, well calculated to promote the cause of scriptural truth.

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*POPULAR RELIGIOUS WORKS abridged.* Vol. I. Dr. HORNECK's 'Great Law of Consideration. 18mo. Pp. iv. and 140. Whittaker.

We fully agree with the Editor's statement in the close of his preface. He who will read the following work, will need no argument to recommend it. It is a treatise calculated to be useful to people in every rank of life.

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*MY STATION AND ITS DUTIES: a Narrative for Girls going to Service.* By the Author of 'The Last Day of the Week.' 18mo. Pp. 216. Seeleys.

WE are happy to meet again with this valuable writer, who has done much in this, as in her former publications, to teach the young to do their duty in that state of life, unto which it may please God to call them. We strongly recommend this interesting little volume to all who are desirous of promoting the welfare of the young; it ought to circulate freely among the senior girls in our schools of industry, &c. and to occupy a place in every Kitchen Library; and while especially calculated for servants, it will be found to suggest many valuable hints to their superiors, which may materially contribute to domestic order, peace, and comfort.

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*A NARRATIVE of the Sufferings and Martyrdom of Mr. Robert Glover, of Mancetter, a Protestant Gentleman, burnt at Coventry, A. D. 1555, and of Mrs. Lewes of the same place; a Lady burnt at Lichfield, A. D. 1557, with some account of their friend, Augustine Bernher, Rector of Southam, who had the courage to visit them in prison, and to be present with them at the stake.* By the Rev. B. RICHINGS, M. A. Vicar of Mancetter, Warwickshire. 12mo. Pp. xvi. and 142.

IT is much to be regretted, that many in the present day are exceedingly ignorant of the cruel persecutions which their forefathers underwent. The narratives of these dreadful events are principally recorded in large and ponderous volumes little suited to the taste of modern times, even were they more generally accessible, instead of being as many of them are, only to be met with in public libraries, and while the artifices of Romish Infidel, and Liberal Historians induce many to believe that a large proportion of those cruelly burnt by order of queen Mary were put to death for political rather than religious offences. Narratives, however, like the present are calculated to produce a more correct impression, and to exhibit Popery in its true light. We consider therefore Mr. Richings as having rendered good service by this interesting publication. We

recommend it to the attention of our readers, and hope that those who have access to narratives and documents which possess local interest, will follow Mr. R.'s example, and forthwith communicate them to the public in a cheap and portable form. Ignorance is the foundation of Popery, and ignorance of the real character of Popery has induced many to suppose that Popish emancipation would not produce those bitter fruits, which will we conceive inevitably follow.

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*POCKET BOOKS* for 1834. Suttaby and Co.

*I. The Evangelical Museum; with a Portrait of the late William Wilberforce, Esq.*

*II. The Christian Ladies' Diary, and Pocket Companion; with a Portrait of the late Rev. Rowland Hill.* 1834.

*III. A Christian Remembrancer.*

*IV. Fulcher's Ladies' Memorandum-Book and Poetical Miscellany.*

THESE annual publications contain with the ruled pages, &c. common to Pocket Books, several pleasing narratives, essays, and verses of a miscellaneous character. The life of the late Mr. Wilberforce in the Evangelical Museum, and that of the late Rev. Rowland Hill in the Ladies' Diary, will be read with especial interest. We have inserted in our present number specimens of the poetry of the Evangelical Museum and Christian Remembrancer. The following sonnet appears in the Ladies' Diary:

SONNET

ON READING BAXTER'S SAINTS REST.

THANKS be to God, in Christ there is a rest
For the believer: starting from the dream
Of guilty life, and by the earnest blest,
In his swift transit o'er the troubled stream!
Then for the gift celestial; then the prize,
What angel-tongues can justly this extol;
What multiplied eternities suffice
Its still increasing value to unroll?
If vast the joys, how awful then the loss
Of such existence bought by Jesus' blood.
When scorching lusts and devils ever toss
The souls that perish in the sinking flood!
How must reflection's pangs, like glowing dross
The spirits thrill, which scorned the glorious cross!

The following hymn from Fulcher's miscellany will, we doubt not, be perused with pleasure by many of our readers.

LAMP of our feet, whose hallowed beam
Deep in our hearts its dwelling hath:
How welcome is the cheering gleam
Thou sheddest o'er our lonely path!
Light of our way! whose rays are flung
In mercy o'er our pilgrim road,
How blessed its dark shades among
The star that guides us to our God.

Our Fathers in the days gone by
Read thee in dim and sacred caves,
Or in the deep wood, silently
Met, where thick branches o'er them waved,
To deck the hope thy record gave:
When thou wert a forbidden thing,
And the strong chain and bloody grave
Were all on earth thy love could bring.

Our Fathers in the days gone by
Read thee while peril o'er them hung;
But we, beneath the open sky
May search thy leaves of Truth along;
Fearless, our daily haunts among,
May chaunt the hallowed lays of old,
Once by the Shepherd Minstrel sung,
When Israel's hills o'erhung his fold.

In the sweet morning's hour of prime
Thy blessed words our lips engage,
And round our hearth's at even time
Our children spell the Holy page;
The way-mark through long distant years,
To guide their wandering footsteps on,
Till thy last loveliest beam appears,
Written on the grey church-yard stone.

Word of the Holy and the Just,
To leave thee pure, our father's bled,
Thou art to us a sacred trust,
A relic of the martyr dead!
Among the vallies where they fell,
The ashes of our fathers sleep,
May we who round them safely dwell,
Pure as themselves the record keep!

Lamp of our feet, which day by day
Are passing to the quiet tomb,
If on it fall thy peaceful ray,
Our last low dwelling hath no gloom:
How beautiful their calm repose
To whom that blessed hope was given,
Whose pilgrimage on earth was closed
By the unfolding gates of heaven!

# Intelligence.

## M. MONOD'S APPEAL.

*Continued from page* 439.

AFTER adverting to the various difficulties which surrounded his path, and which were briefly alluded to in our last, M. Monod proceeds in his appeal. We do not indeed undertake to defend every expression, but the whole conveys a very interesting statement of the progress of a divine work amidst considerable difficulty and discouragement, and is calculated to suggest useful hints as to the best mode of proceeding in Romish and Infidel places.

'My first care was to regulate what concerned preaching. I established on the 29th of April, two services; one in the morning, and the other in the evening. These services were held at my own house, but I transferred them, July 1, 1832, to an independent place, arranged for a chapel. This was a great room, situated in a very populous part of the town, opening on a street much frequented for traffic and walking. It could conveniently contain between two and three hundred persons, and with the suppression of a small part used as a vestry, this might be extended to three or four hundred.

'After preaching, the most important was the communion. I had received official communication of my suspension on April 10, and Easter was the 22nd. I resolved to administer the communion on the 29th, particular circumstances having hindered me from giving it on Easter-day. But, to whom should I give it? Should I administer it indiscriminately to all who might present themselves at the moment of the ceremony? No: since my experience in the church has convinced me of the evil of this line of conduct. It is probable that these injurious effects would be fewer in an infant church, placed, by its origin, under the world's opprobrium, whose communion would be avoided by many from carnal motives, which would lead them to seek it in the church. This favourable circumstance in our position, provided to a certain point against the world's invasion, and in this respect gave it a resemblance to those churches founded by the apostles under persecution. Still it was an insufficient preservative. It was evidently so, for those Roman Catholics, who neither espousing, nor perhaps, knowing the Protestant opposition, and some of whom alike devoid of prejudices on either side, would, notwithstanding their profound ignorance of saving truth, perhaps on account of that ignorance itself, present themselves at the Lord's table for communion. For those Protestants who would attend from the example of their families, or the influence of their friends it was also insufficient. In all cases it was so for the poor, who, from interested motives, would desire to join us, and thus become equally baneful to our temporal and spiritual prosperity. Further, as I was suspended partly for having denounced indiscriminate communion, I should now, to avoid it, make use of my liberty. This was also the general desire, even of those Christian friends who had followed me from the national church. Finally, this desire accorded with the canons of the reformed church of France, and all the Protestant churches. My confirmed opinion therefore was, that there should not be an indiscriminate admission to the communion, but that the consciences ought to be enlightened, and to effect this, something should be arranged.

'But were I to detail at length, my thoughts, my conflicts, my prayers, and my perplexities in this and every step of my progress, I should never conclude; I can only give you a brief relation of the results. My reflections on the communion led me to this conclusion, that if the question, 'shall I communicate or not?' could not safely be left entirely to every man's own conscience for decision, it should at least, be as much so as possible. It was necessary to preserve the rights of conscience, and to avoid giving the judgment of man that place

which first of all belongs to the judgment of God. Some habituated to place man between them and God would offer no resistance, while others not so pliant, being offended, would depart entirely. To compel the conscience, much more to usurp its authority, were improper; yet it was right to conduct it to a safe decision, founded on a comparison of its state with the positive declarations of God's word. This object could only be attained by delicate and intimate conversations, which it would be impossible to regulate by fixed and general rules, as many and differing principles of conduct were to be considered. These considerations induced me to invite those who might desire to communicate, to have with me a previous conversation; and I announced accordingly, on April 22, that on the 29th of the same month I would administer the communion, and invited all who desired to receive it, to have with me a conversation previously.

'In these conversations I observed one general principle—that all who made a profession of the gospel, and whose life did not contradict that profession, might receive the communion. I do not say, observe, whose life manifestly showed the sincerity of their profession, but only whose life did not prove the contrary. Had I required more; had I insisted on evident proofs of a spiritual life, and a Christian experience already established: had I confined the communion to such as had personally evidenced their conversion, I should, I conceive, have committed two evils. First, I should have usurped the rights of conscience, not to say, those of God. I should have judged in a matter very uncertain, the reality of a profession not openly contradicted. Secondly, my conduct would have been a continual and tacit declaration, that I believed those in the faith to whom I gave the communion. From the natural propensity of the human heart to rest on man's judgment, especially a pastor's, this might have drawn the communicant into a sort of snare, and the thought, 'my pastor has no doubt of my conversion,' might have lulled them into a fatal security. In fine, when after many conversations with those persons who came to me, I could form no definite opinion; I told them my impressions, refused to express any determination on their spiritual condition, and left to their own choice whether they would or not attend the communion. These conversations have had more than one benefit. They gave me opportunity of speaking to persons who came to me with a freedom, I could not otherwise use; and they taught me also to set a higher value on the benefit of communion and its spiritual influence. Experience has convinced me that though salvation is not the object of its institution, yet it tends to decide and confirm conversion. These instances have still more convinced me of the extreme importance on the one side, of having an order in the administration of communion; and on the other, of conceiving this order in such a manner as to leave the conscience as free as possible.

'Thus fifty-five persons communicated with me on the 29th of April. It was a delightful day; one of the sweetest I have ever enjoyed in my ministry; delightful in the ceremony—a communion of God's children in spirit and truth; delightful in love, since uniting the Christians of Lyons, it raised them above the disagreeable position in which separation had before placed them; delightful in the number, for it was surely an encouraging commencement to draw fifty-five Christians together in a city such as Lyons, the ancient fortress of ultramontane Christianity, and where Protestants, falsely so called, openly reject the truth of God; delightful in the hopes it encouraged us to entertain, for what might we not expect from the Gospel regularly and publicly preached, sustained by the example, the exertions, and the prayers of this little flock of God. And what might we not hope from a Master so faithful and powerful as ours, who notwithstanding our infirmities, has led us through so many troubles. In expelling us from the Establishment the great adversary has driven us into the house of the Lord, and placed us in a position of greater freedom and strength, and more favourable for extending the Gospel. How true it is, that all things serve Thee, O my God.

'At this communion I gave the same advice as at Easter, and in an extended form to those who had not previously communicated. As to those who had already attended, it was needless for them to come to me again. Since that period my manner continues the same, and at each administration, new communicants have appeared. The actual number is from seventy to eighty.'

M. Monod then states his proceedings with respect to baptism, and next adverts to his establishment of schools, &c.

'A Roman Catholic teacher directing an elementary Catholic school had been converted in the exercise of his office. He immediately introduced the Bible into his school, and declared the Gospel to his scholars. The greatest number forsook—and thus he was left without the means of existence. But supported by some Christian friends, he continued his establishment, which became a gratuitous and Christian school. God has enabled us in that to find a school already established. In a place hired for the purpose, I installed, July 16, the teacher and his former pupils. This is a boy's school on the plan of mutual instruction. That it may compete with the other elementary schools which are all gratuitous, it is entirely on the same principle. I established shortly after this a Sunday school, which is held in the chapel between the two services. Not having as yet a week-day school for females, this is the more required. Some fruit begins to appear among our dear children.

'A need was still felt. We had some poor, I could not spare the time necessary to attend them, and the word of God teaches that pastors should be as much as possible delivered from worldly cares. We needed a deacon. Assembling the communicants, I invited them to choose one. They appointed unanimously a brother who possessed equally their confidence and mine, the former president of the dissenting church. This nomination contributed powerfully to unite the two congregations; and I found in the new deacon a valuable assistant to my ministry. We found afterwards that some departments of benevolence are most suitably filled by females. Some Christian ladies used to meet at my house once a week. This evening assembly, which had no special object, was converted into a committee of benevolence, and is thus completely established.

'In our assemblies for preaching one only speaks and all listen. I thought it advisable to have public meetings, yet so familiar in their nature, that all might speak and especially ask questions; in which instructions from the word of God should be given, with such explanations as would render it intelligible to every one. These reflections induced me to establish 'a question meeting.' It is held on Monday evening, in an apartment of the school. After the hymn and prayer, such persons as desire explanations are invited to propose their questions. Then general conversation arises on the subjects presented, which I regulate and confine to those things which are for mutual edification. The female friends, if they desire, bring their work. The work of those meetings, it is intended to devote to benevolence. Though unable, in the neighbourhood of Lyons, to procure near so much as the necessary funds, I entered into engagements for the chapel and the school, acting on this principle—that one ought not, without necessity, to spend a single halfpenny, but at the same time to be persuaded that money would be provided for all unavoidable expenses. My expectation was not disappointed. My arrangements concerning the chapel were not finished, when an English Christian lady, whose assistance I had not asked, and whom I only knew by name, offered to lend me if I needed it, fifty pounds sterling, or 1250 francs. This nearly paid for the furniture and rent of the chapel. A Christian of the same country whose name I only knew by his first letter, shortly after placed at my disposal 150 pounds sterling, or 3750 francs, payable in the course of one year. The same person lent our poor some hundred francs, which came to us just as we appointed our deacon. About the same time a French Christian gave us 900 francs. Some other French and Swiss friends came to our assistance. Two loans

were made us, one by an American friend, which amounted to a thousand francs. Thus going forward with God, and waiting on him from day to day, for the funds necessary to his work, we have received in every time of need. Truly great is his faithfulness.

'As to myself, though desiring, if God permit, a more permanent support for the church and my family, during my life I shall bless God for this trial of our faith, often painful and humiliating, but very salutary; when in answer to prayer we received from him, from hand to hand, our daily bread, as much and no more than we required. When in this manner, preaching, communion, baptism, arrangements for the poor, religious instruction for children, education for boys, familiar meetings, had been established, the most pressing wants were supplied. A good deal of previous trouble undoubtedly attended our course; this is always painful, while forms ready prepared are agreeable, but as we could ultimately proceed, we were improved by this preliminary discipline. It is a good thing for man to wait upon the Lord, and to follow him.

'To the glory of God, I am able to say that this little congregation in general honours its profession. In the morning it generally amounts to 100 or 180, and in the evening, from 150 to 200. Compared with the population of Lyons, these are few. Yet the reflection is encouraging, that there has been a progressive, though slow advancement in the numbers since the service began in my house in 1830.'

Mr. M. then introduces various instances of success attending his labours. 'Some persons come at first from curiosity, but are afterwards drawn from a more worthy feeling. Some women have come and received a Bible, and not knowing how to read, have made their husbands read it to them, and this has induced them also to attend preaching. A workman finds a Bible at a friend's house. He asks, who has given you this book? Such a person (a member of our congregation) Could you procure me such another? Perhaps the person who has given me this, might give you one; in the mean time, I will lend you mine. He takes the Bible, reads it with his wife, and with his wife continues to attend the preaching regularly. They become affected by the grace of God; not believing Romanism, they contracted marriage by the civil law merely, they now have their union sanctified in the chapel, and in a short time will communicate. For some weeks I observed a whole family unremittingly attentive at preaching. They have been drawn by the following circumstances. One of our brethren being in a hair-dresser's shop, spoke to him of the gospel. He did not listen, but on a stranger present the effect was different, for taking the address of the chapel, he came there with his family. The visits and exhortations of a Christian who frequently passes through the city have penetrated into a house where many Roman Catholics reside. Some receive the truth and others reject it. The former desiring to establish meetings in the house, the proprietor becomes incensed, and dismisses the porter and his wife who favoured the object. They persevere however, and from this house alone six persons attend preaching—three husbands with their wives. In the same house a mother and daughter most obstinately opposed the truth, expressing such sentiments to their relatives as one would naturally expect from catholic bigots under similar circumstances. For a long time they refuse the Bible; the mother is at last prevailed on to receive a New Testament in the version of Sacy. She reads only a few days when she is much pleased and desires also to attend the chapel. On a Saturday evening, for the first time, she determines to go there. The daughter in despair for her mother's resolution, endeavours with tears to dissuade her from it. On Sunday morning, the daughter said, 'Well, mother, since you are determined to go, I will accompany you, but then you will come to mass with me.' They go to the chapel, are both gained, forget the mass, ever since assiduously attend preaching, love the Christians, and read the word of God with interest, faith, and delight.

'A young Protestant who was partial to my preaching in the church, ceased to attend when I was

suspended. He loses his mother, sorrow conducts him to the Bible, and he is drawn to the preaching of the gospel, by which God gives him life and peace. These facts may serve to show how the congregation is increased, and that God has not left himself without witness in the preaching of his word. Before Christmas thirty persons came to request the communion the greater number of whom had received religious impressions more or less confirmed. For those of any age who ought to be prepared for communion, I formed for a few weeks preceding Christmas a system of catechetical instruction. Persons attend this beyond the age of fifty, and the majority are Roman Catholics. My desire to render this instruction permanent has been hindered until now, by the weakness of my health. I have not observed, I do not say there has not been, God only knows that, but I have not seen in any period of my ministry so many marks of the Lord's blessing on the preaching of his word. The number of persons who have been affected in these latter months is much more considerable than that during the same space of time when preaching in the church to a larger audience. Thus the concerns of God's kingdom are not to be judged of by figures. The blessing from on high alone is that which gives success to an evangelical ministry, and not the position, or number, and approbation of the world. Nothing is more likely to call down this blessing than the free, frequent, and persevering preaching of the truth; the unity and prayers of Christians; and the example of their life. Well, beloved brethren, do not then forget in your prayers this humble chapel in which there is born to you in the Lord, some brothers and sisters; and pray that the Lord may draw a great many hearers, especially that souls may be born to eternal life, and that his servants may receive a mouth to speak,—and the auditors, ears to hear.

'Some time ago, a woman came to me and said: 'Sir, I went occasionally to your preaching, and induced another to go, but we are too far to continue our attendance. Have you not meetings in our neighbourhood?' This question, and similar circumstances will, we hope, speedily lead to the establishment of new meetings in places the most distant from the chapel. The question meeting has also participated in the blessing of God. These simple conversations have tended not merely to enlighten and confirm well-disposed souls, but to awaken many from their unbelief. Among the questions asked there, we have been delighted more than once to hear that of the Philippian goaler, "What must I do to be saved?" Two women, one day proposed this question with lively interest. The heart of one especially was truly affected, and she said with natural sincerity, 'Is it possible that we have been thus taught in error? I would give to the last drop of my blood to have heard these gentlemen all my life.' Alas! this poor woman has not persevered in seeking the Saviour. The other, apparently less affected, has sought and found him; "the last shall be first."

'The evangelical society in Geneva placed at their own expense two of their *colporteurs* (or hawkers of books, &c.) under the direction of a committee formed in concert with that society in Lyons. These two colporteurs commenced in November last, to circulate through the department. In the course of the month they sold nearly 500 New Testaments. In the month of January they sold nearly 400. They received much opposition, especially from the priests, who in most places through which they passed denounced them. But they also found persons to listen to them, and to buy their books. They sometimes lend, but seldom bestow them. Their number has increased to four. May God render the blessing twofold as he has done the labourers. The exertion of these useful and humble servants of God has not merely produced its own peculiar fruit in disseminating God's word, but by another result, has shown the value of the work in the vicinity of an evangelical church. When the colporteurs think in any place from the reception of their books, that the word of God would be heard, they give us notice. After having received the necessary information, we go there and preach the gospel. I shall mention one

example. In the beautiful village of L——, the colporteurs were well received, and let us know. Having gone there and found persons disposed to listen, I obtained the loan of an apartment; and after some difficulties in removing a report which had gone abroad that we were St. Simonians, a young servant of God who was then in Lyons went and preached there on the 25th of November; this preaching has been continued periodically every fifteen days by myself or some other qualified for the work. One day when the service had ended at L——, a woman came to me and said, 'Would you also come to us and preach?' 'Have you an apartment in which you could receive us?' 'I shall ask my husband whether he will receive you in his house.' These meetings are in the beginning encouraged and attended by numbers, but, when on the one side, we have exhibited the gospel's spiritual character and shown that it is no use to throw off the yoke of Romanism, unless that of Christ is taken up; and when, on the other, the priests by all their efforts counteract our exertions to extend the kingdom of God, many turn aside, and a little flock remains consisting of those who really desire the salvation of their souls. But this little flock is assuredly worth all the pains we have taken, and infinitely more! What labours so gigantic could we undertake which would not a thousand-fold be compensated by the salvation of a single soul.

'Yet, we have need of patience, that after having laboured and suffered much, we may receive the promise. Isa. lv. 10, 11.

'Thus, well-beloved brethren, has the Evangelical Church of Lyons been formed.

'The beginning is small, but encourages the greatest hopes; supported, not by the calculation of man, but the promises of God. This work is a work of faith, its origin was in faith, and during its progress we have walked and lived by faith. This is also a work of love. The children of God in Lyons, as in Jerusalem, unite "in the same place." Here they all unite, after having, with various degrees of promptitude, gradually thrown off the fetters of prejudice; Protestants or Roman Catholics, Pedobaptists or Baptists, National or Dissenting Christians. What support for love, for holiness, for prayer, for preaching, for the extension of God's kingdom! My brethren of Lyons and I have much reason to be humbled in not having derived greater improvement from an advantage so valuable.

'This is an evangelical work; very truly evangelical. Its object is to raise the standard of Christ, unmingled with trifles of human invention. It excludes every thing but Christ and him crucified, and avoids as much as possible secondary and controversial questions.

'Our desire is to avoid all human barriers, and to make our establishment as open as possible to all who seek the Saviour. For this reason we have given the church and the different institutions connected with it the name 'evangelical,' to express its accordance with the gospel, and the gospel only. This name appeared to be more appropriate from the consideration, that in our days it is more generally used to designate, without reference to particular forms, the character of that faith which proclaims to all gratuitous salvation, through the Son of God.

'This is also an important and extended work. I may appear to advance a paradox, when I say that I believe my ministry has never had so great a field as at present. To me, however, it seems the exact truth. While a minister in the Establishment, a barrier was raised between the Roman Catholic population and my preaching. I preach now for all, and the work is progressively extending among the Catholics. When on April 22, we communicated for the first time, we were two thirds Protestants, and one third Catholics; of the thirty persons who presented themselves at Christmas for communion, one third were Protestants, and two thirds Catholics, an inverse proportion of the first. Thus it is that the work is at once encouraging and extended, because it must be admitted that generally the opposition to the truth is less among the Catholics than the Protestants, and the immense majority of the French are nominally Roman Catholics.

The truth of this is still more evident, when we consider that the gospel begins to be preached in country places, and the country is almost exclusively Catholic. But in another point of view, it acquires new importance, and on your brethren of France, has a peculiar claim for interest. It is that its influence is not merely local and Lyonese, but concerns the whole of Christian France. Something similar to that at Lyons, seems to pervade the whole kingdom. Even among those who are without, especially the Roman Catholic population, there appears to me to be a movement of mind towards the truth. This feeling is not to Protestantism, but to the word of God as such; but the accomplishment will be the more easily and happily, in proportion as the word itself shall be used as the instrument. If these remarks have any foundation, have we not reason to believe that this movement in France perceptible in our days, which I call an *evangelical movement*, shall produce churches similar in different degrees to that at Lyons, arising from the force of circumstances, founded in faith, conceived in love, and that while it would extend its sphere, would support its order? This object has been continually before me in establishing the evangelical church at Lyons, and has been to me the strongest motives to choose a course free, prudent, and slow. This arrangement would enable us to unite with other churches of the same kind which might afterwards be established in France. Considered thus, the prosperity of the Evangelical Church of Lyons affects all the Christians of France. For if this church succeed, and find necessary resources, the pastors of other churches will be equally encouraged to go forward in faith, depending on God and on his children. But on the contrary, if the Evangelical Church of Lyons, failing in the necessary resources, sink, would not other establishments of the same kind which might be found, be discouraged at the very beginning? would it not follow that evangelical pastors, if dismissed, would be forced to minister elsewhere? and would not the enmity of the world succeed in driving them, not merely from their pulpit, but also from the field of their labours? The rule is, I am aware, that a church support its own expences, but the circumstances of the Lyonese Christians compel them to ask something only as provisional. And it may be that after some years, the Evangelical Church of Lyons shall be in a condition to afford others assistance, more happy indeed in such an exercise than now, for the Lord Jesus himself has said, "it is more blessed to give than to receive." Christians, to you all I make this appeal, but especially you Christians of France, as you are now closely interested in the work. For I am convinced that if French Christians shall willingly make sacrifices for the religious institutions of France, a blessing proportioned to their zeal will attend their efforts, and that the interest of strangers will be excited.

'During a short interval of rest my place at Lyons being supplied by a faithful servant of Christ, I presented an account of the formation and condition of the Evangelical Church of Lyons, to a meeting of some brethren in Paris; and added, that our subscriptions from the Christians of Lyons, amount to six or seven thousand francs, and that the expences during this first year were between nine and ten thousand, leaving a deficiency of between three and four thousand, and that this deficiency was supplied by the two loans mentioned before. We had, however, been only able to meet the most pressing expences, and as yet there remained most important matters unprovided. In the first place, a Girl's School and an Evangelical library.[1] The brehren unanimously approved of what had been done, decided that the work should be supported, resolved for the present to provide the means of support for a second year, after which it might be seen what could be done, and subscribed among themselves on the spot, the sum of 4700 francs. 'And now, brethren, may the beauty of the Lord our God be upon us, and the work of our hands direct thou for us, yea, the work of our hands do thou direct.'

[1] Presents of books would be gratefully received. Many members of the congregation understand English and German.

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE REV. JOSEPH HUGHES, A. M.—THE REV. GEORGE BROWN.

THE Committee of the British and Foreign Bible Society have unanimously adopted and circulated the following memorial of their late valuable Secretary, Mr. Hughes; the justice of which will be generally acknowledged by those who enjoyed the happiness of witnessing his proceedings in the arduous office with which he was intrusted.

'In preparing a grateful memorial to their departed Secretary, the Rev. Joseph Hughes, the Committee cannot but testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling, the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in Church or State—however any might seriously differ from him in subordinate points—all were agreed to reverence and love an individual in whom so many excellencies appeared.

'To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the character of a Founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes's mind—'Why not a Bible Society for the kingdom?—why not for the world?' While grateful science will ever admire the hand of God, in the falling apple that opened to the mind of Newton a train of thought which has astonished the world, why should not the friends of Religion thankfully acknowledge the same hand which, from suggestions so simple, has educed results affecting the eternal welfare of the entire family of man—to name no more than the circulation of eight millions of copies of Holy Scripture?

'Not less observable, the Committee believe, is the goodness and power of God in eminently qualifying their late Associate for maturing the plan which he had been so instrumental in originating. By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical, (and among such, the Rev. John Owen was at first numbered) became afterwards its warmest admirers and firmest supporters.

'Much too, in after-times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee a large measure of kindly and harmonious feeling.

'When it became necessary, in consequence of the extension of the Society's plan, by the formation of Auxiliaries, Branch Societies, and Associations, that Representatives from London should visit the Committees, and assist at Public Meetings held in the country, the presence of their late friend was always most acceptable; and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight, and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known he could not easily, if ever, be forgotten. While adverting to this point, the Committee may truly add, that he was in journeyings oft—that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

'In the recent question regarding the Constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he had seen nothing to demand their adoption, but much that appeared to claim for the original simplicity of the plan a continu-

ance of that approbation bestowed upon it by its early friends. In all his conduct connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous; and safely may their late friend be held up as a pattern worthy of imitation, whenever controversy shall have become unavoidable.

'While he rejoiced in the prospects opening before the Church of Christ, of the dawn of that day when all nations whom God hath made shall come and worship before Him—while he rejoiced no less in that laborious part which he was himself called upon to sustain in operations all tending to so glorious a consummation—the Committee gratefully testify their belief, that Mr. Hughes's mind was never diverted from the habits of personal religion by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours; but that he caught the spirit of the prophetic Psalmist just quoted, who unites with his glowing visions of the future, earnest supplications and resolves on his own immediate behalf. "Teach me thy way, O Lord! I will walk in thy truth. Unite my heart to fear thy name!" was the language of their friend's heart: it was the language also of his life.

'While the Committee deeply deplore the loss sustained, not only by themselves, but by the society at large, and, they may add, by the whole Christian community, they cannot but take comfort, from the assurance they have received, that those consolations revealed in the sacred volume, and the knowledge of which Mr. Hughes had so wisely assisted in spreading, were graciously vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resignation in the midst of intense sufferings, and to rejoice in a good hope through grace—a hope full of immortality.

The Committee conclude their memorial by transcribing a passage from a beautiful letter recently addressed to them by their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript with the expression of an earnest hope that all the friends of the society, while engaged in helping forward its glorious work, may so receive the truth as it is in Jesus, and so love that truth, that, when placed in similar circumstances, they may be enabled to bear a similar testimony.

'The office has, I believe, greatly helped me in the way to heaven. But now my great Lord seems to say, I have dissolved the commission—thy work in this department is done—yield cheerfully to my purpose, and prepare to enter those blessed abodes where the labours of the Bible Society shall reveal a more glorious consummation than fondest hope had anticipated.''

The Committee have appointed the Rev. G. Brown, an Independent minister of Clapham, as successor to Mr. Hughes; Mr. B. has long been a regular attendant at the Committee, and uniformly engaged in its deliberations with a degree of temper and good sense which afford the most convincing pledge of his adaptation for the office. On his first nomination a preference was in certain quarters expressed for some more distinguished dissenter, but when the subject was more fully considered, the hierarchs of the different dissenting bodies, and chiefs of the Society for Promoting Ecclesiastical Knowledge, the Bennets, and Blackburns, and Buntings, and Burnetts, are understood to have expressed their assent to the appointment, which we cannot but hope will prove eminently serviceable to the great cause of the circulation of the Holy Scriptures throughout the world.

We are happy to understand that the last year's deficiency in the income of the society has been more than supplied by the increased receipts of the present year; and there is good reason to anticipate that the benefits of the Institution may be yet more widely extended; though we can scarcely anticipate that a plan recently formed of supplying the reading population of the whole world with Bibles within twenty years can be realized.

## RETURNS OF SCHOOLS.

In consequence of an Address of the House of Commons, a circular has been forwarded by Lord Melbourne to the Overseers of every Parish; requiring "A return of the number of Schools in each town, parish, chapelry, or extra-parochial place; which return, after stating the amount of the population of the said town or place according to the last census, shall specify: Whether the said schools are infant, daily, or Sunday schools;—whether they are confined, either nominally or virtually, to the use of children of the established church, or of any other religious denomination;—whether they are endowed or unendowed;—by what funds they are supported, if unendowed, whether by payments from the scholars, or otherwise;—the numbers and sexes of the scholars in the school;—the age at which the children generally enter, and at which they generally quit the school;—the salaries and other emoluments allowed to the masters and mistresses in each school;—and shall also distinguish those schools which have been established or revived since 1818;—and, those schools to which a lending library is attached."

It has excited some dissatisfaction that this Circular has been addressed exclusively to the overseers of the poor; especially as many of these persons take no part in the promotion of schools, &c. To ensure a return fully commensurate with the address of the House of Commons, the circular should also have been addressed to the ministers, churchwardens, &c.—The good sense of the overseers will doubtless in many instances lead them to apply to those quarters, where alone they can obtain the information in which they are themselves deficient; but the zealous services and liberal sacrifices which the *working clergy* have made for the promotion of education, should have prevented their being entirely lost sight of in such an investigation.

## SCHOOLS IN THE WEST INDIES, AFRICA, AND OTHER COLONIAL POSSESSIONS.

Government are, it is understood, adopting a plan for the establishing and maintaining schools for the Negroes, and other inhabitants of our African, West Indian, and other Colonies. It appears that there are funds which were formerly provided for the redemption of Christians from slavery in Algiers, Morocco, and the other states of Barbary; which in consequence of the extinction of Christian slavery in those countries, have accumulated to a considerable amount; and government now conceive that these funds may with great propriety be applied to the education and mental liberation of the descendants of slaves.

## IRELAND.

### SCRIPTURAL QUOTATION ADJUDGED DANGEROUS TO PUBLIC PEACE!!

A very striking example of the manner in which public justice is administered in Ireland, has recently appeared in the public prints. The Rev. James Hughes, Popish Priest, appeared at the Petty Sessions of Newport Pratt, and charged a person of the name of William Mairs, steward of the Rev. Mr. Stoney, Rector of the Parish, with having quoted a passage from St. Paul's Epistles, which Mr. Hughes thought calculated to cause him to commit a breach of the peace.

It appears that on the Sunday preceding, Mr. Hughes advised his people in the Romish chapel, that if any person went into their villages or houses to talk to them about religion, to put them out with pitchforks, to hunt the dogs after them, and to put them under water for so many minutes. On the following day while William Mairs was riding with two men who were with him walking, Mr. Hughes came up riding very fast, and pulled up his horse when along side of

Mairs; who said to him, 'Rev. Sir, I am informed that we were the subjects of your discourse last Sunday; what did we ever do to you, that caused you to give the people such advice against us?' The Rev. Gentleman immediately replied, 'You ruffian of the world, you impudent puppy, how dare you speak to me? it is fitter for you to be at home walloping the pots than here.' The priest then addressed the men, 'How dare you walk with such a ruffian?' He then went before them on the road, and said, 'If you dare to speak one word about religion, I will bury you in the sink under me.' He (Mairs) told his reverence that it was enough for him to tell his flock the Sunday before to do that, and not go about doing it himself. The Priest said, 'Will you speak to me about religion? if you do I'll bury you in the sink.' Mairs replied that he had no objection to speak about religion, if he (Mr. Hughes) liked. He asked him, was that the conduct pursued by the apostles? and quoted the ivth. chapter of 1 Timothy 1—3. Mr. Hughes immediately rode off scolding and abusing.

The passage quoted was 1 Tim. iv. 1, 2, which Mr. Hughes read before the magistrates with considerable trepidation. Some of the magistrates thought there was no very great offence in Mairs having quoted a passage of Scripture; but the Chairman thought his conduct highly culpable, that by so doing he had taken the law into his own hands, whereas he ought to have summoned the Priest for the language used in the chapel. Considerable difficulty was however found in bringing the charge into any tangible form, until at length the Popish Priest, at the urgent solicitation of his attorney, backed by one of the magistrates, at length consented to swear that the language of Mairs, in quoting the Scripture to him, was calculated to make him, (the Priest) commit a breach of the peace, and the magistrates then ordered the accused to find bail to keep the peace towards Mr. Hughes.

The Rev. Mr Stoney, who is an eminently devoted and valuable minister, and zealously exerting himself in the promotion of Scriptural education, appeared on behalf of his servant, ably defending his conduct, providing the required bail, and powerfully impressing on the magistrates the unscriptural proceedings of Hughes and his party; all his exertions were, however, unable to prevent his servant being bound over to keep the peace, that is, to refrain from quoting a passage of Scripture to a wretched man, who recommends from the altar, to his poor deluded flock, the use of the pitch-fork, and the immersion in a bog hole of those who go into their villages or houses to talk to them about religion.

Such is the state of things in Ireland at the present moment. No wonder Protestants quit that country, and emigrate to the wilds of Canada and America: no wonder murders and massacres take place when Popish priests hesitate not to recommend such deeds of violence from their altars—no wonder distress, and misery, and licentiousness prevail when such perversions of law and justice are sanctioned by magistrates at a public sessions. Few persons indeed in this country have any idea of the violence which the popish priests in Ireland occasionally exert, and of the countenance which they receive from many who ought to be impartial maintainers of the public peace. This intolerent system however should deeply impress on British Christians the importance of supporting those societies which promote Scriptural education. With such priests, and such magistrates, Reformation and Preaching Societies can do little, but scriptural schools undermine the foundations on which Popery rests. We therefore grieve to hear that the London Hibernian Society is in debt, and unable to comply with the numerous calls which are made upon its funds, and we intreat our readers to exert themselves on behalf of this Institution, which we firmly believe to be the most efficient and the most economical of all the numerous societies established for the welfare of Ireland.

## CHURCH MISSIONARY SOCIETY.

### NEW ZEALAND.—BROUGHTON'S SPRING.

We have been favored with some interesting intelligence from this far-distant land, dated May 31, from which it appears, that the mission in that country is honoured with a considerable degree of prosperity. Arrangements are making for the formation of a new settlement, and a new line of road has been explored through the interior over the range of mountains which divides the country, and by which the missionaries will be able to avoid the swamps and rivers which abound on the old road. In the course of their journey they discovered on the high ground a fine spring of water, which afforded a seasonable refreshment to them and their native attendants. The missionaries distinguish this by the name of Broughton's spring, in remembrance of one of their most zealous and liberal friends and supporters in this country. The view of the island from the summit of this range, is represented as highly interesting; the greater part of the country appears as one continued forest, while the small spots, cleared and cultivated by the missionaries and the civilized natives, appear as gardens. We trust they will be found indeed gardens planted by the Lord, and that many souls may there be brought to the knowledge of his truth.

The following extracts from recent correspondence of the missionaries, are highly encouraging:—

'As I was working to-day in our blacksmith's shop, preparing some iron for a plough, a chief from Máwi, a younger brother of Broughton, came into the shop, and said that he was come for the purpose of revealing his thoughts to me. After I had done my work, he and another Máwi Chief accompanied me into the house, and entered into conversation. Broughton's brother said; 'I am come to talk with you: I wish to confess my sins. I am not now come to see if you will give me some tobacco or a pipe: I am not come to look to any particular person as a father, for you are my father: I am not come to beg: I am not come for the things of this life: I do not want earthly possessions:—no, but I feel my great sins: I want to confess them to you, in order that they may not gnaw as a worm in my breast.' I told him, as to confessing his sins to me, that would be of no material service to him, as I was only a man like himself; but that I could direct him where to go, and who to go to, in order to find relief. I told him to go to Christ, and confess his sins to Him, and be earnest in prayer for forgiveness, and that he would then soon hear a voice within, speaking peace to his soul. I also endeavoured to point out the Gospel plan of salvation to him in the simplest manner; and the poor fellow, I trust, felt a little relieved. This is the first native I have seen under such strong convictions of sin. May the Lord, in mercy, truly convert him, and make him an heir of glory!

'The other person with him also seemed in a pleasing, inquiring state of mind. He was highly figurative in his manner of expressing himself. He compared the state of his mind to a field in which potatoes were planted; the young plants thereof making but little growth, but the weeds growing luxuriantly. 'What,' said he, 'is to be done with those weeds?' I told him, he must pull them up daily, and keep them under.—'Ah!' said he, 'will they never leave off to grow?' I said, 'No; they will get weaker and weaker; but we shall never get altogether clear of them, until after death'—'Ah!' said he, 'sinful thoughts and desires are continually in motion within me, and thoughts of unbelief.'

'Last evening the Kaikohi Chief Atua-haere (walking god) came, in company with two young men, to my house, to have some conversation with me respecting the things of God. This is the chief who received Ripi so kindly, when he first went to that place. He said, 'I am come to know what I must do with the rubbish and filth that is about my place and in my house.'

Having caught his figure, I said, You must pray for strength from on high to enable you to clear it away.' 'Yes,' said he, 'I wish to clear out my house, in order that the Holy Spirit may come and sit within it.' I told him his desires were of the right kind; but that in ourselves we were weak and helpless; and that without strength from above we could do nothing. I then repeated some of the precious invitations and promises of the Gospel to him, and the poor old Chief listened with great earnestness to the Word of Life. It was, indeed, a pleasing sight. The Chief seemed truly in earnest; and the two young men who were with him, being some of the young men who first came to me twelve months ago, seemed to partake of that joy which angels experience at the conversion of a sinner.'

'So earnestly are the natives asking after Divine knowledge, that, during the last quarter, we have had very many people to visit us from different Tribes. Two special parties have come all the way from Kaipára, a distance of sixty miles, to hear for themselves what they have heard from others. They were particularly attentive to what was said to them on the subject of salvation, and seemed very much in earnest to receive instruction. I promised to pay them a visit the first opportunity. One of our natives is now on a visit there. *The fields are, indeed, white unto the harvest. The harvest is plenteous, but the labourers are few.*'

'Broughton and his people are going on much as usual. Broughton is still as energetic as ever, but now proceeds with more caution. At first, he thought that surely every one would become believers who inquired after Divine truth; but he has found so much hypocrisy and deception amongst them, that he is now perhaps become almost too cautious. The poor fellow is much sneered at by his countrymen; but I trust the Lord will enable him to hold on his way.'

'I have been engaged, during the last quarter, in superintending the Native Boys' School at Paihia every morning; in attending to my own boys at their respective employments during the day, and in occasional visits among the natives. Many applications have been made in this quarter by natives around for instruction, and also for books and slates; though as yet they do not appear to understand the propriety of purchasing these things. Schools are also in action at Kororarika, Púketóna, and elsewhere, formed by the natives: the Catechisms are in constant use; and the letters and figures are taught. As an evidence of their importance, several young women have recently entered our families, possessing knowledge of these things beyond that of others who had been in the settlement for several months. These young women formerly congregated at Kororarika for the worst purposes. Natives under instruction in the settlement are, men and boys, 71; women and girls, 44; infant-school children, 19.'

In conclusion we may well adopt the observation of the Rev. Mr. Brown at the close of this account:

'Imperfect as is the above sketch of this station, it contains enough to show that the missionaries have abundant reason to view the past with gratitude, the present with thankfulness, the future with hope. They have had missionary trials to contend with; but they have had, at the same time, the strong support of missionary promises. Although it may still be said of this people, as a nation, that *gross darkness covers* them, there are yet many encouraging indications of the great things which God has in store for them. We may rank amongst these the striking contrast between their former turbulent and uncontrollable state, and their present Christian respectful demeanour; the spirit of inquiry that exists among them; their desire for instruction; the consistent walk and conversation of the baptized natives; and the preaching by them, of *the unsearchable riches of Christ* among their benighted countrymen. The great encouragement of the missionaries, however, is derived from the promise of Jehovah. His Word has been proclaimed, and they know that *it shall not return unto Him void.* The seeds of eternal life have been widely scattered; and they know that they will ultimately *spring up and bear fruit, to the praise and glory of God.*

# Register of Events.

THE last month has not been marked by any very striking occurrences—attempts have in various quarters been made to resist the payment of the assessed taxes; and though the opposition in one instance called forth the offer of a reward from Government for the detection of the offenders, there still appear strong symptoms of indecision. The probability is, that the assessed taxes will be relinquished; but it is difficult to conjecture what substitute can be found for the deficiency thus occasioned in the revenue; while it is obvious that successful resistance in one instance affords encouragement to renewed opposition. The resistance to Church Rates is also becoming so general, that it is not very easy to say how the necessary expences attending public worship are to be defrayed. Voluntary contributions for such purposes are uncertain—and pew rents cannot be generally introduced into parish churches without some fresh enactment, even were their introduction advisable, which in some situations may admit of considerable doubt. Parliament however, having been further prorogued, no alteration can take place till the commencement of another year.

Don Carlos is asserting his right to the kingdom of Spain, in opposition to the claims of his neice, the infant Queen, and a contest is thus begun which will most probably lead to very painful results. Meanwhile, the war between Don Pedro and Don Miguel is not yet terminated; and thus God is visiting Spain and Portugal, the two most subservient upholders of Popery, with his judgments. The state of things also in Ireland is very alarming; while yet our government seem little apprehensive of the fearful consequences which their persisting in their present line of policy must, in all human probability, produce in that unhappy land. So urgent is the danger, that many Romanists as well as Protestants are seeking an asylum from the approaching conflict by emigrating beyond the Atlantic.

The power of Turkey is rapidly waning before the influence of Russia; and the position of Great Britain with respect to those countries reflects little credit on the political management of our administration. The affairs of Holland and Belgium remain much in the same state; and though it has been announced for the hundreth time, that the disputed points are all but definitively arranged, such assertions appear to rest on a very slight foundation.

Meanwhile, the Lord rules and over-rules. Our eyes and our hearts should be directed to him—to him must we lift up our souls, and from him alone can we obtain wisdom, grace, and security, either for this world or another. O that all would therefore strive with God in prayer, both for themselves and for their country;—then our God will bless us, and cause the light of his countenance to shine upon us.

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# Notices and Acknowledgments.

Received—B. C. S.—A CONSTANT READER.—J. S.—LECTOR PERPETUUS.—ALPHA.

HAMPDEN, on Clerical Magistrates, is inadmissible. In general we conceive it advisable, that clergymen should decline the magisterial office; but we do not conceive there is any thing unlawful in such an appointment, and we know some instances where the acceptance of what, to most right-minded clergymen, is a very disagreeable employment, has been found highly beneficial, both in its temporal and spiritual effects.

We have read the observations of a Protestant of the nineteenth century, but are not aware that the publication of them would answer any good purpose.

Mr. Frere's *Three Letters on the Prophecies*, just published, arrived too late for review in our present volume.

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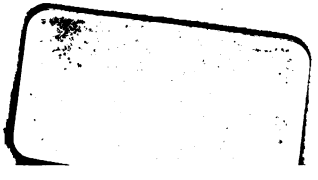
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